

The Catholic Register

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

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PRICE FIVE CENTS

MATTERS OF MOMENT

Strike Ended—Evils of Hazing— Railroad Disasters—St. Vincent de Paul Conference.

The best news for the country that has come to hand for some time is that which tells us that the C.P.R. strike is at an end. The fact that both parties have accepted the terms of settlement as agreed upon by a majority of the Arbitration Committee, leaves no room for comment from outside sources. The findings of such a committee, when accepted by those directly concerned, are final, and as such exclude outside discussion. The conclusion of the strike comes most opportunely. Had it been longer delayed, evil consequences already too numerous would inevitably have multiplied beyond number. The end, however, came before it was too late to be effectual, and dismal forebodings of disasters to come may now be entirely set aside, for with the renewal of work by a majority of the operators, all the consequences hitherto feared in the way of crops rendered useless for lack of means of transportation, hunger and cold to the unemployed and danger to the life itself of the travelling public for want of competent workmen, have almost entirely vanished and a general lightning will be experienced throughout the length and breadth of our fair Dominion.

A word for the general honesty of the poor of our population was given by J. Ross Robertson, when in the course of his address last week before the American Hospital Association, he said that of those who applied for assistance as outdoor patients at the hospital, he had in his thirty years of experience found that not more than five per cent. could afford to pay anything and that the percentage of imposition was infinitesimal. This is something good for the really kindly disposed to hear, because there are always so many who preach about the schemes of the professional pauper, who through his cleverness appeals to so many societies from all of which he extracts assistance, and this so largely that the term "over-lapping" has been invented to explain the results of his devices. This class are perpetually held up as a bug-a-boo to warn against what is termed indiscriminate giving, and of this warning so many take such conscientious heed that they refrain altogether from bestowing charity for fear of even coming within the list of those imposed upon. That imposition exists, there is, of course, no doubt, but that it exists as largely as some would have us believe, is not borne out by facts, as is testified to by the thirty years' experience of Mr. Robertson in his connection with the Sick Children's Hospital of Toronto, of which he is so generous a benefactor.

In the Globe of Saturday a despatch was published telling of a student whose disappearance from the State University during the course of a hazing, had led to the discovery that he had been overpowered and gagged and then placed in a box car, and the seal of which had been broken, and then re-sealed by the students, after which the car was shipped out of the yard and now no trace of it can be found. Meantime the inference is that the student who is mewed up by the action of his companions without food or air is slowly and painfully dying, if not already dead. The story comes from the Southern States and its remoteness lessens its point; nevertheless it is one that recalls the custom of hazing and brings up the question often before presented, "Why is hazing permitted?" Strange to say, it is in our highest seats of learning that the work of hazing is practised and must we say it, tolerated. Under the guise of liberty which this custom affords, freedom has developed into license, and acts so atrocious are committed that elsewhere they would be termed highly criminal and punished accordingly. In the instance just quoted death will follow or has perhaps already resulted. Many instances could be quoted, some very near home, where injury and gross insult have been indulged in during hazing. The custom of hazing has even extended itself to women. Is there no way by which such barbarous work could be forever obliterated?

Singularly strange is it that it is in our highest seats of learning that we find the most flagrant breaches of that regard which justice and propriety ask for in our relationship with one another. Hazing and its accompaniments give rise to things that would not be thought of or for one moment tolerated in the most backward school in the most backward part of our country. Why is not the thing done away with once and forever? It is the students who are benefited by the college or university, and not those institutions by the students. If no other means are effectual why not close the institution where it is persisted in for a term against all comers until it is properly impressed upon the public mind that the death knell of hazing has been sounded?

Who will say that the Church is not fulfilling in very truth the injunction to be all things to all men, for there seems to be no condition in life spiritual, physical or mental that she does not attend to either directly or through means of her various societies religious and secular, or through the many other channels which she ever has ready at her disposal. This reflection is brought to mind by a report in the Globe of Saturday which tells of the deportation of a car-load of babies from the city of New York, who, in charge of several

Sisters, were being sent out to find new homes among the farmers of Minnesota who centre round St. Paul. The conductor in charge of the car is reported as being quite overcome by the advances of the little ones, who wished en masse to take possession of him, holding out their tiny hands and soliciting his good graces by inviting smiles. It was the pathetic side, however, that touched the sympathetic train official, and he declared, "I won't go through there again. They're all happy and all that, but it's so pitiful. There are all kinds and they are just as sweet as most babies are. It's a shame they will never know a real father and mother." Yes, in many cases this was doubtless true, but glory and not shame belonged to those good women, the Sisters, and those who assisted them in moving far from their oft-times sordid origin and surroundings, the babies of New York, and giving them an opportunity for beginning life amid the fresh air and generous homes of Minnesota. The thought of moving babies in this wholesale way is a new one, but its origin was an inspiration which seems filled with most beneficent possibilities.

The terrible frequency of railroad accidents in Canada is giving rise to a strong sentiment of belief in the idea that all the precaution that might be taken in the care of human life that entrusts itself to the road is far from being exercised, and to give this idea strength and permanency, the railroads of Canada are compared with those of Great Britain, much to the disparagement of those on this side of the Atlantic. The Toronto World of Saturday quotes the British railways as carrying 1,260,000,000 passengers during the year 1907, and enormous as this is, it does not include season or commutation ticket holders. Yet the actual number of fatalities was 18, a single accident, that at Shrewsbury in which some Canadians lost their lives, being accountable for 11 of the deaths noted. In the same year only one passenger in 70,000,000 journeys was killed and one in 2,300,000 injured. These are only a few of the items which show that a high standard has been reached in safeguarding the lives of the British public and the comparison serves to point the truth that a great many of the accidents of which the Canadian public are the victims come under the category of "preventible" and might be averted if a greater outlay of money and the care this might employ expended. An engineer the other day perished almost at our door in the performance of a duty which probably saved many from death and disaster. That he died the death of a hero is little consolation to the loved ones he left behind, and that his death was perhaps preventable by easily applied precautions must surely add to their sorrow. When life is at stake the public should insist that the railroads do all that the rights of humanity claim and that civilization teaches.

At the Golden Jubilee of the St. Vincent de Paul Society of Boston held during the past week, among the speeches delivered was one from Thomas Dwight, M.D., President of the society in that city, and as he himself said, he quoted not the notes of triumph, but rather touched upon the deficiencies as he saw them and for which he pointed out the remedy. The first mistake, according to the speaker, is made by those who look upon their own conference simply as a parish organization, without regard to their duty to the Society as a whole. Another misapprehension closely allied to the preceding, but much more widespread, and more dangerous, is that the parish priest is the head of the conference. The President of the Boston Society then explains why this statement is true. The priest, he says, is invaluable in a conference as a guide, but the work is for laymen. None the less the misunderstanding has existed and too many presidents of conferences have shirked the responsibility they should themselves have taken in the purely secular affairs of the Society. They have laid burdens on their pastors, which they should themselves have carried and thus have lost that feeling of personal responsibility for the success of the Conference and of initiative in divining the wants of the poor and the seeking for new remedies for that which is essential to the good member.

As explained it is easily seen that a misconception of the proper placing of duties and obligations may be detrimental to the success of St. Vincent de Paul affairs as elsewhere, and a continuance of the misconception regarding the responsibilities of the members might continue to hamper as in the past both the work and development of the society. The approaching season during which there will be so much demanding attention is not an inopportune moment to send these words of Dr. Dwight abroad, and his further statement when recognizing that momentous problems cry aloud for solution and that no work is foreign to the Society, he says "no intelligence is too acute, no experience too broad, no learning too great to find full opportunity for its exercise among us." Dr. Dwight concludes: "When I think of the non-Catholic benevolent societies containing among their numbers so many of the best minds in the community, I ask myself, have our Catholics of education done their duty, I do not say to us—for no one can give anything to the society of St. Vincent de Paul which shall in the least equal what he receives from it—but to the Catholic cause, to the poor and to themselves." and the question put by Dr. Dwight to himself regarding the educated community of Boston, might be asked with equal force in places much nearer home.

LONDON'S CATHOLICITY

Scenes in the Great Cathedral of Westminster and Elsewhere During Eucharistic Congress.

London, Sept. 24, 1908.

How often in the days to come, for many a priest, and layman also, will the iron walls of some humble temporary village church, nestling amidst smiling country meadows, the crumbling stone of some ancient Spanish or Italian sanctuary, the wooden structure of some little Swiss chapel rearing its small head amidst the eternal snows, or the white canvas enclosure of some tent beneath the palm trees of India, or under the burning African sun, give place to the vast and shadowy nave of Westminster, while the tiny altar disappears from sight and in its place rise the golden shafts supporting the baldachino that canopies the High Altar of St. Peter's Cathedral, and the sanctuary widens and grows to admit a myriad of figures garbed in all the varieties and beauty of the robes, befitting the most sacred offices of the Church, the long sweeping train of crimson denoting the cappa magna of the Cardinal, the golden mitre of archbishop and bishop, the shimmering silver of the Mass vestments, the snowy cottas and rare lace of Chaplains and servers, the vista of sombre forms stretching back into the shadows of the porch, denoting a multitude in prayer before the Altar of Sacrifice; the long shaft of sunlight touching the misty arches overhead, and carrying on its trembling rays the scent of innumerable lilies, and the stillness pierced by wondrous voices mingling in exquisite harmony in the incomparable chants of the Church. Such vignettes of recollection must rise again and again before the minds of those who were happy enough to be in this mighty city of London and to join in the Eucharistic Congress of 1908. How often will the clouds of incense trembling before the ever-adorable Sacrament at Benedictine emesh and frame visions of the glories of Pontifical Vespers, while the notes of the "Tantum Ergo" shall echo with the faint blast of the bugles that told a waiting multitude of fifty thousand people of the Blessing about to descend upon them, and the "Adoramus" shall symbolize that deafening but all reverent cheer which men and women from all the nations of the earth lifted to their God. In one outburst of pent-up feeling as they raised adoring and enraptured eyes to His veiled presence supported by the consecrated hands of the representative of his Vicar upon earth.

Of a truth our hearts have wondered and have been enlarged as all they from the four quarters of the world have gathered in our city, and glad and grateful must we be who have been privileged to see this great and glorious day.

The gracious and dignified charm of personality possessed in so marked a degree by the Cardinal Legate, had so subjugated the affections of the Faithful that Friday's occasion of paying one's personal respects to His Eminence and obtaining a nearer glance at his noble features was hailed by everyone with extreme felicity, and if the crowds at the Albert Hall on Thursday had been immense they were certainly increased by the numbers who endeavored to gain admittance to the reception. The procedure was somewhat different from that followed on the previous occasion, no one being allowed to enter the hall before His Eminence, with the exception of a few favored individuals in the way of press representatives and officials. The people were formed up in long double rows in the corridors, and when these became full the outer doors of the hall were closed again, until the crowd had begun to filter through to the arena, after making the obeisance to the Legate. Looking out from our box, the vast dimensions of the empty hall, the great expanse of crimson carpeted area and the vacant chairs upon the platform round which were clustered palms and chrysanthemums—golden and white—formed a strange contrast to the night before. But the scene soon became animated. On the stroke of 8.30 His Eminence entered the Hall, and passing through with a gracious smile and gesture to the few groups who rose to welcome him took his suite, attended by the members of his staff and half a dozen Papal chamberlains in handsome scarlet uniform upon the dais prepared for him, Archbishop Bourne seating himself a little behind the Legate. Then the signal was given and from opposite sides of the hall came two long streams of people in single file, who, passing onto the platform, bowed low before His Eminence and then proceeded into the arena, where they broke up into groups or took their seats amongst the stalls to watch the interesting and ever-increasing gathering. Every now and then from the central door would come an Archbishop, or Bishop, who would kiss the ring which gleamed so brightly upon the Legate's finger, or the scarlet robes of a Cardinal would catch the rays of the thousand electric lights, and His Eminence would rise with courtly grace and invite the newcomer to a seat beside him. It was particularly charming to see his tall, strong figure bending with infinite consideration over the frail form of the aged Cardinal of Spain, who, resplendent in the collar of Isabella the Catholic, the Order of the Golden Fleece and innumerable other famous decorations made his slow and feeble progress through a kneeling throng. And yet Cardinal Vanutelli is only some three or four years younger than Cardinal Sanchez-Hervas. Many were the notable people to be seen mingling in this cosmopolitan assembly. The

Duke of Norfolk was there, wearing the blue ribbon of the Garter, the Archbishop of Montreal attracted much attention and many were they who were permitted to kiss his ring; Bishop Brindle, D.S.O., once military chaplain in the Sudan, was wearing his many decorations, while the black lace mantillas, sweeping dark robes and jewels of the ladies, the numerous and varied habits of religious orders, the Papal uniforms of those privileged to wear them, the purple of bishops, the scarlet of soldiers, the blue of the navy, and the occasional touch of white worn by some young girl, went to make up a picture of color, life, and movement, all gathered about the central point of crimson and gold where the Cardinals sat, that will not soon be forgotten by those who witnessed it. It is estimated that over twelve thousand persons paid their respects to the Papal Legate that evening, and through it all he smiled and blessed, spoke kindly words here and there, or intimated his pleasure by the marvellously expressive gestures which he commands, without the least sign of weariness or fatigue. Much of praise is due to the loyal devotion displayed by the good humor of the people, many of the late arrivals having to stand for two hours, first outside and then in the corridors of the hall before they caught that brief glimpse of his Eminence, and were shortly after forced to retire from the brilliant scene. But he did not murmur, though I am told that at times the crush was great. We could hear the crowds without singing hymns at intervals, in which they were led by a hand of French Congressists who started the lovely hymn to Our Lady of Lourdes. Punctually at 10.30 Cardinal Vanutelli's rich, powerful voice rang out in the Blessing, and the little knot of persons who still remained—for thrice had Archbishop Bourne appealed to those who had already paid their respects, to leave the Hall and make room for the many more yet to come—reluctantly bade farewell to one of the most memorable gatherings that this great rendezvous of the Metropolis has ever seen.

For the Byzantine liturgy of Saturday—for it is not correct to speak of a Greek Mass—the latter word applying exclusively to the Latin rite—the Cathedral sanctuary had undergone a transformation. Across it stretched the great black screen behind which the most sacred portions of the rite take place. In this screen are three doors which are used constantly during the liturgy. The scene was strange and unfamiliar to Western eyes. The celebrant, the Very Rev. Arsenios Atiyeh of Paris, wearing the long black veil over his resplendent vestments, was attended by numerous concelebrants, who partook of the Sacred elements at the time of the Communion. The rite used was that of St. John Chrysostom; and the only remains to have of this venerable liturgy are the Reproaches, which are said on Good Friday, and the Kyrie Eleison. The unaccompanied chant of the choir was instinct with all the weird and mysterious melodies of the East, of which fragments have come down to us in the songs of the desert, and the cry of the muezzin, heard so often in Asia. At the consecration all but the officiating priests and his ministers were shut off without the closed doors of the great screen, a remnant of the days of the Catechumens. After the blessing, the choir sang, with much addition of words, as is the way of the East, the titles of our Holy Father, the Papal Legate, and Archbishop Bourne, and then the long-haired priests with their flowing black gowns and gorgeously embroidered Mass vestments left the sanctuary in an imposing procession.

It is a source of regret to me that it is impossible to expatiate more upon this solemn and uncommon rite, just as it is to speak of the most interesting sectional meetings which called together such distinguished and sociable gatherings each day at the various halls, and were par excellence an "entente Catholique," but the crowning day of the Congress has yet to be spoken of all too inadequately, and I must hasten on to its memorable and unique events.

Saturday night's splendid meeting of London Catholic met at the Albert Hall had somewhat prepared our co-religionists of the metropolis for the deep disappointment in connection with the procession, but there were many parties of men and women coming from the North, and even from the shores of France, who were utterly ignorant of the circumstances until they began to fraternize with the crowds who thronged about the Cathedral from early morn.

If the splendor of pageant of the last few days, could be surpassed it was so in the Cathedral on Sunday morning, when the sanctuary was filled with mitred Abbots, Archbishops and Bishops in magnificent vestments, while the Papal Legate in chasuble of cloth of silver, and carrying his crozier as Bishop of Palestrina, offered up the adorable sacrifice. At the moment of the elevation, five baldstools were brought forward by servers, and with stately solemnity the Cardinals left their thrones and knelt in line before the altar, their scarlet trains sweeping in a crimson tide about the sanctuary steps. Cardinal Gibbons held an immense audience for almost an hour, during which he eloquently expatiated upon the ties which bound America to England, and mentioned the Catholic pilgrim Fathers of whom we hear so little, who, while they sought "a faith's pure shrine," did indeed leave "unstained what they found—freedom to worship God," which is more than the Non-conformists and others to whom they gave refuge from their own people can be accused of, truthfully.

It was a solemn moment when the Mass being ended, all but the Cardinals fell upon their knees, while one of the chaplains intoned the Confiteor, (Continued on page 8.)

SUBJECT OF THE HOUR

Notable Gathering—Work is Expiatory—Juvenile Hibernians Encourage the Celtic Revival.

(Correspondence in Catholic Union and Times.)

About twelve thousand women gathered in Notre Dame Church in response to the appeal issued some time ago by his Grace, Archbishop Bruchesi, asking the faithful to invest this year's labor celebration with special religious significance. The scene in church was a most imposing and inspiring one.

It was four o'clock when, with the singing of a hymn by the choir, the service began, but long before that time the body and galleries of the church were filled with worshippers. So many came that seating room could not be provided for all and a large number had to stand. By error the hour of the celebration was given at 7.30 in the papers of Saturday. When the pastor of Notre Dame, Rev. Abbe Troie, saw that many would be disappointed he had announcements made in all the churches which are attended by French congregations that all were invited to come in the afternoon. The attendance accordingly surpassed all expectations and it is more than likely that the practice of allowing the working women of Montreal to have their Labor Day service will be continued.

The sermon was delivered by Rev. Father Hage, Provincial of the Dominican Fathers. It was an eloquent discourse on the dignity and reward of labor. His Lordship, Bishop Racicot, presided, being assisted by Rev. Father Ferrer and Rev. Canon Lepailleur.

Rev. Father Hage took his text from the ritual of the Church: "Be firm and courageous, knowing that your labor is not without fruit before the Lord." At the outset he welcomed them all in their thousands and thousands to Notre Dame church, the church of their great sorrows and their great joys, the church of their sorrows and of their hopes, the church of the masses and the true house of the people. He gave great praise to Archbishop Bruchesi for his constant solicitude for the working classes, and especially for establishing the religious feast of labor for the men, and now this particular feast for the women. Continuing, he said: "Why should we from morning to night, even from the morning of our life to its evening, labor and toil with bent shoulders and heavy step in the sweat of our brow? Why should youths of fourteen summers, bright and happy, abandon their class-rooms and go out into the dingy factory to earn a living? Why should the innocent girls of twenty, leave the thatched cottage in the country and come into our busy and sinful cities to support themselves and maybe also to support an aged mother? Why should the spouse and mother be forced to leave her children with charitable neighbors while she is toiling to earn a loaf of bread for her little ones?"

This eternal and inevitable question has rolled down the centuries. Why this hardship? The more we delve into the subject the more mystified do we become.

The preacher then proceeded to prove that such hardship in the world could be eliminated if the teachings of the Saviour were better followed along the lines of brotherly love. The Redeemer with infinite sweetness, sent the message down through the ages: "Love thy neighbor as thyself." The preacher gave just praise to those captains in the world of industry who tried to better the lot of the toiler. He condemned the glib-tongued leaders who preach the doctrine of discontent and strive to nurture the canker-thought of insubordination in the breasts of the masses. Father Hage claimed that the explanation and solution of the necessity of working led up to God. All men were born to work. Work was to be a pleasure. Man sinned and work became expiatory. If you accept your work in the spirit of faith much will be forgiven you, because you will have suffered much. Merit will be yours in every needle you thread and in every hour of toil when offered in the spirit of faith, and they need the spirit of faith who sit ever under the shadow of the mount of desolation wearing thorns, crowns of endless sorrow or pain; who can neither look backward without seeing a mound of buried joys, nor forward without encountering an avalanche of appalling, wearisome duties and urgent demands upon limited time and wasted strength.

Father Hage concluded: "In your hour of sore trial and heavy burden come to the Church and in His tabernacle of love pray to Jesus crucified and Jesus the workingman, and He will give you new courage and inspiration to face the trials and troubles that you may meet with. He will fortify and console you in your hour of dire need. With Him you may brave the world and its trials, labor and its discouragements, hours of toil and days of burden, until you reach heaven, where trials are unknown and joy is never ending."

Bishop Racicot then imparted benediction of the Blessed Sacrament, during which a solemn consecration to the Sacred Heart was read.

QUEBEC A.O.H.

The biennial session of the Quebec A.O.H. was largely attended and lasted three days. Satisfaction was expressed that the delegates to the national convention, which met in Indianapolis last July, were able to get a grant of \$5,000 for the purpose of erecting a Celtic cross in Gross Isle in memory of the 6,000 Irish immi-

grants who died there of ship fever in 1847-8. It is the intention to organize excursions from different parts of the Dominion next summer, when the emblem of faith is erected on the island with impressive ceremonies. The cross will be cut by an Irish sculptor and brought over to Canada, arrangements for which will be made this autumn on the occasion of the visit to Ireland of National President Cummings of Boston, and Bishop McFaul of Trenton, N.J.

In view of the successful way that a juvenile division of the A.O.H. has been established in Montreal, it was decided to extend the organization to different parts of the province. The Montreal juveniles will be made into a cadet corps. It is anticipated that they will act as a feeder to the larger organization, for which reason it will be given every encouragement. It was decided to appropriate a sum of money for the organization of a division of the A.O.H. in every town containing twenty or more Irishmen.

Reports were presented showing a favorable growth in the organization since the last biennial meeting two years ago, by the fact that some 500 new members were enrolled. This represents new divisions and growth of old ones.

Election of officers for the ensuing two years resulted as follows: Messrs. P. Keane, provincial president; P. Scallion, re-elected provincial vice-president, both of Montreal; D. Coveney of Quebec, provincial secretary, and J. L. O'Neil of Buckingham, provincial treasurer.

The following resolutions were passed:

(a) That we endorse the resolutions of the National Society in their entirety; we assert our unchanging fidelity to the fundamental principles of our order on the national question, and while we respect all movements having for their object the betterment of our motherland, we deem it advisable to hold aloof from alliance with any particular party and to adhere strictly to the policy laid down by our national officers.

(b) That we continue to encourage the study of Irish history, literature and music in our schools and homes, as an essential to the elevation of our race and inspiration to our youth. And we commend in our home parties and entertainments that Irish music be made a prominent feature.

(c) That we recommend that the Irish people of our province identify themselves in a more marked manner with the present movement for the revival of the Gaelic tongue.

(d) That while we are deeply interested in the political and industrial development of our country, we hail with pride the impetus manifested by the self-reliant Irishmen of the present day and we bid them God-speed in their noble endeavors.

MULCAHY—ROLLAND

The beautiful Church of St. Louis of France, in Montreal, was on Tuesday, the 29th ult., the scene of a pleasant ceremony, when the Right Rev. Z. Racicot, Auxiliary Bishop of Montreal, united in matrimony Mr. Teffy Mulcahy of Orillia, Ont., and Miss Gertrude Rolland, daughter of M. Octavien Rolland of St. Louis Square, Montreal. M. Robert Rolland, brother of the bride, acted as groomsmen, and Miss Mulcahy, sister of the groom, attended the bride. His Lordship was assisted by the pastor, the Rev. Father Belanger, Father Charpentier of St. Louis church and Father Teffy of Toronto. Before the ceremony of congratulations in English, whilst the Bishop, after the ceremony, added his felicitations in French. Immediately after Mass the wedding party adjourned to M. Rolland's residence for dejeuner, where a number of relatives and friends met to wish the newly-wedded couple all happiness. Amongst those who attended from a distance were Mrs. T. Mulcahy of Orillia and Mrs. F. Potvin of Midland, mother and sister of the groom.

Opening of St. Jerome's College

The new St. Jerome's College was formally opened last week with impressive ceremonies. The new college was built at a cost of \$78,000, and is one of the finest equipped institutions on the continent. Among the many ecclesiastics present at the ceremony were: Archbishop McEvay of Toronto, Bishop Dowling of Hamilton, Bishop O'Connor of Peterboro, Monseigneur Abbelin of Milwaukee and Dean Mahoney of Hamilton.

A Noted Convert

(Ave Maria.)

Friends of The Ave Maria in every part of the country have been gratified to learn that it was instrumental in the conversion of the late Joel Candler Harris (better known, perhaps, as "Uncle Remus"), editor of the Atlanta Constitution. Naturally there was much curiosity about the conversion of this distinguished author. The Rev. Father Jackson, of St. Anthony's church, Atlanta, Ga., in answer to numerous inquiries, said:

I had the pleasure of receiving Mr. Harris into the Church on June 24. I had known him intimately for six years, and in all that time his belief and his life were thoroughly Catholic. His retiring disposition, to my mind, was the only thing that prevented him from taking the step sooner. Mr. Harris had never been baptized in any church, but his knowledge of the truths of the Catholic faith was far greater than that of many Catholics. His favorite books were Cardinal Newman's works, and his weekly companion The Ave Maria, which he always enjoyed, so that his request for baptism was no surprise to me.

HOME CIRCLE

THE MAN OF THE HOUSE. (By Katharine Tynan.)

Joseph, honored from sea to sea, This is your name that pleases me—"Man of the House."

pain to that delicate organ, and shortly they begin to swell and dissolve a glutinous substance that covers the ball of the eye...

RECIPES.

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Church and Forbidden Societies

On the attitude of the Church towards secret societies, a writer of "Letters to a Layman" in the Catholic Transcript says: "Briefly the reason why a practical Catholic cannot simultaneously be a member of the Church and an associate of such bodies is the same which forbids you being a Protestant and a subject of the Roman See."

Blue Ribbon Tea advertisement with coupon and contact information.

"It may be admitted that many of our most estimable citizens, including prominent non-Catholic citizens, seem to deny by their presence that warfare is waged on supernatural faith."

A Word About Converts

The Ave Maria quotes a striking passage from the "Memoirs" of Mr. C. Paul Kegan, the well-known English convert, which throws considerable light on the state of mind of those received into the Church in maturity.

CINDERS IN THE EYE.

Persons traveling by railway are subject to continued annoyance from the flying cinders. On getting into the eyes they are not only painful for the moment, but are often the cause of long suffering that ends in a total loss of sight.

The second lecture took up the sociological phase of nursing. The lecturer first from the standpoint of the nurse and the patient, spoke of the educational possibilities of the well equipped nurse...

The fourth lecture treated of the ethical phase of nursing. Father Mouliner emphasized the imperative need for the nurse, patient and community of a deeply conscientious performance of duty on the part of the nurse.

The fifth lecture took up the religious phase of nursing. The duty of every nurse, no matter what her own religious belief may be, to respect and administer to the religious needs of her patients...

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Was A Total Wreck From Heart Failure In such cases the action of MILBURN'S HEART AND NERVE PILLS

The Catholic Idea of Nursing A course of five lectures was given at St. Vincent's Hospital, Toledo, recently, to the nurses of the training school and as many of the Alumnae as could be present.

M. Darius Carr, Geary, N.B., writes: "It is with the greatest of pleasure I write you a few lines to let you know the great blessing your Milburn's Heart and Nerve Pills have been to me."

The Children's Page

THE LITTLE BROWN DOG.

Little brown dog with the meek brown eyes, Tell me the boon that most you prize.

FOR THE GIRLS.

Some one has suggested some things that every girl can learn. Not every one can learn to play or sing, or paint, well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach.

BOBBY'S PRIZE.

A group of boys were standing one day by a village pond. They were evidently tormenting something in the water and enjoying themselves very much.

And all the boys took to their heels like the cowards that they were. Bob, the squire's bull-dog, came bounding to the scene of action. He hated ragged, naughty boys, and he never saw a knot of them together without considering it was his duty to disperse them.

That was the beginning of the strange friendship between the wee kitten and the big bull-dog. Where Bob went, there pussie was bound to go.

On the third morning as Cynthia was getting ready for school, mamma said: "How clean your apron is, dear. Why it is fresh enough for you to wear again to-day."

He fed the kitten as his father had told him, than he tied a piece of blue ribbon around her neck and crept out of the loft very quietly with pussie in his arms.

Meanwhile Bob had been dragged most unwillingly to the show. He was accustomed to freedom, and resented the chain by which the coachman led him.

As for the kitten, she was just bubbling over with delight at having found her big friend and began playing with his tail as if it were a mere reel of cotton.

Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarrred from eating these tempting things, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial and take a few drops in water.

CINTHY'S GINGHAM APRON.

Cintny looked crossly at the fresh gingham apron which mamma took from a drawer. "O, mamma, please can't I give up wearing aprons?"

"I am sorry," said mamma gravely, "but you must protect your dress. Those two sergees must do you all winter for school. You couldn't keep them clean without aprons."

Her way led across an empty lot. In one corner of it was a large pile of lumber. As her glance fell upon this she stopped suddenly. An idea had come to her.

On the third morning as Cynthia was getting ready for school, mamma said: "How clean your apron is, dear. Why it is fresh enough for you to wear again to-day."

He fed the kitten as his father had told him, than he tied a piece of blue ribbon around her neck and crept out of the loft very quietly with pussie in his arms.

SYNOPSIS OF CANADIAN NORTH-WEST

Homestead Regulations

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

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

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

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

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

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her how all the girls here wore them. She says it is a splendid idea to wear them. I do get my dresses so spotted, you see." And Sadie laughed gaily.

Amidst the profound sorrow over the death of Grover Cleveland exhibited in every section of our common country, we direct the eyes of our readers to a woman's figure bending over his grave, writes Rev. William P. Cantwell, LL.D., editor of the Monitor of Newark, N.J.

When she left the White House she continued to slum publicity. She devoted herself to her great husband and to the children who bore his name. She lived for them and sought her delight in their company, sharing their joys and helping to bear their sorrows.

And we cannot but feel that woman herself is responsible for the return to paganism, and that she seeks to cover with flowers the fatal pathway that leads to her degradation and debasement.

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TORONTO, OCT. 8TH, 1908.

Take Notice

Out of town subscribers owing five dollars or under will receive accounts this week. They will greatly oblige by forwarding amount to this office at very earliest opportunity.

RESULTS OF DISHONESTY AND INCOMPETENCY.

A recent despatch from Toulon of date Sept. 23rd, tells of the bursting of a gun on the after turret of the French armored cruiser Touche-Treville during artillery practice in the Roadsteads of that city.

Gunnery drill had been going on for some time, when a terrible explosion took place. The turret was torn apart and the entire gun crew were thrown in every direction, thirteen men being killed outright and a large number severely injured, several of these being fatally wounded.

The spectacle presented after the accident is described as being most ghastly, as the dead bodies and severed arms and legs of the dead and injured littered the deck of the cruiser which has a complement of 370 men.

The gun that burst was of 7.6 inches bore. It is not known for a certainty what caused the accident, but as only a few weeks ago a similar accident occurred on the Coronie, whereby six men were killed, it is strongly suspected that it arose from negligence on the part of the authorities in furnishing proper supplies to the navy, and it is intended to make a thorough investigation to ascertain whether this and other accidents which have been alarmingly frequent of late years, have been the result of criminal negligence on the part of those whose duty it is to furnish the vessels of the navy with supplies.

Naval circles are especially agitated in regard to the matter, and notwithstanding the prohibition which forbids officers and men from criticising their superiors in both army and navy, it is pretty freely asserted by those who know how matters are conducted that many in high rank in both these branches of the service are incompetent, and that the Government itself shows its incompetency by appointing or retaining such persons in their positions.

These whisperings are indeed not devoid of foundation, for it is a well-known fact that since the Atheistic faction have gained control of the reins of government, the ablest and most patriotic officers of the army and navy have in many instances resigned their commissions rather than lead their troops to wage a vile warfare against defenceless and unarmed men and women whose only crime was that they were engaged in the work of educating the youth of the country, or of caring for the sick and infirm in hospitals or other institutions of charity.

Others have been watched by spies in the pay of the Government, or the secret societies, that they might be dismissed if they were found assisting at Mass, or even saying their prayers in their own homes! These criminals, as the Government esteemed them, were replaced by men of inferior rank and ability, men without religion, honor, or patriotism, and it is no wonder that the military needs of the country should suffer from neglect in the hands of such officials.

A recent report from the naval department shows that since August, 1900, twenty-one warships of divers classes have been wrecked by explosions and other causes, entailing the death of 238 officers and men and a money value of \$17,000,000. The re-

cent explosion on board the training ship Touche-Treville is attributed by military and naval men to the use of an inferior powder which has been in stock for several years, and was remade from motives of a false economy, under the direction of officers who did not know their business. The destruction of the battleship Jena less than two years ago, was due to the use of this same quality of powder. Numerous other accidents have occurred also of somewhat less importance.

It was the fixed opinion of Napoleon the First during his whole life that "The tools should be given only to him who can handle them"; but in the case of the Atheistic rulers of France they have fallen into the hands of those who do not know their use.

But it is not alone in military matters that the incompetent French Government have made a disastrous blunder of the affairs of the nation. We had occasion a few weeks ago to show by irrefutable statistics that their attempt to destroy religion in the country, and with it all social morality, has had the effect which was predicted by Catholics, and which every one might have foreseen even if it had not been predicted. It is resulting in the depopulation of the country. The race of infidels is now dying out at the rate of at least 20,000 per annum! We need not repeat what we have already shown on this score, but there is another point to which we may reasonably call attention, which is the false promises and pretences held out to the workmen of France to induce them to support the Government in its mad career.

It must be borne in mind that the salaries which were paid to the clergy down to the date of the separation of Church and State, were not a gratuity. They were a small restitution for the Church property which had been stolen from the Church during the Revolution of 1792 and succeeding years. The Holy See agreed to accept this as full payment for the ruthless robbery which had been perpetrated, and the Government by degrees acknowledged this to be the case, and agreed to pay these salaries in perpetuity. But the third Republic appealed to the greed of the people, representing that if these salaries were no longer to be paid a vast sum would be saved on the item of taxation, and the bait was readily swallowed! The whole amount of these salaries was \$7,000,000; and what have the people really gained by their sequestration? The city of Lyons with a population of 473,000, received \$955—that is one-fifth of a cent for each inhabitant. The sum allotted to the whole Department of the Rhone with a population of 853,000, was \$26,541, or about 31 cents for each inhabitant. The rural sections gained more by the sequestration than the urban—yet it can scarcely be said that any one has acquired a fortune through this repudiation of a just debt whereby France or the French Government at least, has incurred the contempt of all honest people for its abnegation of honor and honesty.

It is surely true that such scandals should cease, and we are convinced that they will cease before a much longer time elapses, for the people of France must soon see how they have been duped.

REV. PROF. PISANI'S IMPRESSION OF THE WEST.

Rev. Prof. Pisani, whose work in the interests of the Italians of Toronto and elsewhere was recently reviewed in our columns, returned from the West a few days ago and is now on his return to Italy after spending about two months in Canada gathering information and otherwise assisting his compatriots.

Father Pisani, while delighted with the Dominion as a whole, was particularly impressed with Manitoba and the territories as the home for future colonizations of his countrymen. Nowhere are there better prospects, and in the next twenty years it is the belief of Father Pisani that the population will at least have doubled itself.

In the course of his tour of the West, the visitor from Italy gathered a few items that are instructive. In Winnipeg the Italians are not numerous, being no more than 1,000 all told. These, however, are prospering, about sixty being shopkeepers, and at any time in the past three years the Italians of Winnipeg have felt in a position to build a church for themselves. There are no Italian farmers in the West, the majority being occupied in the mines. In the coal mines of the C.P.R. and Rocky Mountains 500 are engaged. In British Columbia there are 1,200 all told. In Calgary there are 150 and others are in the neighborhood. Grain elevators mark the country in every direction. Interest in the church and school is apparent on all sides. Edmonton was particularly noted as a town of great promise. Though the houses are few and of log or wood, the streets are wide and well laid out, the churches, the schools and the banks are all of stone or brick. From this the visitor inferred that religion, education and the prosperity which comes with the accumulation of money, all bade fair to develop most favorably. Prince Albert, too, is another place of much promise, the regularly laid out streets giving a very favorable impression. The first and

best hospitals all over the western part of our country are founded and maintained by religious communities of Sisters. A great influx of Galicians, 150,000 in number, was noted. Of these Saskatchewan has 50,000 and the little towns everywhere have their quota. The most important colony in the whole of Western Canada is that founded by the Benedictines from Minnesota, who in 1904 brought over a large contingent of German settlers. These are all Catholics, living in twenty-three missions and churches, thirty parish schools and in all 25,000 of a population. These are all settled about Warmen.

Calgary at the present moment is of interest, as a rich Italian is about to begin the work of bringing in there a colony of his countrymen. Rev. Prof. Pisani found much to admire and much to encourage in his trips. The scenery about the Rocky mountains is nowhere to be equalled. The climate need form no obstacle, for by comparison that of Northern Italy is colder than in some parts of Western Canada. The ease with which foreigners assimilate and adapt themselves is everywhere remarkable. As a last conclusion Father Pisani declared Western Canada to be the sunniest land with the bluest sky in the world, the waters being as sunny, pure and blue as are the sunniest, purest and bluest lakes of Italy. All of which is most helpful and hopeful information, seeming to point to the fulfilment of the most sanguine expectations regarding colonization and development.

THERE WAS NO "UNSEEMLY TUMULT."

It is with great pleasure that we publish the following letter, which explains itself and gives another view to a subject which at present is regarded in many quarters in an entirely different light to that presented by our correspondent. The letter is as follows:

504 Sherbourne St., Toronto, Sept. 30, 1908.

Editor Catholic Register:

Sir,—In your issue of the 17th instant, which has just been put into my hands, I came across the accompanying paragraph.

I have just returned from England and the Eucharistic Congress, and was present at the procession referred to, and as you may see by the "Times" and other London papers published on the day following, there was no "unseemly tumult" whatever. Among the thousands upon thousands present, there were only two people who attempted a disturbance, and they were immediately and without any further trouble, arrested. (They were father and son.)

There was absolutely no jeering, nor were any unpleasant remarks made by the many present who were not of the Faith. It is doubtful if any such large gathering in any country could have taken place and passed off so peaceably. On the day previous I saw thousands of children, boys and girls, from the Catholic schools, marching in procession with banners of the Sacred Heart and of our Lady raised aloft, and accompanied by nuns in their religious habits, and not a word of obloquy did I hear from the many no doubt much inconvenienced by such a multitude of little ones taking up the public thoroughfares. In justice to the British public who still like "fair play," I trust you will publish this in your next issue.

I am, Sir, your obedient servant, FRED. K. C. LAW, Royal Navy.

The paragraph to which our correspondent takes exception is one in which, commenting upon the reported disturbance during the Eucharistic Procession in London, we said, "Today the attitude of a few has destroyed a people's reputation for openmindedness, and the Briton's boasted fair play to everyone is a reality no longer." That we were not alone in believing that the procession had been disturbed in a manner that reflected no credit is borne out by the Sacred Heart Review which in its issue of the 26th ult., says:

"Disgraceful as was the recent anti-Catholic manifestation in London, it was a very mild occurrence compared with riots against Catholics which have occurred in the metropolis of England in days gone by. We take it that the jostling and jeering of the Catholic procession, by the rowdy Protestants of London the other day, was only the last gleam of that flame of bigotry which once burned so fiercely in the hearts of the Protestants of England."

And the Liverpool Catholic Times and Catholic Opinion, speaking of the same subject in its issue of Sept. 18th, says:

"What an aimless, pre-conceived, failure effort is this of a mere handful of unreasoning and selfish men. If the procession caused them annoyance they were not compelled to assist at it. Where is their love of fair play for all, which they boast! Where their respect for deep religious convictions, where their courtesy to the strangers within our gates, where their manhood, where their humanity? It is well for our good name that such as these are few in number, and negligible in power. It is too late in the day to imagine that a mere handful of men, members though they be of an 'Alliance,' Protestant or otherwise, are going to dominate in matters of public convenience, or destroy our national honor."

We might quote scores of American exchanges all of which speak of a disturbance having taken place, and scathing its authors, but we deem the two quoted sufficient. The only way in which we can reconcile our correspondent's statement with the contrary impression so generally accepted, is that reporters in the case

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were at different points along the line, and like the readers of different sides of the fabled shield, saw things quite differently. We are only too happy to accept the side given us by the personal experience of our home correspondent, but even he, we think, will admit that supposing the procession un molested, the request previously presented by Premier Asquith, that the Blessed Sacrament be not carried, was not in keeping with the open-door reputation upon which Englishmen pride themselves.

SOMETHING ABOUT A CATHOLIC DAILY.

The editor of the Wichita Catholic Advance has written the New World of Chicago, suggesting the taking up by that great weekly the idea of publishing a Catholic daily. The paper that makes the suggestion proceeds on the principle that what others have done may be done again, and beginning with the great German Empire, it points out what has been done in that vast territory by Catholics in the matter of the daily paper. It is shown that the Germans to-day have nearly five hundred dailies ably edited and generously supported and everyone of the five hundred has from fifteen thousand to fifty thousand supporters, who conscientiously pay up their subscription to the paper. It is pointed out, too, that in America in several large cities there are hundreds of thousands of Catholics and not one daily newspaper printed in English, though there are several printed in other languages, as for example the French have six, the Germans two and the Poles two.

The editor from Wichita then makes his case more concrete by bringing it directly home to Chicago, where, he says, at the most conservative estimate there must be one hundred and fifty thousand English-speaking Catholics, who might support a Catholic daily, and the same conditions prevail in New York, St. Louis and other centres. It is the belief of the writer from Wichita that if a daily were printed in the English tongue it would receive the support of advertisers and of the reading portion of the English-speaking Catholic population. To all of which the editor of the Chicago paper answers, that though he would gladly give his life to be editor of such a paper, that he fears it would scarcely prove a success, indeed that it would prove a very hazardous experiment.

Put this all beside the assertion made lately by another Catholic editor, that a great many of the Catholic weeklies in the United States have no more than from two to four thousand subscribers and it would seem that chances for the support of a daily are indeed small.

Coming to Canada we find conditions somewhat similar. In Quebec last year the French began the publication of a daily, L'Action Sociale, and we are told and probably with truth, that it has now fifty thousand supporters. There is no English-speaking daily. Some years ago one was tried in Toronto, but its term was very brief.

What must be inferred from this? The only solution that suggests itself, much as we feel inclined to discredit it, is that despite our schools, our colleges and our universities, that the English-speaking races are not of the reading people, and going further, that Catholics whose thinking and reading is confined to the English tongue, are not of the contemplative mould, being satisfied with the barely commercial side of life as found in the daily Press, and having no particular inclination for anything above or beyond from a literary standpoint.

Beauties of Killarney and Muckross Abbey Described

To the Editor Catholic Register: My preceding letter attempted to give some faint impression of the charms of Killarney's lakes and scenery. Although only one of the three lakes of that far-famed group has been dealt with, yet the description of one will apply to all. Not that each has not its individuality or that much of the attractiveness of Killarney would not be lost were any of the three missed, but the same combination of mountain, water and island, the same richness and variety of vegetation, the same exquisite blending of tints of earth and sky, the same delightful stretches of landscape mark all three. For example, the Lower Lake, by far the largest of the group, as one shoots into it through the rapids under the shadow of the feathery palms of Denis Island, is overshadowed by a magnificent mountain peak known as the Eagle's Nest, which rises almost perpendicularly from the northern boundary of the lake and is densely wooded to the summit. To the west also tower

majestic and richly clothed mountains, whilst to the south and east the banks rise gradually in a wide stretch of smiling country, forming in its fertility, its finely timbered demesnes and its numerous tree embowered cottages, a charming contrast to the wild and lonely beauty of the mountains. The Lower Lake was particularly charming on the occasion on which your correspondent beheld it. A brisk breeze ruffled its surface very considerably, whilst the sun, now nearing the west and shining in all his glory from an almost cloudless sky, tipped every wave crest with his glowing tints. Nothing could be more delightful than to watch those glittering waves break around the shores of bays and islands all covered with a dense growth of arbutus, holly and similar shrubbery. One of these islands is "sweet Innisfallen," the beauty of which has been sung by Moore. On account of the growing roughness of the water, our boat, which was pretty well weighted down, did not land at this famous spot, but, seen from a short distance, and clothed to the water's edge in the most luxuriant shrubbery, it seemed worthy of all that has been said or sung concerning it. Our lusty boatmen had to ply the oars vigorously to drive our boat against the freshening breeze in time to reach Ross Castle, the southern boundary of the lake, before sunset, and from our experience our party could well believe that this fine sheet of water, some six miles in length by four or so in width, would be dangerous to small craft in a storm.

Such was the experience of one day in Killarney, and the verdict of all was that the drive to and ride through the Gap of Dunloe, and the subsequent sail through the Lakes of Killarney, furnished a feast of varied grandeur and beauty which well repaid a journey across the Atlantic.

Our party needed a little rest after the strenuous sight-seeing of the preceding day, and it was decided that we would be content with a visit to Muckross Abbey. Here a new attraction of Killarney presented itself, that of religion. As one stood beneath the roofless and ivy clad walls of the church which echoed the chant of the sons of St. Francis many centuries ago, and gazed on the beautiful window through which the sunlight so often softly gleamed on the uplifted Chalice, the scenes witnessed within these walls came crowding on the mind. Here the chieftains of the great families of O'Donoghue and McCarthy gathered in their picturesque Irish costumes to celebrate their nuptial unions; here the mournful cry was raised over their remains. Beneath the walls are their mouldering and almost undecipherable tombs. Some recent inscriptions show that descendants of these families still mingle their ashes with the dust of their illustrious ancestors. Unfortunately that neglect which is painfully evident in many hallowed graveyards in Ireland is not absent here. Perhaps it is well that everything should be in harmony with the ivy wreathed ruin; but at the risk of introducing modern innovations your correspondent would wish to straighten some of the fallen gravestones, and to remove the grass and briars which cover them.

The chieftains who erected the Abbey and the monks who paced its cloisters had certainly a keen sense of the beautiful, for it would be hard to find a scene of more tranquil beauty than that presented by the Middle Lake of Killarney, as your correspondent saw it from the entrance to the ruins of Muckross Abbey. The early morning threatened rain, and a misty shower fell on us on our way, but as we drove through the grounds, now owned by Lord Ardillon, the sun struggled through the vapor and diffused a hazy brightness. Beneath this subdued light the lake, embowered

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1908-DOMINION ELECTIONS-1908 ELECTORS OF WEST TORONTO

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TO LOVERS OF ST. ANTHONY of Padua

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

For without that help this Mission must cease to exist, and the poor Catholics already here remain Without a Church.

I am still obliged to say Mass and give Benediction in a Mean Upper-Room.

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

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

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

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

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

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

Address—

Father Gray, Catholic Mission Fakenham, Norfolk, England.

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

Letter from Our New Bishop.

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

Committee Room 286 King Street East. PHONE MAIN 6196. 799 King Street West. PHONE PARK 2353.

SOUTH TORONTO DOMINION ELECTIONS 1908

Your vote and influence are respectfully requested for the re-election of

A. C. MACDONELL

Liberal-Conservative Candidate for the House of Commons ELECTIONS MONDAY, OCTOBER 26th, 1908

Central Committee Room, 71 Victoria St. PHONE MAIN 3205. Committee Room, 359 Queen St. West. PHONE MAIN 5682. Committee Room, 1309 Queen St. West. PHONE PARK 2338.

DOMINION ELECTIONS MONDAY, OCTOBER 26TH, 1908

A. E. KEMP

Liberal Conservative Candidate for EAST TORONTO

COMMITTEE ROOMS: 273 Queen St. E.—Phone Main 2690. 499 Parliament St.—Phone North 1814. 695 Queen St. E.— Main 3179. 2180 Queen St. E.— Beech 216. N. E. Cor. Gerrard and Pape Ave. 353 Broadview Av. North 3629

Committee Room 1 Arthur Street PHONE COL 5417 127 Queen East. Phone Main 1950

CENTRE TORONTO DOMINION ELECTIONS 1908

Your vote and influence are respectfully requested for the election of

EDMUND BRISTOL

Liberal-Conservative Candidate for the House of Commons

Polls Open 9 a.m. to 5 p.m. ELECTIONS MONDAY, OCT. 26th, '08

Committee Room, 264 Yonge Street. Phone Main 5295. 399 Spadina Avenue. Phone Col. 3167. 359 Queen Street W. Phone Main 5682



Glengariff is an offshoot. It surprised us to learn that the heaviest of these monster iron-clads could approach so near to the land, and as we climbed a hill overlooking the bay we could see at a glance what a wide and well protected, as well as deep, sheet of water these warships had in which to perform their evolutions. Away past headland after headland, on to the horizon, and fenced in on every side by mountains stretched a magnificent sheet of water blue as the sky above. It was hard to realize that this placid lake to all appearances was part of the briny Atlantic. Safely sheltered here, the leviathans of commerce could bid defiance to the fiercest storms. The warships riding at anchor which dotted its surface here and there, seemed to say so much. But they were the only evidences of utilization of the splendid resources of that noble bay. O Ireland! when shall thy bays and waters cease to be an exercise ground for fleets other than thine own, and when shall thy sons learn to work for thee as they do for strangers and find the success at home they now seek on foreign shores! L. MINEHAN.

OTTAWA NOTES

(By our own correspondent.)

In order to provide more accommodation for the pupils in St. Patrick's Lyceum that building is being extended at a cost of \$16,500.

Under the direction of Rev. Father Sebastian of the Capuchin Monastery, over four hundred people formed a pilgrimage to Notre Dame De Lourdes church, Montreal road. The pilgrimage is an annual one and the journey consisting of about five miles, is made on foot.

The four new chiming bells, for use in the Church of Montebello, Quebec, were recently blessed by Mgr. Routher, Vicar-General. The event was favored with the attendance of hundreds of people from the various villages within a large radius.

Many members of the Marist Fathers throughout Canada were in attendance at the recent ceremony in Papineauville, when Archbishop Duhamel officiated at the blessing of the newly-completed Juniorate of that Order. The sermon was delivered by Rev. Father S. J. Corbeil of the Basilica.

Division No. 21, Ancient Order of Hibernians, in Belfast, Ireland, has, through Mr. H. Cregan, presented Division No. 1 of this city with a handsome blackthorn. Mr. Cregan but lately returned from a trip abroad, where he was requested to make the presentation of the blackthorn, which is thirty inches in length, eight inches in circumference and is suitably engraved with Irish hearts and shamrocks worked in silver. It is probably the only blackthorn in Canada of its size and needless to say will be highly prized by Division No. 1.

Rev. Father Devine of the Jesuit Order, Montreal, officiated at the requiem Mass of his mother, Mrs. John Devine, to St. Bridget's Church. He was assisted by Rev. Father Kelly as deacon and Rev. Father Finnegan as sub-deacon. The late Mrs. Devine is survived by four sons, Father Devine, Montreal, and John, Daniel and Peter Devine of this city, and three daughters, Rev. Sister Loyola of the Grey Nuns' Community, Water Street Convent, Mrs. Ferrea, Quebec, and Mrs. John Bingham of this city.

At a meeting of the Executive of St. Patrick's Library and Scientific Society, a resolution was passed unanimously expressing gratification at the recent appointment of several Irish-Canadians to positions of public responsibility. Mr. Chas. F. O'Neill, the secretary, was instructed to forward congratulatory letters to Mr. Chas. Murphy, newly-appointed Secretary of State; Mayor D'Arcy Scott, the new assistant chief railway commissioner, and to Ald. Wm. Foran, recently appointed secretary of the civil service commission. A resolution, appreciative of the services of Hon. R. W. Scott, on the occasion of his retirement from public life, was also ordered to be forwarded.

A Papal Doctrine in a Nutshell

In the course of a paper read before the Eucharistic League Convention recently held at Notre Dame, Indiana, Father Arthur Barry O'Neill, C.S.C., of the Ave Maria, gave this succinct exposition of Pope Pius X's wishes regarding the practising of frequent Communion among lay Catholics: "To the great mass of the faithful, the parish priest is for all practical purposes Bishop, Roman Congregators, College of Cardinals, Pope—in a word, the Teaching Church. Now, if his teaching is to be thoroughly orthodox the burden of his exhortation about frequenting the sacraments must henceforth be, not so much, 'My dear people, be holy in order that you may become worthy to go to communion frequently and even daily,' as, 'My dear people, go to Communion frequently and even daily, in order that you may become holy.'"

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Clotheslines and pegs will keep in good condition much longer if they are boiled for ten minutes before using. Spots may be removed from gingham by being wetted with milk and covered with common salt. Leave for an hour or so and rinse out in several waters. Varnish and Paint Stains.—If the stain is on a coarse fabric, dissolve by saturating it with turpentine; use alcohol if on a fine fabric. Sponge with chloroform if a dark ring is left by the turpentine.

Rub shabby leather chair coverings with two parts boiled linseed oil and one part vinegar, shaken well together. Only very little is needed, and the leather must afterward be rubbed with soft dusters till the polish is restored. To clean ivory ornaments, brush them with a toothbrush—which should not be very new—rubbed with soap. Rinse in lukewarm water and dry thoroughly. Then brush the ornaments again till the lustre appears; it will be increased if a little alcohol be poured on the brush.

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THE CLERK WITH AN IDEAL

The floorwalker turned quickly. "What's that?" he snapped. The tall young man at the next counter came a little closer. He had spoken sharply. Now he lowered his voice. "I think you heard me," he said. "But I'm quite willing to repeat my remark. I said that you should apologize to the girl for your offensive words. She has been ill. The trifling mistake she made could have been overlooked. It would have been overlooked by a real man."

rested on his face. For a moment nothing was said. "Is this the offender?" asked the old man sharply, but his eyes did not leave the face of the clerk. "Yes, sir," the manager replied. "What's your name, young man?" "Burnham, sir."

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curb with three or four of her sister clerks. She came up a little timidly. "I am so glad," she said, "that you didn't get in trouble over what Mr. Timson said to me. And, Mr. Burnham, I wish—we all wish—that you would come to the meeting of our girls' club to-night. We think you'd like it, and perhaps you could say a little something to us. I'm sure it would be interesting. And we want you to meet Miss Clayton. She's a settlement teacher and so clever and nice. We think you two are something alike through trying to be helpful. We told her about you and she said she'd like to meet you. Didn't she, girls?"

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How English Catholics Fought For the Mass

(Catholic Standard and Times.) Apropos the great international Eucharistic Congress now being held in London, Bishop Casartelli, of Salerno, England, reviews in a striking pastoral the period during which English Catholics were persecuted and martyred for the crime of hearing or saying Mass. Many of the cities which have been honored by international Eucharistic Congresses since the first, held at Lille, in France in 1881, have been specially appropriate as the scenes of public honor to our Lord in the Blessed Eucharist. But, as Bishop Casartelli well says, it may be safely held that in London the gathering takes on a character which has been wanting in other centres—that of a great act of reparation for the outrages of three centuries.

"Similarly the supreme doctrinal and legislative authority of the Holy See, of Peter 'the Rock' ever existing in his successors, is the necessary keystone of the Church's unity in faith, discipline and organic life. Take away this keystone, the whole edifice will collapse; no authority of any kind, either of teaching or of government, will remain.

SAD EXAMPLES. "We have sad examples of these facts in the history of our own country. At the present moment the Church of England is so hopelessly divided in belief and practice concerning the Eucharist that in the recent Pan-Anglican Congress the assembled Bishops of that powerful denomination throughout the British Empire and the great American Republic have not even ventured to utter any word of guidance on this grave subject to their distracted flocks, whilst the rejection of the one centre of authority has left them all without any shred of authoritative judgment in matters of the most vital importance to the spiritual life of the people. And whenever attempts are made by the Bishops to speak and guide with authority, such attempts are met with criticism or open disobedience. "The great spiritual revolution which tore away the realm of England from the unity of Christendom after a thousand years of loyal obedience to the See of Peter began, as is well known, by the rebellion of the lustful Tudor sovereign, Henry VIII., against the spiritual headship of the successor of St. Peter. Under the powerful influence of his agents, Crommer and Cromwell, the English Parliament in 1533 passed an act prohibiting all appeals to the Pope, and in 1534 the Convocations of Canterbury and York, under royal pressure, formally declared that 'the Bishop of Rome has not in Scripture any greater jurisdiction in the kingdom of England than any foreign Bishop.' In March this year, 'Submission of the Clergy' was formally embodied in an act of Parliament, and in November the schism was completed by an act styling the King, without any reservation, 'supreme head in earth of the Church of England.'

INEVITABLE CONSEQUENCES OF THE REJECTION OF AUTHORITY

"If under Henry the Catholic doctrine of the Holy Eucharist and the Holy Sacrifice of the Mass was not yet questioned, but rather still held in honor, the inevitable consequences of disintegration of faith and practice resulting from the deliberate rejection of the centre of spiritual authority were not long in making themselves felt under his successors. The work went on rapidly under Edward VI., Cranmer, the first Protestant Archbishop of Canterbury, in 1548 in the debates of the House of Lords, clearly showed that he had 'given up all belief in Transubstantiation and in the sacrificial character of the Eucharist.' In the following year Parliament issued the first Book of Common Prayer, concerning which Abbot Gasquet writes: "The Communion Service . . . whatever else it is, is certainly not the Mass in English. It was so different, indeed, even to the eyes of the common people, that they christened it 'a Christmas game,' and this although obvious care was taken by its compilers to preserve some outward resemblance to the ancient liturgy in the disposition of its parts. All idea of oblation and sacrifice had been carefully cut out of the new service, and the very centre of the ancient Mass, the Canon, every word and syllable of which was held sacred by the Church, which was substantially the same in every Western liturgy, was mutilated beyond recognition. . . . It was as little a translation of the old Catholic liturgy of the Mass as the Lutheran productions of the sixteenth century, which were ostensibly based upon an entire rejection of the sacrificial character of the Mass."

WORK OF DESTRUCTION BEGINS

"As a logical consequence, the destruction of the altars in the churches began in 1550, when Bishop Ridley ordered church wardens to substitute 'the form of a table' in order 'more and more to turn the simple from the old superstitious opinions of the Popish Mass.' The Second Prayer Book of 1552 went still further and obliterated even the slight outward similarity to the Mass which the First Prayer Book had to some extent preserved. As silent witnesses of the thoroughness of the work of sacrilege, it is well known that in many cases the consecrated altar stones were taken down and placed on the ground at the altar.

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That is why it is so dangerous. It may become deep-seated before you realize the danger. It is therefore of great importance to recognize the early warning symptoms: pain or dull ache in the back, bladder pains, smarting sensation when urinating, frequent or suppressed urination, sediment in the urine, etc., because in its early stage kidney disease is easily cured by Doan's Kidney Pills. Mr. Elgin Brisebois, Vernon, Ont., writes:—I was troubled a great deal with kidney trouble. I had to get up four or five times every night, my urine contained a thick brick-dust sediment, I had a pain in the small of my back, and could not sleep at night. I commenced using Doan's Kidney Pills and in a very short time I was all right again. I am very thankful to have found a cure so speedy in its action. Doan's Kidney Pills are 50c. per box or 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

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SOME FACTS WORTH CONSIDERING

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

"Know his name?" "It has slipped my memory. But I recall that Helen said something about the improvements he has brought about in your store. It seems that the youngster has socialistic ideas about lifting up humanity, and he's been working them out at your expense, I suppose. It all sounds improbable, but a lot of the girls that work for you—Helen meets them at some sort of club—are full of his praises. He's put in a circulating library here and had a lot of other things that I don't recall." The old merchant stared at his visitor. "Is his name Burnham?" he slowly asked. "Yes, yes, that's it. Then you know him?" "Yes, I know him." "And you can tell me something about him?" The old merchant moistened his lips. "I can tell you this," he answered. "The day that boy marries your Helen I will give him a half interest in this business and start him with a \$100,000 bank account." The visitor drew back a little. "Why should you do that?" he stammered. The old merchant leaned forward. "It's a breach of confidence," he said, "but you won't betray me. Think of it! He never told Helen!" A smile softened the rugged face. "The boy's full name is Burnham Gregg. The fact is, Jim, he's my son!"—W. H. Rose in Cleveland Plain Dealer. Pains, Like the Poor, Are Always With Us.—That portion of man's life which is not made up of pleasure is largely composed of pain and to be free from pain is a pleasure. Simple remedies are always the best in treating bodily pain, and a safe, sure and simple remedy is Dr. Thomas' Eclectic Oil. You cannot do wrong in giving it a trial when required. The Church of Our Lady of the Angels, the new edifice, built by the Roman Catholics of Moose Creek, was dedicated Sept. 26th by Bishop Macdonell of Alexandria. Several priests were in attendance.

The QUIET HOUR

OUR MOTHER'S COMPASSION.

In the sea of bitterness that swept Over Mary's loving heart, While she stood beneath the Cross and kept Vigil o'er the dying One, Holy vigil o'er her Son, Every human grief had part.

What'er grief has sealed your inmost life, Mary's soul has felt its power. Rings her cry above the storm and strife: "Is there sorrow like to mine?" Ah, Gethsemani's red wine Was our Blessed Lady's dower!

Standing 'neath the Cross, our Mother felt Deepest grief the heart can know. When beside the sepulchre she knelt, All her joy was buried there. Then she took us to her care, For her heart knew all of woe.

VISITS TO THE BLESSED SACRAMENT.

Visits to the Blessed Sacrament are always in order, but especially during the Forty Hours Devotion. And one of the resolutions we naturally make during the exposition is to come and visit our Lord often, if not daily.

We go to see our friends and neighbors, and who is a greater friend or better neighbor than our Divine Lord? Sometimes we go and find our friends absent, and oftentimes when we find them home, we come away with sorrow and disappointment; but our Lord is always at home in His place on the altar, and we never come to Him but that we return cheered and comforted. He listens to our sorrows and tells us how to overcome or bear them. He lifts our burdens and gives us the sweets of His love instead. As no one can meet a good and wise person without profiting somewhat, so no one can come before Him, who is goodness and wisdom itself, without great benefit.

Oh, if we would only take our Lord at His word, how different would it be with us! Going before His altar every day of our lives, we would pour out our souls to Him and tell Him every care and want, and rise from our knees strong with His blessing and grace to be of good heart and cheer, for He would whisper to us words of light and wisdom, of strength and hope, and bid us be not afraid, but trust and hope to the end. "I have overcome the world," he says, "and you will overcome it in Me." "Soon your sorrow will be turned into joy." "Watch with Me and I shall watch with you." "Strengthen yourself at the banquet of My Love." "I am all yours that you be all Mine." "I am your support in life. I shall be your viaticum at death and your glory in eternity." Let us greet our Lord daily.—"Seedlings."

WHEN FAITH IS REWARDED.

We have to put confidence in our fellow-beings, for without faith in one another nothing would be accomplished. We believe and act on our belief, and we hope all will come to pass. It is the same with regard to our dealings with God—we must have confidence in Him. Human confidence in Him. Human confidence is based upon expediency, it is the best we can do to trust and hope. Spiritual confidence is based on God and His goodness and His expressed word and promise. "Blessed is the man who hopeth in our Lord, he will not be confounded." If we confide in man, how much more in God! Man is changeable; God never changes. Man can do little for us; God can do all things. We hope in one another, firstly, because we must, and secondly, because we have some little faith in each other's power and goodness. Are not these same reasons the strongest why we should hope and confide in God? The gospels give many examples where confidence in Him was well rewarded.

REFLECTIONS.

Keep good company and you shall be one of the number. No man is good enough to govern another man without that other man's consent. Human beings are a good deal like

suspended harmonies, craving to find the home key. Some are resolved in to accord in this life, some later.

Men imagine that they communicate their virtue or voice only by hidden actions, and do not see that virtue or vice emit a breath every moment.

RELIGIOUS INDIFFERENCE.

There is a sort of mental languor that attends most men, and which if they do not fight against, sooner or later overcomes them, and prevents them from performing anything noteworthy which requires mental effort. It is a part of our poor, fallen nature to be prone to sloth and we have to fight continually lest we become victims of it, and simply idle and fritter away our time. Whilst this is true in the ordinary every-day temporal matters of life, it is, especially true in spiritual matters as we see by the careless indifference with which many act regarding them.

There are some who are very active in mind and body as regards temporal things, and very indifferent and slothful about the things of the soul. They will go on long and fatiguing journeys for the sake of gaining something of worldly goods; they will spend time and money in quest of health, but they will do nothing for their soul's welfare and will grasp at the fleeting and unsatisfactory and disappointing things around them to the loss of the all-satisfying and lasting things of eternity. And such men may be counted by the millions.

When these are men who are prominent by the position they hold in the world through their wealth or their talents, the bad examples they set infects thousands and thousands of others who strive to imitate them as far as opportunity allows. The workman will catch the spirit of his master, the clerk will copy the ways of his employer. It is always the rule that men look up to those who are above them and copy imperceptibly their ways and adopt their manners and methods. The apostle bids us to take heed lest we become a stumbling block to the weak; and our Lord Himself said, "Woe to the world because of scandals! For it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh."—Bishop Colton.

THE DIVINE JUDGMENT.

And Jesus coming, spoke to them, saying: "All power is given to me in Heaven and in earth."—Matt. xxiii. 19.

When these words were uttered by our Lord He had risen from the dead. On this occasion He had with Him only the eleven Apostles, whom He had instructed to meet Him by appointment at this time and in this place—a mountain in Galilee. A few words they are, but full of meaning. The apostles saw our Lord in the flesh again; they heard His own human lips utter this truth; that all power is His in heaven and in earth.

How did they understand Him? They understood that the Man they saw, the human being who then stood before them was endowed with all power that God would exercise in Heaven and in earth; that to rule this vast universe was His right; that to sit on the throne of heaven, to be worshipped and adored as God by every creature, to shape the destiny of this world, of its many nations, of its many families, of every single soul born and to be born in it, to open and shut the gates of hell, at His own will, to judge all without exception, each separately at the moment after death, and all together in the great Judgment day of God, is His right and office as the Man, because He is Man in God and God in Man; the Man selected to be the One through whom the Divine Nature manifests Himself in all the fulness of the God-head in human nature.

But what, therefore, is the first thought that must enter our hearts? It is necessarily this: How will that Man receive us when we are called in to His presence, one by one, as we leave this world? How will that countenance look to us at that moment? How will those ears listen to our reports of our own lives? How will those lips speak to us in that dread moment?

But why do we ask ourselves these questions? Because we know that we are to meet that Man in God, face to face, to give an exact account of all of our deeds in the body, and that He is the One to praise or blame us, re-

ward or condemn us, receive us into eternal blessedness or cast us out into eternal, never-ending darkness, and deliver us over to the rule of those who shall be our masters in hell.

Can we tell what the result will be? Yes; and to a certainty! If our lives have been good, or if we die in His friendship, the Man Christ Jesus will give us a blessed and glorious welcome; but if our lives have been wicked, that Man will reject us forever. He will not endure our presence a single moment, nor permit us to speak in His presence, nor ever again to mention His holy name, but will cast us into that region of creation where holy names are not permitted to be uttered.

Do we truly hope that this sad fate will not be ours? Then we are truly good, leading good lives, are faithful to our duties as good Catholics. If we truly hope for His approval we can judge ourselves now and know we shall receive it.

How is this? If each one can say, I have obeyed the commands of the Church and approached Communion regularly, then each soul is free from mortal sin and knows the judgment of our Lord will be in his favor. Let any such soul die at any moment now and the mercy of God is surely his, for he is now in the friendship of God, his soul is restored to its heavenly state, and every soul in this state is so acceptable to our Lord that He cannot condemn it, but must welcome it to the society of those who are saved forever.

O unfaithful, negligent Catholic! whose life heretofore has been a dishonor to God, a shame to your family, a scandal to your neighbor, and a disgrace to the Church of Jesus Christ, have you turned from your sins and made your peace with God? Have you washed your past life clean from sin? Then you, too, know you will receive the welcome of our Lord, the Man Christ Jesus, your King and your God. Otherwise you are still His enemy, and have a right only to His eternal wrath. How can you sleep a moment or be at rest a single instant longer while knowing you are condemned already, because you are in the state of mortal sin?

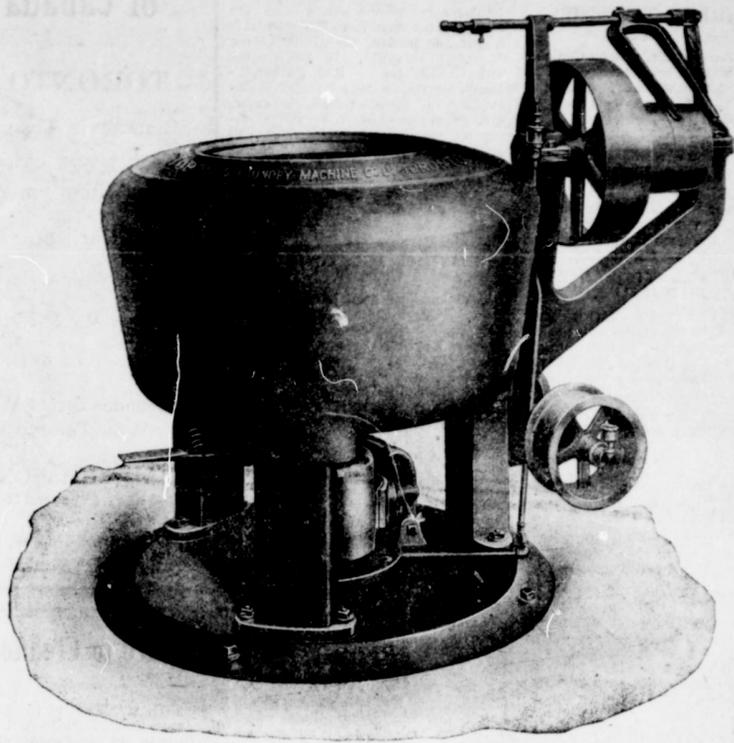
FRUITS OF THE SPIRIT.

Fourteenth Sunday after Pentecost. Epistle, Galatians v. 16-24; Gospel, St. Matthew vi. 24-32. Feast of the Holy Name of Mary. The epistle for to-day tells us that the "fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." And such should be easily the graces of those Christian souls who live by the teachings of loving trust and confidence that are set forth for us in to-day's gospel. "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and yet heavenly Father feedeth them. Are not you of much more value than they? Consider the lilies of the field, how they grow; they labor not, neither do they spin. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe; how much more you, O ye of little faith?" How speedily would charity, joy, peace, patience, benignity, goodness, and the other beautiful fruits of the Spirit grow and ripen within us, if only we maintained ourselves in this perpetual atmosphere of sunshine, moistened by the gentle dews of divine grace. "Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For your Father knoweth that you have need of all these things." God is watching over us, God is taking care of us; why should we not live in joy and peace? Trials may come, but let us meet them with this confident thought: "My Heavenly Father knows, and He will provide." How patient the soul becomes who has learned to wait God's time.

"Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you"—all the food, the clothing, the money, the help that we need, all shall be added unto us. We do not know when; the time of God's help is in His knowledge, and not in ours; we may have long to wait for the material helps that we think we greatly need. But His Grace will be with us always, all through life; and then will come an eternal heaven. It is practise that makes perfect in this cheerful trust; so let us make one helpful resolution to-day; and that is, to try to complain less and less frequently, while more and more frequently we sound the note of trust. Do we sufficiently consider that we may serve to cloud another's day by our own fears and complaints? Do we sufficiently consider that we may lighten another's fears by the joyful expression of our confident trust in God's over-ruling care? The very sound of the words,

IMPROVED TORONTO EXTRACTOR

Solid Bowl, Convenient to Operate, New Design, Original Features, Polished Brass Cover



Most convenient to load, top of bowl being only 34 inches from floor. Has hollow cast steel spindle, with small radiating oil holes. Phosphor-bronze bearing in centre of oil well. Sight feed lubricator at top of machine feeds oil to oil well and up through and around spindle to top of bottom bearing which is at all times full of oil. Rubbers of large size gives free and ample movement to the basket. Runs at high speed without vibration. Baskets are of 40-lb. copper, with double convex steel bottom, with heavy welded steel bands.

Idler pulleys are self-oiling and are adjustable to any angle. Not the Cheapest, but the Best. Made in two sizes—Attached or Detached Countershaft.

20-inch, price \$125.00, 26-inch, price \$175.00

THE TORONTO LAUNDRY MACHINERY CO. LIMITED.

DUNDAS ST. BRIDGES

TORONTO, Ont.

"Consider the birds of the air, for they neither sow nor reap; and your heavenly Father feedeth them."—the very thought of the lilies of the field, whom God doth clothe, are they not like happy music to the ear, reminding us that we are of much more value in God's sight than birds or lilies are? Shall He not much more feed and clothe you, O ye of little faith? Let us accustom ourselves to speak the word of trust and cheer to those about us; for thus shall we glorify God and give comfort and edification to our fellow-men, and thus shall the fruits of the Spirit shine forth, more and more in our daily lives.

How English Catholics Fought for the Mass.

(Continued from page 6.)

church doors that they might be trampled upon by the people's feet.

"But it was under Elizabeth that this war against the Holy Sacrifice reached its culmination. Among the Thirty-nine Articles is one which reads thus:

"Wherefore the Sacrifices of Masses in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits (Article XXXI.)."

"While a little later it was made treason for a priest to say Mass and felony for a layman to assist at it.

BECAME HATEFUL IN ENGLISH EARS.

"And so the very name of the 'Mass' became by degrees hateful in English ears, and the word 'Mass-priest' a title of opprobrium. During the great Elizabethan persecution, as we have seen, the saying of Mass was a capital offense. Priests were hunted down by the hundreds, tortured and butchered for the two crimes of refusing to acknowledge the Queen as the head of the Church and for saying Mass. To quote again the words of Abbot Gasquet:

"Nor must it be forgotten that all during the latter part of the sixteenth century the rack, the thumb-screw, the Scavenger's Daughter, the Little Ease and other tortures were being constantly requisitioned to convert 'Papists' from the error of their ways to the new Protestant religion as by law established. But it was a battle for conscience's sake. To them, as has been said, 'it was the Mass that mattered,' and how could they consent to attend a service which had been designedly drawn up as a rejection of the Mass altogether, even when refusal meant the sacrifice of all their possessions, with prospective imprisonment and torture? 'It was the Mass that mattered.'"

"Then it was that, through the succeeding dreary centuries of persecution and penal laws, Catholic priests went about in disguise carrying their lives in their hands, in order to celebrate the Holy Sacrifice and administer the Holy Eucharist in secret and hidden places; and the scattered remnants of the flock that had remained true to the centre of unity and the Catholic teaching, assembled together from time to time in stealth and in fear to hear Mass and receive the sacraments. What those days

were like may be gathered from the vivid pictures in Father Hugh Benson's historical novel, 'By What Authority?'

UNPAID DEBT TO THE DEAD.

"There is yet another thought in connection with the destruction of the Mass in England. It was not merely that the material structures of the glorious cathedrals and abbey churches and the beautiful parish churches of the English countryside, erected by the munificence of successive generations for the express purpose of the celebration of the Mass were entirely alienated to the purposes of an entirely different cult or allowed to fall into rapid ruin; that the consecrated, the sacred vessels and vestments plundered and turned to profane uses, but it should be remembered that many hundreds of pious English men and English women had made large benefactions to churches and colleges, especially those in the national universities, for the express purpose of securing for their families the benefits of the continual offering of the Holy Sacrifice. Now these revenues were confiscated and the thousands of Masses that should have been offered day by day during three centuries were forgotten forever."

Perseverance Necessary

What is the cause of religious indifference? It is in the case of many a vague idea of God and the things pertaining to eternal life, says a contemporary. Men have no definite views regarding their creation or the purposes for which they have been created, whence they came or whither they tend, and so what they do not see clearly, they follow irresolutely and listlessly. There are others who see, but do not heed, or begin, they do not persevere. Such are well described by our Lord in the parable when He says the seed in this case falls upon a rock and takes no root, for they believe for a while and, in time of temptation they fall away. Perseverance is necessary for success in all things, but particularly is it so in case of religion. It is thus our Lord spoke, for He said: "He that will persevere until the end shall be saved." It is only to the valiant and the invincible that the crown of eternal life will be given, for "the kingdom of heaven is won by violence and the violence and the violent bear it away."

Religious indifference on the part of many may be traced to the lukewarmness of those who profess the faith but are cold and careless in the practice of it. The careless Catholic is, indeed, a stumbling block to many who might have some spirit of religion and which would increase with time if his Catholic friend or neighbor would only have the fervor and piety that his faith supposes and imperatively demands. There are, unfortunately, too many that are Catholics only in name.

It is unfortunate for mankind that there are so many in the world who have no religion, for they give to life a coldness and gloom that make it at times trying and almost unbearable. It is in fact the reason for most of the suicides that occur. Men have nobody outside of themselves to look to, hence they despair. They have no life only this disappointing one to

live, so they end it. If men would only be reasonable and acknowledge a God infinitely good and merciful that created them, and who desires one day to bring them to Himself, never to be separated from Him, they would be buoyed up amidst life's struggles and disappointments, and no matter how much they would know of suffering, they still would have hope and, like Job, would exclaim: "I know that my Redeemer liveth."

A Hint About Perfumes

"Your house always smells so sweet," said a girl to an elderly matron. "I wish I knew your secret." "Soap and water, Betty!" was the terse reply.

This recipe for fragrance leaves little to be desired, although there is such a thing as stepping into a house that is absolutely clean in every nook and corner and finding it stuffy and unwholesome, notwithstanding its purity. Though cleanliness is next to godliness, fresh air and perfect ventilation bring it still nearer the divine standard. The housekeeper who tolerates dirt in any part of her establishment from cellar to attic, from kitchen to drawing-room, will not have a sweet-smelling, fragrant home. She who wishes her home to be without a flaw will open her windows, let the thermometer have what vagaries it may, and thoroughly freshen the atmosphere of her house every day of her life. If she does this morning by morning her good man may smoke his pipe when he pleases, and no clinging odor of stale tobacco will lurk in carpets, draperies or clothing. Dried lavender leaves thickly sprinkled in the linen closet will impart a delightful scent to sheets, pillowslips and towels. A bottle of pure ammonia, in which a little oil of lavender has been poured, will freshen a sick chamber, and rose jars filled with wet potpourri will give a touch of refinement to the plainest living room.—Selected.

MILBURN'S



Many people make a mistake in thinking that the only office of a pill is to move the bowels, but a properly prepared pill should act beneficially upon the liver and the entire glandular and secretory system.

This is just what Milburn's Laxa-Liver Pills do, and by their specific alterative action cure Liver Complaint, Biliousness, Jaundice, Constipation, Flatulency, Heartburn, Headache, Dyspepsia, Water Brash, Catarrh of the Stomach, Coated Tongue, Foul Breath, and all diseases arising from impurities clogging the system.

They are small and easy to take, and do not grip, weaken or sicken. They may be used as a mild laxative or a strong purgative according to the dose.

Price, 25 cents a vial, or 5 vials for a \$1. at all dealers, or mailed direct on receipt of price by

The T. Milburn, Co., Ltd., Toronto, Ont.

MADE IN CANADA.



MAGIC BAKING POWDER

SOLD and USED EVERYWHERE in the Dominion.

Makes Baking Easy, Dependable and Economical. All Canadian Dealers Have it. REFUSE SUBSTITUTES.

E. W. GILLETT COMPANY LIMITED TORONTO, ONT.

In and Around Toronto

NOTICE TO SUBSCRIBERS

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

C.Y.L.L.A. MEETING. The opening meeting for the season of the Catholic Young Ladies' Literary Association will take place at 49 Shannon street on Monday evening next, at 8 o'clock sharp.

ST. PATRICK'S OLD CHURCH FOR ITALIANS. The old church of St. Patrick's will be occupied by the Italians of the city after Nov. 1st, when Rev. Father Doglio, now of Buffalo, will take possession and become a resident of Toronto.

TRIDUUM AT ST. BASIL'S. At St. Basil's on Sunday next Rev. Father Parr, C.S.S.R., of Buffalo, will begin a Triduum for the young ladies of the parish, followed by a Triduum to the men commencing Wednesday evening.

COUNTY BOARD A.O.H. At a late meeting of the County Board of the A.O.H., presided over by Prov. Pres. F. Walsh, the following officers were elected: P. Falvey, County President; D. Madden, Vice-Pres.; B. McWilliams, Fin.-Sec.; Hugh McCaffrey, Rec.-Sec.; John Travers, Treas.

EARLS COURT SOCIAL AND CONCERT.

A hearty welcome will be extended to all at the social, games and concert to be held on Saturday afternoon next at Toronto Heights, Dufferin street, above St. Clair Ave. The proceedings are in the interests of the Catholics of Earls Court, notice of whom was given in last week's paper. Gifts of any kind to assist the work will be thankfully received and acknowledged by the secretary, J. Walsh, corner Nairn and Morrison avenues.

WELCOME FOR REV. FATHER MINEHAN.

Rev. Father Minehan, pastor of St. Peter's, was accorded a loyal welcome by his people on his return last week from Europe. During his absence his home had been renovated and re-furnished by the parishioners, the work being artistically done, the furnishing of the dining-room in particular being especially handsome. On Thursday evening an informal reception was held in the old hall, when many personally welcomed their pastor, and Father Minehan gave some interesting notes on his travels. On Sunday evening the congregation were thanked by their pastor for their thought of him during his absence and on many other occasions, the conclusion being the bestowal of the blessing which he had brought them direct from the Holy Father.

REV. FATHER PISANI SAYS FAREWELL.

On Sunday Rev. Father Pisani, who had been an interested worker in the cause of his countrymen for some months past in Canada, preached both morning and evening at St. John's chapel. Amongst other things the Rev. speaker exhorted his hearers to be true to the national religion of their ancestors and to the traditions of their forefathers. The choir, under the direction of Mr. S. Castrucci, gave some special music in an excellent manner. On Monday evening Father Pisani was presented by the choir with a travelling clock, and later was accompanied to the station by a large number, who regretfully bade him good-bye on his return journey to Italy.

O'CONNOR-KERNAHAN.

At St. Basil's church, on Wednesday, September 30th, the marriage of Miss Anna Kernahan, daughter of Mrs. James Kernahan of 33 Wellesley street, and Mr. William O'Connor, Government Inspector of Neglected and Dependent Children, took place, the ceremony being performed by Rev. Father Gregory Kernahan, brother of the bride, assisted by Rev. M. V. Kelly, C.S.B., pastor of St. Basil's.

The bride was attended by her sister, Miss J. Kernahan, and Mr. H. B. Ferguson supported the groom. At the conclusion of the nuptial Mass a large number of relatives and invited guests were entertained at the home of the bride's mother. Mr. O'Connor, who is well known and everywhere respected throughout Ontario, is, together with his amiable wife, accompanied in their new life by the good wishes of many sincere friends.

FEAST OF ST. FRANCIS CELEBRATED.

On Sunday, the Feast of St. Francis of Assisi, was celebrated with special fervor by the people of St. Francis' parish. At the early Mass it seemed as if almost the entire congregation approached Holy Communion. Rev. Father Murray, C.S.B., the celebrant, commented on the large number present and exhorted the congregation to continue their devotion to the Blessed Sacrament. Our Blessed Lady whose feast, that of the Holy Rosary, was also being held and to St. Francis, the

titular saint of the parish. In the evening the church was particularly bright and festive, the altars being especially beautiful, and the singing exceptionally good. Rev. Father O'Malley of the Cathedral preached eloquently on the life of St. Francis, giving a sketch of his time and dwelling on the modern cult which has aroused so much enthusiasm in his regard amongst those outside the Church. The evening closed by Benediction of the Blessed Sacrament, given by the pastor, Rev. W. A. McCann.

DEATH OF MRS. COLIN L. WRIGHT.

Word has just been received of the death of Mrs. Colin L. Wright, of St. Louis, Mo., daughter of Mrs. Isabella Griffith, Toronto. The deceased lady was known to many in this city, where for some time she was a student at Loretto Abbey and where she was married a few years ago by Rev. Father Rohleder of the Cathedral. The death call was very sudden, as half an hour before the end Mr. Wright had left his wife without any thought of danger. A hemorrhage of the brain was the fatal messenger of death.

The gentleness and amiability of the deceased had endeared her to a large circle of acquaintances and her unlooked for death caused regret to many both in St. Louis and Toronto. Mrs. Wright is survived by her husband and three children, the eldest two years and eight months, and a baby girl five days old, by her mother, Mrs. Griffith, and sister, Miss N. Griffith of Toronto, two brothers in Oklahoma and two sisters and a brother in St. Louis, all of whom were in attendance at the funeral. May she rest in peace.

TORONTO MARKETS.

Table with columns for Grain, Wheat, Rye, Peas, Barley, Oats, Seeds, and Hay and Straw, listing prices per bush or ton.

FRESH MEATS.

Table listing prices for Beef (forequarters, hindquarters, choice sides, medium, common), Mutton, Veals, and Dressed hogs.

COMMUNICATION

On my return trip from Europe, just as Father Point was reached, a copy of a Canadian paper found its way into my hands. I was delighted to get hold of a home journal after a separation of over two months' duration. Very soon, however, my delight gave way to indignation, for on the first page an extract was paraded, making a vile and venomous attack on Charles Murphy, just appointed a member of the Laurier Cabinet. The appointment was denounced as the work of a few contractors whose nominee Mr. Murphy was. It was not enough to vilify Charles Murphy. An attack was made on any Catholic paper that dared to write a word of congratulation over his appointment, "the reptile Catholic press" being the choice terms applied to them by their worthy journalistic confrere.

STAINED GLASS MEMORIAL WINDOWS

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

DIED

WRIGHT—At St. Louis, Mo., Sept. 26, 1908, suddenly, of hemorrhage of the brain, Margaret, wife of Colin L. Wright, and youngest daughter of Mrs. Isabella Griffith, Toronto.

MARRIED

O'CONNOR-KERNAHAN—On Wednesday, September 30th, 1908, at 9 a.m., in St. Basil's church, Toronto, by Rev. Gregory Kernahan, Anna, second daughter of Mrs. Jas. Kernahan, to Wm. O'Connor.

LONDON'S CATHOLICITY

(Continued from page 1)

and the Papal Legate standing on the steps of the Archbishop's throne, imparted to all who had taken part in the Congress, the Apostolic Benediction, to which is attached a plenary indulgence. Then that marvellous procession of Churchmen, recalling some Council of the Church in the days of faith, passed down the steps and back into the vast Sacristies of the Cathedral.

Home Bank of Canada

ORIGINAL CHARTER 1854. TORONTO. Head Office: 5 King St. West.

Branches in Toronto. Open 7 to 9 o'clock every Saturday night.

78 Church Street. Cor. Queen W. & Bathurst. Cor. Bloor W. & Bathurst. Cor. Queen E. & Ontario.

20 Dundas Street West West Toronto. JAMES MASON, General Manager.

Full Compound Interest Paid On Savings Accounts.

Notice to Creditors

IN THE MATTER OF THE Estate of Elizabeth Caulfield, late of the City of Toronto, in the County of York spinster, deceased. Notice is hereby given pursuant to R.S.O. 1897, Chapter 129 and Amending Acts that all persons having claims against the estate of the said Elizabeth Caulfield, deceased, who died on or about the 9th day of August, 1908, are required to send by post prepaid or deliver to Rev. James Hayes, Vroomant, P.O., Ont., the executor of the estate of the said Elizabeth Caulfield, on or before the 15th day of October, 1908, their names and addresses and full particulars of their claims and the nature of the securities, if any, held by them.

And further take notice that after the said 15th day of October, the executor of the said estate will proceed to distribute the assets of the said deceased among the parties entitled thereto having regard only to the claims of which he shall then have had notice, and the said executor will not be liable for the said assets or any part thereof to any person or persons of whose claim notice shall not have been received by him at the time of such distribution.

Dated the 14th day of September, 1908. M. H. ROACH, Solicitor for Executor.

English Antique Glass

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

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J. G. O'DONOGHUE SOUTH TORONTO

CANDIDATE OF THE INDEPENDENT LABOR PARTY FOR THE HOUSE OF COMMONS

YOUR SUPPORT IS RESPECTFULLY SOLICITED

Homes Wanted. Good Catholic Homes are wanted for the following children: Five boys aged from seven to nine years, two girls and one boy aged four years, and three girls aged two, nine and ten years.

Miss Christina Charlebois. Teacher of Vocal Music. Concert engagements accepted. Apply at 5 Mulock Ave.

Situations Wanted. Wanted for Baxter Separate School a Catholic Teacher having at least a third class certificate, must be able to teach French, Salary \$350.00. School re-opens on October 1st. send references and apply to Arthur Brouillard, Secy. Fort Severn P. O. Ont.

A young lady having had four years experience as teacher in a Separate School would take charge of children at the home where she could attend night school. References, Box 5 Catholic Register.

LAND FOR SETTLEMENT

Lands are offered for settlement in some cases FREE, in others at 50 Cents per acre, in various districts in Northern Ontario. Write for information as to terms, homestead regulations, special railway rates, etc.

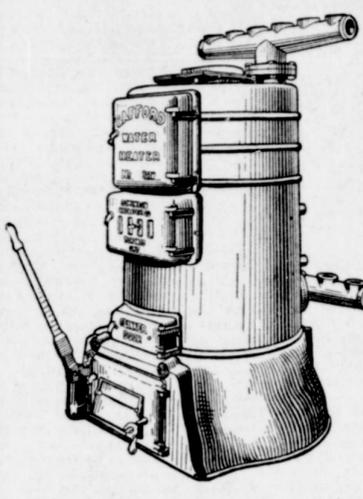
Hos. SOUTHWORTH, Director of Colonization, Toronto.

Hon. Nelson Montieih, Minister of Agriculture.

tive language with heart and soul. The singing was an unique and wonderful feature. In passing from point to point along the line of route, one would hear the sweet strains of a hymn to Our Lady or the Blessed Sacrament echoing a few streets away, and a moment later we would ourselves be singing it. In this way it passed along, until it reached the Cathedral, and the vast waiting congregation within, catching a stray note, took up the melody, so that the Archbishop's words were indeed realized and "the whole of Westminster" became one vast sanctuary of the Blessed Sacrament" on that memorable afternoon. It was past four when the first of the three thousand priests, of every age and every nationality, who headed the great procession, emerged from the Cathedral. Each group was singing or chanting, some in their own tongue, others in Latin, others again, tripping over the English hymns, and eagerly helped on by the people as they passed. The priests were in cassock or farinaccio, the monks walking in ordinary dress with the habits of their orders, their rosaries and leather girdles carried over their arms, a feature which reminded us of the unjust bigotry to which we had been subjected. But it was no matter, and the marvellous unity and peace of that great gathering of over a million people, amongst whom were numbered many excitable Irish, no less excitable Scottish, and certainly many justice-loving English, was the most magnificent testimony to the authority of the Church of God that has ever gone forth in this land of ours. Many had prophesied strife and bloodshed indeed, when they heard what had taken place, but the word of the Archbishop was mightier than many a King's command. Not a voice was raised in thoughtless invecitive, not a hand was lifted to avenge an insult, over all there was indeed a great peace, and it lay like a royal carpet along the road where the King should have passed, and it enveloped as a garment those who had come to do Him honor. But the silence which would have marked His passing, had given place to the acclaims of the populace. After the priests of other lands, came the priests of the Archdiocese of Westminster, in cassock and cotta. Many were the greetings exchanged between these priests and members of their present or past congregations, while every now and then a rousing cheer would announce the passing of some particularly popular cleric. But it was a continuous round of cheering which gave place to the hymns when the bishops appeared, and this swelled into a mighty roar that reminded one of the surf beating against the sweep of the coast, as the Cardinal Legate, surrounded by a guard of honor of Catholic peers and gentlemen, appeared behind his cross bearer, his noble face grave and impressive, his hand raised in blessing on either side. The people went down before him as he passed, then lifted their voices once again in an ovation it has seldom been the lot of anyone to receive in this staid old London of ours, and then they were on their knees again for the blessing of Cardinals Ferrari and Gibbons, who walked behind. The rear of the procession was brought up by some

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When you install a "SAFFORD" in your residence, you enhance the saleable value of your property very much in excess of the amount originally extended.

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 The Dominion Radiator Co. Limited TORONTO WINNIPEG MONTRAL ST. JOHN, N.B.

Advertisement for St. Jacobs Oil to cure Lumbago and Sciatica. Includes text: "With the old surety, St. Jacobs Oil to cure Lumbago and Sciatica. There is no such word as fail. Price, 25c and 50c."

Advertisement for O'Keefe's Star Beer. Includes text: "O'Keefe's STAR BEER. A Non-intoxicant. 'Star' Beer leaped into instant popularity. It taxes the resources of this great brewery to the utmost, to supply the enormous demand. In all the years we have been brewing fine malt beverages, we have never introduced a beer that met with such tremendous sales in so short a time."

hundreds of altar servers, the brothers of the little Oratory, and of the Servite Church, and so large was this guard, that word went forth that the Catholic men of the different parishes were not to fall in, for the procession nearly filled up the mile of route from end to end in its present form. But the end was not yet. There was a final scene, for which fifty thousand people had been waiting patiently some hours, taking up their stand in any available corner, which commanded a view of the balcony on the roof of the Cathedral. The crowd presented a marvellous spectacle. Swaying backwards and forwards like the waves of a troubled sea, the side streets, Ashley Place, and away into Victoria street, were to be seen nothing but a mass of uplifted faces. Double cordons of police linked arm in arm, could scarcely keep the square space in front of the Cathedral, which was soon to be filled also to overflowing by the returning processions, numbers of whom could not gain admission to the Cathedral. Here again hymns were sung, to give place to shouts and vivas on the return of the Cardinal Legate. Then suddenly a prolonged "Hush" which passed across the waiting crowd and subdued their struggles and disconnected hymns. Then a great blare of trumpets suddenly rent the air and was echoed from the height of the great campanile, and re-echoed from the surrounding thoroughfares. Then a voice falling from above with the two clear, ringing words, "Tantum Ergo." Everybody knew that. Priest and layman, Italian, Spaniard, Briton, American, Pole, Indian, Frenchman, German, Belgian, all took up the strain in perfect unison, and one felt the magic of the words:

Advertisement for Thomson Monument Co., Limited. 1194 Yonge Street Toronto, Ont.