

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

A Significant Presentation—Things Musical, Sacred and Profane—A Model Irish Town.

Significant of the times is the presentation just made to Cardinal Gibbons at Baltimore, by a number of prominent citizens. The presentation was in the form of a silver loving cup and the address was made by a former member of Congress, Charles R. Schirm, who is a Spiritualist, and amongst the donors was a Jewish rabbi, Rev. W. E. Rosenau of the Eutaw Place Synagogue, with whom the Cardinal exchanged cordial greetings. This interchange of courtesies is another sign to add to the many with which the air is filled, pointing to the decay and extinction of that sectarian bigotry, which for long has militated against the edifying relationship which should exist amongst those who profess to have a message for the world, and whose attitude in the past has for the greater part been such as to minimize all chance of arriving at a participation in the truths of the Church and a knowledge of the personality of those who preach them.

A successful method of obtaining that much to be desired thing, a reading Catholic public, or in other words the reading of Catholic literature by our Catholic people, seems to have been solved by the Catholic University of Cleveland, which proposes the publication of a Sunday school paper for the children of the school. In introducing its proposition, our admired contemporary asks for views of its readers, and in response, Rev. Father O'Hare of Fremont, Ohio, says: "A bright, snappy, up-to-date Catholic paper for children would impress more deeply on their minds the catechetical and moral instructions of the school-room; the Catholic stories, literature and general information adapted to their years would serve to familiarize them with things Catholic; this early association would help wonderfully towards the training up of a Catholic reading public, the lack of which publishers so often lament." A paper such as the proposer of the plan and his supporter have in view, would be among the very hardest possible to edit, but that its results would be as outlined there is no possible room to doubt.

Boston, the acknowledged centre of musical activity on the American continent along general lines, may, too, be recognized as the leader in a particular way regarding Gregorian Chant and other music of the Church. Some time ago Archbishop O'Connell appointed a committee to formulate and pronounce on the subject, and amongst the many results of the sittings of this committee is that of a choir of fifty picked priests of the diocese, who on particular occasions will sing the music of the Mass, continuity of practice, bespeaking for the rendition a harmony and accord not found even amongst musicians brought together promiscuously without previous practice. The improvement in effect will doubtless be appreciated by those who have experienced the musical exhibition of an unprepared and unassorted body of singers.

A feature that we have not seen noticed in the press comments, regarding the great Sheffield singers who have just given Toronto lovers of music a period of unadulterated joy, is the matter of pronunciation. And here we do not mean enunciation, a point in which our own singers are in no wise behind hand, but simply the matter of common, everyday pronunciation in which common everyday singers have a share. Listening to the Sheffield choir which is in every sense of the word a body of English singers, no exaggerations or straining after effects in the matter of vowel sounds was discernible. The "A" was given its broad sound, in what was beyond any chance of contradiction the natural tone recognized as correct in England. There was no "a" that sounded like flat "o," no conglomeration of syllables that are like no known language, but most nearly approximate to what is termed doggerel Latin. If this choir had sung the word "immaculate," for example, they would assuredly not have said "immaculot," and so on, with the rest. Some of us in this matter might take a hint, and remember that a natural defect which minimizes a fullness of vowel sound, is almost preferable to an exaggerated effort which only makes its subject ridiculous.

Appropos of things musical, if there were many things for us to learn from the late visitors from England, there was much of this of a complimentary and assuring nature to our own musical status. Amongst these is the high standing of our orchestral equipment. The hundred or so instruments that accompanied the great choir in its numbers was a production of our own Queen City, and that it was in every way worthy and fitted for the high office assigned it, was proven by the excellence of its work, part of which was the strict individual and collective attention given the baton of the conductor and the satisfaction given to both singers and audience. This was recognized by Dr. Coward at every concert, and the recognition was deservedly made. Another observation that might be ventured and speaking with general application, is that granting the visiting choir to be as near perfection as human things can reach, that our own great choruses are not far behind, and in some respects not at all, which does not prevent us improving in some details—

THE VATICAN PRESS

Holy See to Publish Official Bulletin—Will Issue Monthly From Vatican Printing Press.

"Rome" of October 17 publishes a translation of the "Apostolic Constitution on the Promulgation of the Laws and the Publication of the Acts of the Holy See." "The document," says our Roman contemporary, "contains good news for all who are obliged or who wish to be 'au courant' with the acts of the Pontifical Constitutions and Laws has not always been the same at all periods of the Catholic Church; but for several centuries it has been the custom to expose a number of copies of them to the public by affixing them in some of the more frequented places in Rome, especially at the doors of the Vatican and Lateran Basilicas. What was promulgated in Rome, as the centre of Christendom and the common country of the faithful, was not to be promulgated for all nations and at once assumed the force of law. But as the form and method of promulgation depend on the will of the legislator, who is free to introduce modifications in the existing

methods, to establish the use of them, and to create new ones according to the exigencies of time and place; it has happened that not all the Pontifical Laws and Constitutions have been in the past, promulgated in the above mentioned form, that is by having them affixed in the usual places in Rome. Recently, and primarily owing to the work of the Sacred Congregations, of which the Roman Pontiffs have availed themselves to interpret existing laws or to make new ones, as a rule all the acts and decrees of the Holy See drawn up by and legitimately emanating from the respective Secretariates, were held to be promulgated. There is no doubt that the acts, published in this way, were authentic, both because as a rule they contained clauses abrogating all dispositions whatsoever to the contrary, and because this method of promulgation had the express or tacit approval of the Supreme Pontiff. Yet this form of promulgation, although quite legal, fell short of that solemnity which should be connected with the acts of the supreme authority. For this reason many Bishops have frequently urged on our predecessors and on ourself, both in the past and especial-

As part of the aftermath of the great Congress lately held in London, Rev. Father Robert Hugh Benson, spoke the other day in the city hall, Glasgow, on "the future of the Catholic Church in the British Isles." To the mind of the speaker the Church has never since the time of King John been on such a favorable footing as now, and the opportunity for its progress has never been nearer. Were Catholics going to avail themselves of this opportunity, was a question propounded. The Broad Church movement and Socialism were the two principal forces to be feared. Socialism, he said, had much truth in it, but on account of its "pestilential rubbish" was an extraordinary menace to the Church. Despite present conditions, however, conditions in which the two forces named are warring with ceaseless activity, Father Benson felt that while during the next half century there would be a great growth of infidelity, the end of that period would find no respectable Christian institution left in Britain but that which would represent Catholicity, and for those who believed there would be only one refuge—that to be found within the haven of the one, true, holy Roman Catholic and Apostolic Church.

A tribute to the powers of self-government possessed by the Irish is found in Benedicta, a Catholic town of Maine, which fully bears out the blessed promise of its name, and gives testimony to what Home Rule full and unfettered, is capable of for the Irish. This modern Utopia was settled by Bishop Benedict Fenwick, D.D., of Boston, in 1835, the settlers being all Irish Catholics. Their descendants dominate the town. The settlement is forty miles from any other and a hundred miles from a railway, yet it has electric lighting, macadamized roads, fine buildings, but no crime, no jail, no poor-house, no debt, and is, to quote an exchange, "ideally administered." How far does this go to controvert the theory of those who declare the Irish to be incapable of self-government? Here we have all good effected and crime totally eliminated. The success noted is not perhaps common, but then neither are the circumstances that produced it. The mercurial and sensitive Celtic temperament needs encouragement and a sympathetic atmosphere. The possibilities of the naturally brilliant intellect of the Celt wither under harsh treatment and under adverse circumstances never achieve their full promise. Fair soil, or, in other words, full opportunity, being given, the Irish intellect attains the highest point possible to human genius. It is an Irishman, Sir Robert Hart, who wields the greatest power in the commercial progress of our present-day China. Wherever the atmosphere is favorable the sons of Ireland flourish, as in the little town of Benedicta just quoted.

Practical Advice

"Catholic societies," says the Catholic Transcript, "that are planning their fall campaigns would do well to remember that the work is only fairly begun when the orators have spent their eloquence. Mere oratory never did more than set the wheels of organization into motion. The flights of the society or convention orator tickle the ear and move the heart, but it is the worker who achieves results, brings in recruits and helps the cause along. What every organization that has any motive at all for existence needs is to be continually campaigning. Don't rest on your laurels. Don't live on your reputation. Be up and doing. Coax every member into becoming a worker. On the upholstered furniture of the society parlor and in the finely appointed billiard rooms few great plans are ever conceived. Too often these are the places where are sown the seeds that make trouble later on. No work is being done there, and inaction is usually a mischievous maker."



MOST REV. F. P. McEVAY, D.D., CHAIRMAN CANADIAN CATHOLIC EXTENSION.

PIUS BISHOP, Servant of the Servants of God for Perpetual Memory.



REV. A. E. BURKE, D.D., L.L.D., PRESIDENT AND MANAGING GOVERNOR CANADIAN CATHOLIC EXTENSION.

SUBJECT OF THE HOUR

Charming Personality of His Holiness, now Celebrating Golden Jubilee of Priesthood.

Pope Pius X., who is now celebrating the fiftieth anniversary of his induction into the life of the priesthood, is very much of a democrat. He is the first Pope of peasant parentage in a century and a half. His chief characteristics during a long life have been simple goodness, modesty and charity. In his younger days he often went hungry in order that he might give to others. Some signs of his unostentatious habits and common sense were shown by his installing telephones in the Vatican, by advocating an athletic carnival, by receiving his old gondolier from Venice, although the humble man could not do the ordinary black work by those received in audience by the Pope; by his treatment of his peasant sisters, and in a hundred other little but significant ways that have endeared him to the common people of the world. He never has had much money, receiving as Patriarch of Venice only \$2,400 per year, most of which modest income he gave away in charity. Before becoming Pope it was usual for him not to have a cent in his pocket, having given everything away. When once called to Rome he had to borrow money from a bank before he could even buy a railroad ticket at the modest rates that prevail in Italy. Afterward he was in a perfect fever, it was said, until this trifling debt was paid.

The Pope's name is Giuseppe Sarto, and his only brother is a postman and keeper of a small tobacco shop. Three of his sisters are married, one to an innkeeper and the others to men in similar stations of life. His other three sisters kept house for him until he went to the Vatican, and now he has hired them humble quarters in the vicinity, where they will feel at home with their peasant dress and manners. While he is exceedingly fond of his family, there is not the slightest trace of nepotism in his career. With all the places he has to give away, no blood relative has ever profited by his patronage. Of his private means he gives freely, but his public trust is held for the public good. Pius X. is seventy-three years old, having been Pope slightly over five years. He and his family believe that his lucky number is nine, as he has held each position of importance just nine years. If the rule holds in his present place he should be good for four years more in the Vatican. He was not a candidate for election and often thanked God that he did not know French and other foreign languages, which took him out of the eligible list. In other words, he was not a papabile, as they express it in Italy. So little faith had he in his own selection to the chair of St. Peter that when he went to the meeting of cardinals which was to choose a successor to Leo XIII., he bought a return ticket.

There were many eminent men of long experience as diplomats and politicians in the Holy See, and yet the choice went by all to light on the humble Venetian Cardinal, who was not a candidate, who had seldom been in Rome, who had never meddled in politics and whose chief concerns were charity, spirituality, the care of the poor and plain, unadorned goodness. When the balloting showedly when they have been consulted recently on the codification of canon law, that a bulletin authority be issued by the supreme authority of the Church for the promulgation of the new ecclesiastical laws and the publication of the Pontifical acts.

After having taken this plea into serious consideration and heard the opinion of some of the Cardinals of Holy Roman Church, and having come to the conclusion that the wishes of the said Bishops might be complied with, we do, by our apostolic authority and in virtue of the present constitution, decree that at the beginning of the coming year 1909, there shall be published by the Vatican printing press an official Bulletin of the Acts of the Apostolic See. Hence it is our will that the Pontifical constitutions, laws, decrees and other ordinances of the Roman Pontiffs, of the Sacred Congregations and Offices, inserted and published in this bulletin with the authorization of the secretary or chief officer of the respective congregations or offices, shall be held to be legally promulgated by this sole and only method, whenever there is need of promulgation, and provision shall not have been made otherwise by the Holy See. Moreover, it is our will that there be printed in the same bulletin all the other acts of the Holy See which it is deemed useful to bring to the knowledge of the public, at least as far as their nature permits, and that, according to the circumstance, the due provision be made by the superiors of the Sacred Congregations, tribunals and other offices.

Thus do we ordain, declare, decree, making provision that this our constitution shall always remain firm, valid and of force, having and obtaining in all things its plenary and integral effects, all things whatsoever to the contrary notwithstanding. Given at Rome at St. Peter's, on September 29, in the year of the Incarnation of Our Lord one thousand nine hundred and eight, the sixth of our Pontificate.

R. CARD. MERRY DEL VAL, Secretary of State.
A. CARD. DI PIETRO, Datary.
Authenticated De Curia I. Dell'Aquila Visconti.
P. S. Reg. in the Secret. of Briefs, V. Cugnoli.

ed that Cardinal Sarto was liable to be the choice he nearly lapsed, and it was only by the repeated urging of his brother Cardinals that he was at last induced to accept. He had loved Venice and his native people. He took long walks and was something of an athlete and mountain climber. As the Pope is a virtual and for thirty-five years or more has been an actual prisoner in the Vatican, he would thus be shut off from his mountain walks. It was not such a consideration that deterred him perhaps, but to one who loves the open country it would be like a sentence of death to be banished from it for a life-time. Sarto felt his unworthiness for the task, his lack of training and all the other things in the face of such a tremendous responsibility.

After all, it is plain, unadorned goodness, large heartedness, thoughtfulness for others and democratic unpretentiousness that win the love of the world, and these Giuseppe Sarto, the man, had in an abundant degree. He comes from the people as Abraham Lincoln came from the people. He has the same simplicity, the same democracy and in a degree the same common sense and love of humor that distinguished Lincoln. He is a tall man, of fine presence, with a kindly almost boyish face under a crown of white hair. Dressed all in white, as the Popes always are, he is a striking figure. Among other endearing names he has been given is "the man with the smile." One who can win his way from a peasant's cottage to the head of the largest religious organization on earth and yet who can carry a smile through all the struggle must have a strong and optimistic soul.

There are many stories about the Pope and little sayings by him that illustrate his qualities better than can be done by mere description. For example, when his Venetian friends asked him what he would do if he were made Pope, he laughingly rejoined:

"I shall have white robes instead of red ones. That will be the only change. I shall remain the same Sarto as ever."

The Irish painter, Mr. Thaddeus, once made a portrait of the Pope. "When I came to paint his eyes," says Thaddeus, "I could not help exclaiming, 'Why, Holy Father, your eyes are not Italian eyes at all. They are just the sort of eyes we have in Ireland.' 'Well,' he said, 'I am glad you like them. And they make us brothers, don't they?'"

In regard to sitting in the Pope's presence an amusing story is told. A company of monks called on Pius X. one day and he begged them to take seats. Knowing the old custom that none was to be seated in the Holy Father's presence except Cardinals, they seemed timid and hesitating. Observing their reluctance, he said brusquely, but not unkindly:

"You do not, I suppose, expect me to draw your chairs for you?"

In his youth Giuseppe Sarto was called by the affectionate diminutive "Beppo," a name that his family gives him to this day. When in school Beppo found an old friend be-



RT. HON. SIR CHARLES FITZPATRICK, K.C.M.G., MEMBER OF BOARD OF CANADIAN CATHOLIC EXTENSION.

ridden and in danger of starvation through poverty. The young student had no money, but out of his slender ration supplied him at the seminary he gave the invalid the larger share and kept this up until the old man died three months later. His sisters found it necessary to lock up their meagre supplies in the kitchen to keep him from giving his and their food away to some poverty-stricken beggar.

From the days when he was a humble parish priest until the present Giuseppe Sarto has had unbounded popularity. When he was advanced from his first charge men gave him an ovation and women wept to see him go. While he was Cardinal and Patriarch of Venice his popularity grew till it became a fad. In the same way he is now beloved by the common people of the entire Catholic world.

After all, the greatest thing on earth is the soul of a man. It is higher than institutions, forms or ceremonies. Despite our beliefs, when we see a fine white spirit, true to God and his people, we hail it. whatever surroundings it appears. Such a soul is the simple, kindly, unpretentious and honest Giuseppe Sarto, son of peasants and now known to fame as Pope Pius X.—Exchange.

The Academy of St. Mary of the Woods, in Indiana, has added a department of Gaelic to its curriculum, with an accomplished Gaelic teacher at its head.

The HOME CIRCLE

PATTY MAKING PIES. Ah met what recollections swarm Along the path of life!

Methinks I'm gazing once again Into a kitchen old; The clasp-knife's as dear to me

How lovely in her gingham gown! How soft her chestnut hair! How rosyate her shapely arms,

The queen whose beauty rules a land Is not more fair to see; There may be worth in royal blood,

The grandest picture I can call Back from the vanished Past— The fairest scene my memory holds,

She makes them, yet, though years three-score Have shed their joys for me,

RECIPES. Baked Bananas.—Strip off one-third of the skin of each banana,

Sweet Potato Croquettes.—To two cups of mashed sweet potato add a tablespoonful of butter,

Baked Tomatoes.—Cut out a small piece from the stem end of each tomato,

Molded Rice with Apricots.—Pick over and wash thoroughly one cupful of rice.

Carrot Soup.—Wash, scrape and dice sufficient carrots to make one quart.

Baked Egg Plant.—Boil a large egg plant in salted water until tender,

Teaching Irish in London. A course of ten lectures, as an introduction to the study of Celtic languages and literature,

Pumpkin Salad.—Cut up a pumpkin in small pieces, and cook in honey which previously has been put in a weak solution of lime water.

Apple Pudding.—Fill a buttered pudding dish with alternate layers of bread crumbs and apple sauce,

A LOVER OF HIS MOTHER. Of all the love affairs in the world none can surpass the true love of a big boy for his mother.

THE LOVE OF KNOWLEDGE. "I solemnly declare," said Sydney Smith, "that but for the love of knowledge, I should consider the life of the meanest hedger and ditcher as preferable to that of the greatest and richest man in existence."

GENUINENESS. There is nothing which will add so much to one's power as the consciousness of being absolutely sincere, genuine.

HAT CAUSES PANIC. A story has reached this country of a hat which spoiled an afternoon performance at a small French playhouse.

Opening of New Convent and Confirmation. Oct. 13 was a day of great rejoicing to the Catholic population of Wallaceburg,

Cultivate a Taste. The Catholic fortnightly Review, has a letter from a Kentucky pastor, who writes:

THE NORTHERN CROWN BANK

The Northern Bank and the Crown Bank of Canada amalgamated under the authority of Act of Parliament. Capital (authorized) \$6,000,000 Capital (paid up) 2,200,000 Rest and Undivided Profits 225,000

A Literary Gem. From a speech in the United States House of Representatives, on "The Test Oath and the Jury Trial—the Law and the Gospel," June 3, 1879.

awaited the privilege of offering up the Holy Sacrifice in the newly blessed chapel. During the Mass the religious and a large number of laity received Holy Communion from the hand of the Archbishop.

The First Communion procession, headed by Wm. O'Mara, acting as cross-bearer, left the Separate school at eight o'clock and proceeded to the church.

At 10.30 o'clock seventy-three candidates for Confirmation formed in line before the Presbytery. As the procession moved on His Grace, the Archbishop, and a number of clergy descended the steps and followed in rank through the centre aisle of the church.

The solemn High Mass was sung by Rev. Father Chalandard, C.S.B., of Assumption College, Sandwich; Rev. Father Aylward, Rector of London Cathedral, and Rev. J. Brennan, of Bothwell, acting as deacon and sub-deacon; Rev. Father Kidd, Secretary of the Archbishop, acted as Master of Ceremonies.

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The Children's Page

LOUIS' FOUR WISHES. Once upon a time there lived a little prince named Louis; he had light hair and was pretty, like all little princes; but, what was better than this, he was truthful, good, and brave. Malignant people said he was lazy and obstinate. Was this true? One day of the year 18— he was seven years old, the age when little children should be wise as little men. He received with indifference the pretty things that were given him, and then with a thoughtful air went to the king, his grandfather. "Grandpa," said he, "your majesty can do whatever you please. Say that you wish me to be king with you for to-day and I shall be happy."

whose accent had seemed so amusing earlier in the day, was her right-hand neighbor. Winifred's German vocabulary was somewhat limited, and it was not till she had done some thinking that she ventured to ask her new neighbor, Lena Saeker, how she had enjoyed her first day at the school. For a moment Lena stared, as if she had not quite understood. Then suddenly her fair cheeks flushed, and she hastily replied in smoothly-flowing German which fell musically on Winifred's ear, though she could not understand all the words. The teacher, Miss Roberts, spoke from the end of the table, when Lena had finished. "We are very fortunate in having Lena with us," she said in German. "Her fine accent will be a great help to us all. And for the rest of the supper hour, Lena had so many questions to answer that it was a wonder she found time to eat. Nor was that all. As Winifred left the dining-room she heard an animated conversation going on between Miss Roberts, the German teacher, and Miss Wallace, who taught French. "Can't we make arrangements to divide that remarkable Lena?" Miss Wallace was asking eagerly. "It isn't fair that you should have her all the time. You know she has an excellent French accent, and she would be a real inspiration at my table."

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Irreligion in France Effecting England It would appear that all Frenchmen are not pleased with the Anglo-French entente. One, at least, a resident for twenty-five years in London, and a Catholic, recently contributed to the French daily, the Gaulois (Paris), a long letter in which he declares that the good understanding brought about between the two countries by King Edward is far from having a good influence upon the adopted country of our Frenchman. Within the past four or five years, he declares with much bitterness, a change has come over the spirit and character of the Englishman. Whether it is that the frequency of visits exchanged between Paris and London, by the new allies is destroying the solid qualities of the Anglo-Saxon, he will not definitely say. None the less does he note the tendency to skepticism and flippancy that now has taken the place of that sober earnestness which formerly marked the Englishman's general tone and demeanor. It is, says the Gaulois correspondent, not confined to any particular sect, but has influenced them all, Catholics as well as Protestants, and Dissenters. One looks in vain, he says, among the upper classes, for some indication that their faith is still with them. Far from finding any evidence of it, the truth would rather seem to be that English society sees in the irreligion of French society and its cause—the rabid anticlericalism of its government,—a possible release from the uncomfortable fetters that have barely succeeded hitherto in keeping the higher and monied classes from breaking into open revolt against the conventions. Even among those who pose as the spiritual leaders of society, there seems to be too great a tendency to be lenient to the foibles and extravagancies which characterize certain coteries—a sure sign of the decay of religion, and one which is salient in the days of social folly and irresponsibility which followed the irreligious or atheistic epoch which closed the eighteenth century. French literature and French drama, to say nothing of French vandalism, have invaded London, carrying over in their train all those concomitants which mark the worst kind of life that Paris knows. French traders in the most questionable kinds of literary matter have not been slow to take advantage of their opportunity, with the result that in London they are reaping a larger harvest than in the rue de Rivoli. Young men, says the critic, are taking to cigarette-smoking and the drink habit more than ever, leaving the pursuit of sport to the professionals. In the business centers, there is not, as of old, the sober and serious attention to work that was once the boast of London commercial men. There is less faith in the old busi-

ness maxims, and young Englishmen are inclined to consider the view that life is too short for the policy of abiding honesty. The public schools, says the Frenchman, are loud in their complaints that the boyhood of England is losing its old quality, while Oxford and Cambridge tutors declare that never were their undergraduates and graduates so prone to skepticism or materialism as at the present day. Where does the critic seek for the explanation of this phenomenon, the like of which has, he declares, no historical parallel in Great Britain? In what he terms the Gallicization of English society. The short distance between the two capitals has made them the nearest of neighbors, and France, with her usual influence upon all men and women, has cast her evil spell upon England. What, asks the Gaulois correspondent, is the result? The churches are growing emptier Sunday after Sunday. Men and women are beginning to be ashamed of their religious beliefs. Skeptical views prevail upon all matters touching religion. Morality and conscience are on the wane. There is growing up a distinct type of anti-clerical feeling which shows itself in the aggressive indifference of the people. As a result of the entente, English literature is taking upon itself all the characteristics of gross materialism and atheism that mark the French output of to-day. Had France and England come together, he concludes, when the former still clung to her religious beliefs, the event would have been a gain to civilization. As it is, it is destroying the solidity of the English character which took its strength from the strong puritanism that underlay it, and (in the Gaulois writer's view) the good fellowship of France and England means the Gallicization of the latter, and that means the road to atheism and denationalization. Externally or internally, it is Greek.—When applied externally by brook rubbings, Dr. Thomas' Electric Oil opens the pores and penetrates the tissue as few liniments do, touching the seat of the trouble and immediately affording relief. Administered internally, it will still the irritation in the throat which induces coughing and will cure affections of the bronchial tubes and respiratory organs. Try it and be convinced.

Bishop of Temiskaming A despatch in the Globe of Tuesday is as follows: Ottawa, Nov. 2.—By the erection of a Vicaria Apostolica for Temiskaming, in the northern part of Pembroke Diocese, presided over by Mgr. Lorrain, and the appointment to it of Mgr. Latulippe, Parish Priest of Hailybury and Cobalt, the Archdiocese of Ottawa is given another suffragan Bishop. Up to the present it has had only one, Bishop Lorrain. Announcement of the appointment was made at the Archbishop's palace this morning.

SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 28, 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 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 or by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother). (4) The term "vicinity" is 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.

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.

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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.

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TORONTO, NOV. 12TH, 1908.

TO THE READERS OF THE CATHOLIC REGISTER

I desire to announce to the readers of the Register with whom my relations have been of the happiest since I assumed control of the paper some three years ago that I have now disposed of the entire property to His Grace, Most Rev. Mgr. McEvay, Archbishop of Toronto and Rev. Dr. Burke, who will hold it for the Catholic Extension Society of Canada, and no doubt make it all that a Catholic paper ought to be.

George Plunkett Magann

With reference to the above the Catholic Church Extension Society of Canada, which has been fortunate in securing the Register for the promotion of the interests it has so much at heart, need only assure all concerned that for the present at least, and until some one of the clerical members of its Board of Governors shall be able to remain at the offices in residence—which may not be a too far distant day—no change of any radical nature at least, shall be made in the management of the paper; and all the engagements entered into by our predecessor will be faithfully carried out.

It is our desire to attain, too, as speedily as possible, the high ideals which the Register has so constantly kept before it—free and untrammelled service to the Church, under competent authority and devotion to the institutions of the glorious land we live in. Time may be required to reach the limit of our ambition in these regards, but we can safely promise our readers that the paper will not be suffered to deteriorate in any respect at least, until we are in a position to improve it, to make it a bright, progressive and reliable exponent of Catholic Truth for all our people and a valiant defender of their rights wherever impugned.

For this purpose we shall endeavor to secure the best writers in the land, men perfectly acquainted with the matters they discuss and devoted to the defence of Truth for its own sake. Those writers shall, in every case, have the full and complete approbation of their ecclesiastical superiors and must speak with such authority in matters of faith and disci-

pline as to compel the ready adhesion of all minds. In a word, the high approbation which the Register under its new direction must ever enjoy in order to carry out the objects for which it has been acquired, will necessitate a degree of intrinsic merit which cannot be attained save by honest, prudent and intelligent endeavor.

The Register may well be counted on, then, to elevate the standard of Canadian Catholic journalism at all times and to cheerfully assist its conferees in the field in the noble task they have before them. For the present, too, it must carry the important message of Catholic Extension to the ends of the Dominion.

The secular press of the city of Toronto in particular and that of the whole Dominion in general, has made most favorable mention of the Extension Movement in Canada lately and wished its Executive a fervent God-speed in the noble mission it has before it. Perhaps we cannot do better than accommodate to these columns the full and fairly accurate description of the aims and objects of the new society as contained in their pages:

"The city of Toronto is to be the centre of another great Church society having under its special care the home missions of Canada. Already headquarters for the missionary societies of the various Protestant Churches are found in Toronto; this time it is the Catholic Church that moves. The new conditions which a great West, rapidly filling with European Catholics of all the nations and an immense influx of those already submitted to the influence of the English language, coming from the United States and the older Provinces of Canada presents, call imperatively for a complete organization within the Church, which, like those of the Presbyterian, Methodist, Anglican and Baptist Churches, will stretch from end to end of the Dominion and conserve the best missionary interests in it.

This Society, which is known as "The Catholic Church Extension Society of Canada," was organized during the past summer and held its first executive meeting here in September. It is modelled for the most part after the United States society of the same name, an institution which has done marvelous in a short time—except in this, that the one established here is purely and simply Canadian, and as patriotic as it is religious.

Simply, the objects of the new society may thus be stated: To foster and extend the Catholic faith in Canada by cultivating a missionary spirit in the clergy and people, by founding a college for the education of missionaries, by the building and equipping of chapels in pioneer districts, by contributing to the support of poor missions, by the circulation of good literature and by everything else proper to the main purpose of the society.

The means of support, as with all such institutions, will be the voluntary contributions of the people, individually or in association, and already those blessed with plenty of the world's goods, we are informed, are contributing munificently to the good work. The missionary spirit in recent years has been strong in all the Protestant communities of the country, and a revival is now being preached by them, which contemplates the raising of an immense fund to bring all the peoples of the world within the Gospel's light in this Twentieth Century.

"Convert the world to God in the Twentieth Century" is their cry, and it is certainly as noble a one as ever fired Crusaders of old to heroic exertion. The Catholics of Canada once so noted for missionary endeavor, will also imbibe this new enthusiasm through the medium of the new society and the result cannot fail to strengthen greatly the struggling pioneer communities and signally uplift Canadian civilization.

Catholic Extension has purchased from the owner, G. P. Magann, Esq., the plant, assets, title and good-will of the Catholic Register newspaper, and will henceforth carry on its business and issue its matter from the offices at 119 Wellington St. W. It is the intention of the society and its Chairman, Archbishop McEvay, who is also head of the Archdiocese of Toronto, to continue the publication of the paper and to make it the best, most authoritative and widely circulated of the English Catholic journals of Canada. Its message will be truly Catholic and national, serving the Confederation from end to end. It is to be carefully and efficiently edited, conducted on thorough business lines and made a distinctive force in the Church and State of the country.

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for the future will be given in our next. Prepare, then, to take out some sort of membership in it and thus help on the best and most necessary work of the Canadian Church. If you cannot be a Founder and give five thousand dollars to its funds, you can perhaps become a Life Member and contribute in ten payments one thousand dollars; or pay for a student's support in the Missionary Seminary of the Society until he is priested, and ready to go up to the Altar and recompense you in the greatest possible way. If you cannot be a Life Member then become some other kind of contributor, but act at once and thus do a double charity.

CANADA AT THE EXTENSION CONGRESS.

At the great Catholic Extension Congress which meets in Chicago this week, Canada will find met representation, and will doubtless gain added impetus to further the work of the Canadian branch, already launched under most favorable circumstances.

First amongst the representatives will be His Grace, Archbishop McEvay, who will be one of the hundred speakers who from as many pulpits will send forth the sound of the mighty gathering on Sunday next from the churches of Chicago. His Grace will speak in the Cathedral at Vespers and another Canadian speaker of fame will be Rev. Dr. Burke, whose subject, "The Missionary Spirit," gives the true note of the times. Father Burke will also give an address during the week on the "Necessity for the Missionary Seminary." Rev. Father Kidd, D.D., Secretary to Archbishop McEvay, who is also Secretary of the freshly organized Canadian Catholic Extension Society, will likewise be present, whilst on behalf of the laity, Sir Charles Fitzpatrick will speak on the "Lay Apostolate." Representing the French section of the West, Mgr. Legal, Bishop of St. Albert, Alberta, and Mgr. Meunier, Administrator of the London diocese, will occupy French pulpits.

While those speakers will doubtless gain by contact with the numerous earnest spirits amongst whom the Extension movement originated, there is no doubt but that they in turn will add an instructive and inspiring quota to the work of the sessions. Canada was primarily the missionary field. Her missionaries had sown the seed of the Gospel amongst the Hurons and Algonquins, while yet the fierce Iroquois of America knew not of, or remained deaf to the teachings of those who brought with them the blessed tidings of peace. The blood of those early martyrs who fell on Canadian soil is even now fructifying the land, and the revitalizing of the missionary spirit will undoubtedly gain strength in Canada and under fairer auspices, finish the work begun almost three centuries ago by such intrepid heroes as Brebeuf, Lallement and others of that early band of glorious missionaries.

THE SOULS IN PURGATORY.

It is worthy of remark that the month of November is known as the month of All Souls rather than of All Saints. It is the child who is on a bed of suffering rather than those who are romping in the sunshine, that engages the mother's attention. And so our tender mother, the Church, on the very day on which she is celebrating the glory of her children in Heaven turns our thoughts to those who will be there as soon as they have come all fair and without spot from the crucible of suffering in which every debt of temporal punishment must be expiated, every stain purged away. And as she calls us away from the contemplation of the happiness of the saints that are, to the relief of the pangs of the saints that will be, on the first day of November, so it is with the latter she wishes us particularly to consort during this month.

This course she adopts for two reasons, one concerning ourselves, the other regarding the sufferers.

Purgatory is a doctrine intimately connected with, in fact demanded by, a high ideal of the justice and sanctity of God. An authority so little liable to be biased in favor of Catholicity as Chambers' Cyclopedia, in an article on Purgatory, remarks that the high and pure conception of God revealed in the New Testament, necessitating a corresponding excellence on the part of His worshippers—without holiness shall no man see the Lord—must have greatly assisted in the establishment of the doctrine (of Purgatory), for how could men only recently gross heathens, possessing

yet but the rudiments of the new faith, and with most of their heathen habits, still clinging about them, be pronounced 'holy' or 'fit for the presence of God.' We need ask no better argument than that contained in this passage from a non-Catholic pen to establish our first point, namely, that the existence of that place or state of expiation and purification in the next life known as Purgatory, is intimately connected with, nay, demanded by, a high ideal of the justice and sanctity of God. Now this high ideal of God is, according to the non-Catholic authority quoted, the conception of the New Testament, and of the Old Testament as well. No one can read the visions of the Apocalypse, the Epistles of St. Paul and St. John, the Sermon on the Mount, in fact any page of the New Testament without being awed by the conception of the sanctity and majesty of the Godhead there outlined. God is "the King of kings and Lord of lords, Who inhabited light inaccessible" (I. Tim. vi. 15-16.) "God is Light, and in Him there is no darkness." (I. John i. 5.) And round the Eternal Throne the four living creatures of the Apocalyptic vision forever say: "Holy, holy, holy, Lord God Almighty, Who was and Who is, and Who is to come." (Apoc. iv. 8.) "This high and pure conception of God demands a corresponding moral excellence on the part of His worshippers." This is self-evident. Light calls for light, and sanctity will not join hands with imperfection. If Scriptural proof were wanted in confirmation of this it would be found at every turn. "Be ye perfect," says our Lord to the multitude on the Mount, "as your heavenly Father is perfect." "If we say that we have fellowship with God, and walk in darkness, we lie and do not the truth," says St. John (I. John i. 6). Now face to face with "the high and pure conception of God demanding a corresponding excellence on the part of His worshippers, and still more of those who see Him face to face, we have, as the non-Catholic writer quoted, points out the manifold imperfections of those who are of the household of faith even of the better portion of them. The river of humanity that flows every day into the great unending ocean is turbid and sadly in need of filtering. Rarely can the gold be found unmixed with dross. Hence if we are not to consign practically all humanity to never-ending reprobation, we must accept the alternative of Purgatory.

In this we are only developing the position and pointing out the logical conclusion of the non-Catholic writer whose words we have given. And what food for thought these words should afford to us! The all-pure God demanding a corresponding excellence, as far as the creature's limitations can go in that direction, on the part of those who are admitted into the glory of His presence. What of our easy-going carelessness, and our innumerable sins, offences, and negligences? What of that death-bed repentance on which we perchance stake our salvation. Suppose that we should get that grace (which we have no ground whatever to expect) can we think of passing at once from the cesspool of sin into the glory of "Him Who dwelleth in light inaccessible!" Ah, no! Divine justice will see to it that the rust and the dross are thoroughly purged away, before the gold is admitted to the heavenly treasury.

Thus does the Church wish to turn our thoughts to Purgatory in order that the fear of the rigorous purging imperfect souls will be subjected to in that crucible of divine justice may inspire us with a dread of committing venial sin and a readiness to make satisfaction for those grievous offences the guilt of which we hope the tribunal of Penance has cancelled. To these and other points concerning Purgatory we will return in subsequent issues of this paper.

THE ORIGIN OF THE SUNDAY SCHOOL.

A writer to the "Sunday World" tells of a monster meeting at which 1,200 men, all workers in the Sunday Schools and interested in organized Bible study, sat down to a banquet and afterwards encouraged one another by interchange of thought regarding their work. The gathering was certainly a notable one and we have nothing but praise for men who in a conspicuous, materialistic age, could bring about so colossal a gathering for the purposes for which it was convened. A statement, however, which struck us as suggesting that this band of workers were laboring under a misconception regarding the Sunday

School was the following, "the president told of the remarkable strides this newly organized Bible Class movement is making all over Protestant Canada and indeed the Anglo-Saxon world."

Now, if this means that the movement is new amongst Protestants only, the statement may be quite correct, but if it means that the idea of Sunday-school and Bible-classes is altogether new, then the statement is entirely wrong. Away back in the 16th century St. Philip Neri and others had their Sunday Schools in Rome, when they gathered the children about them and taught them the stories of the Bible and the doctrines of Christianity, just as do the teachers of to-day. The study of the Scriptures is co-existent with the Sacred writings themselves and it is long since the Catholic day-school and the Catholic Sunday-school began to accompany each other. To-day wherever a parish has its school for the imparting of secular subjects, there, too, as a general thing, is the Sunday-school, and sometimes the latter exists where the former is not yet founded.

So long have the Catechism classes or Sunday-school, been part of the equipment of a Catholic parish that the inauguration of the movement is lost in the oblivion of antiquity. To-day thousands of Catholic children in every city pour forth from our Sunday classes, and the sight is nothing new.

When people state that a movement for Sunday-schools and Bible study is new, it should be understood that the statement is true amongst certain sections of the community only, and that within the Old Church, both existed in some form from the beginning, and that systemized effort along both lines had its beginning in bygone centuries and long since attained a ripe development amongst us.

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Guarantee Bonds advertisement. We issue guarantee and fidelity bonds for the security of those employing trusted officials and clerks. Cashiers, secretaries, collectors, lodge officials, and officers of similar capacity, guaranteed to the extent of their monetary responsibilities. London Guarantee and Accident Co., Limited. Cor. Yonge & Richmond Sts. Toronto. Phone Main 1642.

KEPT NEW advertisement. Up-to-date means clean, spruce, natty, quick, sharp. The old way of putting on a new suit and wearing it until it was not fit to be seen, is gone. Up-to-date people have their clothing cleansed, brightened, cared for. KEPT NEW. FOUNTAIN, "My Valet" Cleaner and Repairer of Clothing. 30-34 Adelaide West. Tel. Main 5900.

The Bank of Ottawa advertisement. Capital (paid up) \$3,000,000.00. Rest and undivided profits - 3,327,882.48. Assets over 82,000,000.00. Interest on Savings Deposits credited quarterly. Offices in Toronto: 37 King Street East, 367 Broadview Ave. Corner Queen St. and Pape Ave.

THERMOMETERS advertisement. That you can swear by. If you wish to know how hot, or how cool it is call and see our assortment. F. E. LUKE Refracting Optician. 11 KING ST. WEST, TORONTO.

KELLY'S CUT RATE DRUG STORE advertisement. 544 Queen St. W. BETWEEN PORTLAND and BATHURST STREETS. Is the place to get the purest quality of drugs at the lowest prices. Prescriptions carefully dispensed at a great saving from regular prices. A call is solicited.

MISS MARIE C. STRONG advertisement. New Vocal Studio. Tone Production and Singing. Studio—Nordheimer's, 15 King St. East.

British American Business College advertisement. Central Y.M.C.A. Building, Toronto. ESTABLISHED 1860. Those who attend this old-established, reliable institution enjoy special advantages and privileges not afforded by the average school. Catalogue with full particulars mailed on request. T. M. WATSON, Principal.

MISSION GOODS

DISTINCT SPECIALTY

We have the largest and most varied stock in the Dominion of Canada of Mission Supplies. Rosaries, Statues, Prayer Books.

Our stock of Controversial and Devotional Literature, for this purpose, is admittedly the very largest and best.

W. E. BLAKE & SON

Importer and Manufacturer Altar Supplies, Vestments, Church Furnishings, etc., 123 Church Street, Toronto, Ont.



COMMUNICATION

To the Catholic Register:

In my preceding letter I bade farewell to the world's great metropolis, London. It is, however, not easy to take one's leave of that vast city.

The width of the English Channel at this point is upwards of eighty miles, and is crossed by the fast channel steamers in about four hours.

As your correspondent's party entered the crescent-shaped harbor of Dieppe, the first object that attracted their attention after the light-house was passed, was an immense crucifix standing on the pier.

The train for Paris has not left Dieppe many minutes before the visitor to French soil for the first time feels the justice of the title "Beautiful France."

Soon after Rouen was left behind, daylight began to gradually die out.

MISSION SUPPLIES

A specialty made of Mission Articles.

Send in for prices and samples. You will be greatly benefited by ordering your Mission supplies from me.

J. J. M. LANDY 416 Queen St. West Toronto

HAVOC IN WINTER COATS FOR LADIES AND CHILDREN

DON'T

Purchase a Winter Coat without seeing the wonderful bargains offered now in our Cloak Department. Every garment in stock has been reduced below manufacturer's prices.

A money-saving occasion for you.

McKENDRY'S LIMITED

226 AND 228 YONGE ST.

OTTAWA NOTES

At the Basilica, on the first Friday of the month, there were over twelve hundred communicants.

Rev. Father Dazio, Provincial of the Oblate Order in Canada, was chosen one of the four assistants to the new Superior-General at the recent conference of the Order in Rome.

In celebration of St. Charles' Day, Archbishop Duhamel officiated at a special Mass in St. Charles' Home for the Aged.

A most interesting event was recently held in the Rideau Street Convent when an illustrated lecture on Fabiola was given by Col. Wm. Turner.

At the recent county convention of the Ladies' Auxiliary, Ancient Order of Hibernians, it was decided to hold a series of lectures, during the winter months.

G. Teaffe, financial-secretary, G. A. T. Crowe, treasurer, W. Burke, chaplain, Rev. Father Sherry.

Through the appointment of Mgr. E. A. Latulippe, parish priest of Haileybury and Cobalt, to the vicariate apostolic of Temiskaming, the Archdiocese of Ottawa is thus given another assistant Bishop.

An Irish Welcome

Bishop Hendrick of Cebu, P.I., was the recipient of much attention at a visit he made recently to the town of Sligo in Ireland.

MATER DOLOROSA

By Dr. J. D. Logan.

MARY, MOTHER OF SORROWS! my heart is rent, And my poor faith is almost spent!

Lieth he; my child, now pillowed on Christ's dear breast! Oh, lift the veil of darkness lest I hug too close my whelming loss,

MARY, MOTHER OF SORROWS! my painful plight Needs thy sweet solace and the sight Into the ways of Him who trod The Wine-press of the Suffering God

Lonely I watch as thou at Calvary Beside the rending Cross when He Thy dearest son obeyed and gave His sacrificial life to save Humanity.

And I with sorrowing, wet and wistful eyes Ponder where now his body lies With loveliest lilies on his breast, If with the Christ he is at rest Though the body dies!

MARY, MOTHER OF SORROWS! give me release From this sad thrall of Love's decease; Tell thine own Son my cruellest cares And thou, with thine unceasing prayers, Bring me thy peace!

Holloway's Corn Cure is a specific for the removal of corns and warts.

This is the Time to Organize a Brass Band

Every Town Can Have a Band

Lowest prices ever quoted. New catalogue, with upwards of 500 illustrations, and containing everything required in a Band, mailed free.

WHALEY ROYCE & CO. Ltd Western Branch 356 MAIN ST. 158 YONGE ST. Winnipeg. Toronto Ont.

Auxiliary of that institution. In the absence of the President, Mrs. Leveille, Lady Fitzpatrick presided.

The teaching of Irish history in the local Separate schools was discussed thoroughly at a convention of the County Board, Ancient Order of Hibernians, and the principle of doing all possible towards its encouragement was endorsed.

Re-Organization Owing to the death of Mr. Robert Melvin, who was President of the Mutual Life Assurance Company of Canada for the past eleven years, it became necessary to re-organize the Board and for this purpose the Directors met at its Head Office, Waterloo, Ont., on the 20th inst.

Sunnyside Parlors

Perfect in its appointments, is open the year round. Perfect Floor, Carré Tables. Menus prepared to suit the tastes and pockets of all.

Humber Beach Hotel A splendid Place for Automobiles and Driving parties. First-class meals. A select stock of foreign and Domestic drinks supplied.

BRASS OR CUT GLASS CANDLE STICKS

Our shapes are Antique and Colonial and quite superior to the average patterns. Prices are not high. When you are in search of the most desirable designs call on us.

WANLESS & CO.

FINE JEWELLERS ESTABLISHED 1840 396 Yonge Street, - Toronto Telephone Main 2395

A Pointed Question

Where do you have your laundry work done? Are you satisfied with the way it is handled? Is there a color and finish on it that will do you credit at your club, at the theatre or at social gatherings?



try our up-to-date methods of laundering fine linen, and it will be a revelation to you. Our laundry work is the acme of perfection.

New Method Laundry Limited

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

Advertisement for UNITED TYPEWRITER Co. Ltd. featuring a typewriter illustration and text: 'The purchase of a typewriter is based upon quality—not price.'

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.

THOS. SOUTHWORTH, Director of Colonization, Toronto. Hon. James S. Duff, Minister of Agriculture.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Head of Long Sault Dam, Bulkheads and Slide, Ottawa River," will be received at this office until 4.30 p.m. on Thursday, November 19, 1908, for the construction of a Dam, Bulkheads and Slide at the Head of the Long Sault Rapids, Ottawa River, in the Township of Gendreau, Que., according to a plan and specifications to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application of the Postmaster at North Bay, Ont., and at the Department of Public Works, Ottawa.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for eight thousand dollars (\$8,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

By order, NAP. TESSIER, Secretary. Department of Public Works, Ottawa, October 20, 1908. Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

Edited by St. Michael's College Boys College Column

Our walk to the cemetery on the Feast of All Souls, disclosed the progress of autumn. Only a few days ago we arrived at College, in all the beauty of summer.

On our way we noticed the varied coloring giving place to bleak sameness; the birds were hushed, the yellow leaves were falling.

In the cemetery grounds, not far from the Community plot, an old man was standing, his gaze fixed and unwavering, with stray leaves falling around him; what could have been his thoughts?

Although not taking an active part in the affairs of the College, Father Vincent still resided within its walls. His health, however, grew more feeble as time went on, and in 1890 he resigned his Provincialship.

Sunday, November 1st, was the Feast of All Saints, and a solemn High Mass was celebrated in St. Basil's church, at 10.30 o'clock, at which the students assisted.

Monday, November 2nd, being the Feast of All Souls, there was a general Communion of the students for their deceased relatives and friends.

Such is the life, in brief, of one of St. Michael's worthy pioneers whose life's work has been an example for other men, who have followed in his footsteps.

Three College football teams played league games on Saturday, Oct. 31st, and the interest taken in them by the student body was intense.

The first regular meeting of the College Glee Club was held Monday evening, under very encouraging circumstances.

We are pleased to announce that Father Grand, C.S.B., Provincial of the Canadian Province of the Basilian Community, is with us once more.

The Alumni Association Executive Committee met on Wednesday evening last. The members reported progress on some very important plans.

Father James Hayes, Father McCabe and Father Thos. Redmond, were visitors during the past week, renewing old acquaintances.

In order to continue the good work established by Rev. Father Soulerin, first Superior of St. Michael's College, it was necessary that an able and competent man be appointed to

Catholic May be President.

At the banquet after the recent laying of the corner-stone of the great \$2,000,000 Cathedral in St. Louis, Mo., His Grace Archbishop Ireland, made the address of the occasion, in the course of which he ridiculed the idea, which he said some persons entertained, that no Catholic could ever be president of the United States.

success him. Such a man we find in the Rev. Father Vincent, who was Superior for twenty-one years, from 1865-1886. He was a man of great simplicity, quick, practical judgment, possessing a deep insight into character.

He came to this country while young, full of enthusiasm and zeal for his work. He was just the man required to add to the foundation laid by his predecessor, and to pave the way for the successful institution of to-day.

May 22nd, 1878, was one of the many happy days of Father Vincent's life. It was on this day that the Silver Jubilee of his priesthood was celebrated.

As has been said before, he was Superior for twenty-one years. Feeling that he had held the position long enough, he asked to be relieved of the Superiorship of the College, still retaining, however, the Provincialship of the Community.

His health, however, grew more feeble as time went on, and in 1890 he resigned his Provincialship. Soon after his resignation a severe cold brought on an attack of jaundice and dropsy and after a lingering illness, he passed away on the 1st of November, 1890.

Such is the life, in brief, of one of St. Michael's worthy pioneers whose life's work has been an example for other men, who have followed in his footsteps.

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and you will find perhaps two or three Catholics in responsible positions.

"Wherever you go you will not find Catholics well represented in public offices. What is the cause? Timidity and a foolish fancy that the country holds them down.

"There is a chance for Catholics if they are worthy. I have heard the statement that there will never be a Catholic president of the United States. That is all nonsense.

"Never again will there be a discrimination against a candidate for president because his wife is a Catholic. You may be sure that if this ever happens again, the candidate who is nominated by that party will be defeated as certain as two and two make four."

"I believe if the right man presented himself fitted to fill the office of President of the United States, he would be elected," the prelate declared. "Catholics have not asserted themselves strongly as citizens. The time has passed when there is discrimination against a Catholic at the polls. Catholics are not discriminated against nor must we allow Catholics to discriminate against non-Catholics at the polls."

AN OLD-FASHIONED WIFE

An old-fashioned daughter of an old-fashioned family was Mary Jane Hamilton, sitting quiet when other children cried, viewing all things without fear or favor, and playing with her dolls in such a careful way that her elders whispered one to another: "Isn't she an old-fashioned little thing?"

A little later she might have been seen, with her books under her arm, on her way to school, trading sturdily along and looking neither to the right nor to the left, but intent alone upon the business in hand—an old-fashioned trait that sometimes threatens to become obsolete.

Time swept along, and she became Miss Mary Jane Hamilton, sixteen years old, with a gentle, musical voice and manners of sweet demureness. She had learned such old-fashioned accomplishments as sewing and knitting; on Saturday mornings she wore an old-fashioned Holland pinafore and helped her mother with the baking, and when she was in the sitting-room in the evening she scrupulously observed such old-fashioned precepts as "little girls should never contradict their elders," and all those other homely and emphatic old rules that our grandfathers and great-grandfathers knew and loved so well.

She ruled her house like a queen, robed in sprigged dimities, with a blue sash, and her hair dressed in that simple, old-fashioned fashion which must have been one of the abiding delights of our grandfathers.

Would you see her in the morning? Then you must hasten to the market place, for there she is to be found choosing the best vegetables and the best cuts of meat, recognized prizes awarded by the shopkeepers only to those who are not too proud or too indolent to come in person for them.

Would you see her in the forenoon? Then you must stand carefully on one side, as she dusts the linens, washes the cut glass and polishes the silver, well knowing in her old-fashioned wisdom that tasks like these were never meant for the hiring and the stranger.

Would you find her in the early afternoon? Then if it is summer you must go to the garden, where she is weeding her flowers and tying up her roses; or if it is winter you will find her making a quilt according to the fashion in the kitchen, and there you will see her making the dessert and keeping a calm eye on the handmaid to see that all goes well.

Presently, too, you will find the old-fashioned wife reigning over the dinner table, and John tastes his soup, and cuts his meat and eats his dessert, you will see him give his Mary such mute glances of admiration that it will do your heart good to see them.

But slowly and by imperceptible advances a shadow arose over the Bellamy home. John Bellamy began to think that Mary Jane was old-fashioned.

At first it was nothing but a vague and indefinite feeling, faintest shadow of a shade, which slowly darkened into growing irritation, finding its expressions in such remarks as: "Mary, can't you do your hair any other way than that?" "Mary, I wish you would learn to play cards like the other women!" and "Mary, why do you keep on doing your hair like that?"

He began to frown upon her as he talked. "Mary," he said one night, "I have asked my sister Helen to come and pay us a visit." And he meaningly added, "Now, if you would only watch her and drop some of those old-fashioned ways of yours!"

Mary's face brightened in an unaccountable manner. "Your sister Helen?" she cried. "Won't that be nice!" She prepared the spare room with her own hands, and Miss Bellamy arrived. In one hand she held a banjo case, under her other arm she carried a snow white and juvenile bull dog, and eight large trunks followed close behind. She stayed a month, a long, mad month, and when she departed, leaving behind her a reminiscent perfume of héliotropes, which lingered in the house for weeks afterward, John breathed a full breath of relief.

ening his back the better to show his surprise. "Pom-pom?"

Still looking in the fashion book, Mary whistled—John started at the sound—and an eager little bulldog ran into the room.

"Helen sent him as a present to me," said Mary. "She says every one has a dog nowadays."

"What are you going to do with the cat?" complained John, swallowing his surprise at last.

"Oh, she went away as soon as she saw Pom-pom."

"Poor cat!" cried John, bitterly. "Yes, cats are nice," said Mary, turning a leaf. "But dreadfully old-fashioned. Old-fashioned to beat the band!" she concluded—her very first attempt at slang.

John looked at her. He recovered himself with a start, sat down and picked up the paper; but every minute or so he found himself looking at Mary Jane over the top of his paper as if he had never seen her before. On all such occasions he recovered himself with a start, and returned to the news of the day, only to find that he was looking at Mary again over the top of his paper. When Mary walked across the room he noticed that she was wearing a new pair of French slippers, with heels of a wonderful height.

The next night John came home late, but the dinner was later yet.

"Why, the soup is cold!" he cried. "Yes," said Mary; "it is some of last night's. I forgot to order a bone for Pom-pom to-day, and of course he had to have the soup bone."

"Is this a steak, Mary?" he asked, a few minutes later, his tone chastened and his manner gentle. "You bet your life!" said Mary.

John winced, but finished his peasantry, nevertheless, by sighing: "I thought it was shoe leather."

"Yes," said Mary. "That's the kind they send you when you telephone, but I don't have time to go to the market any more. John, do you know, I must have five new dresses! Helen said eight, but I think I can get along with five. All my clothes were so frightfully old-fashioned. What's the matter, John? Aren't the potatoes done?"

"Done!" complained John, in a tone of pain. "Why, they're raw."

"I'm so sorry because there's no desert. I was paying calls all afternoon. Helen said I didn't go out enough. Pom-pom! What have you got there?" John, is he playing with your hat?"

John rescued his hat and looked for his slippers with the most woe-begone expression ever seen on mortal man.

"Oh, don't put on your slippers, John!" cried Mary. "The Scudgers are coming over to teach me to play cards. John, I'm nearly-daffy—on bridge whist. I shall want to play it all winter!"

There arose then before John's mind two visions. In the first he saw an endless vista of evenings like these; cold soup, tough steak, indifferent deserts, and Mary in the pursuit of strange gods. He even felt that she would wish to learn to play the banjo. In the other he saw a long line of perfect repose, with Mary sitting at her needlework, her cameo brooch at her throat, her hair arranged in all the beauty of simplicity, the cat on the hearth, the bird in the cage, and the fire laughing at the storm outside.

"John," said Mary, "I wish you'd bring home a bottle of violet cologne to-morrow night. A large bottle—a quart."

"Mary," he said, humbled to the full, "if I were you—I wouldn't have it."

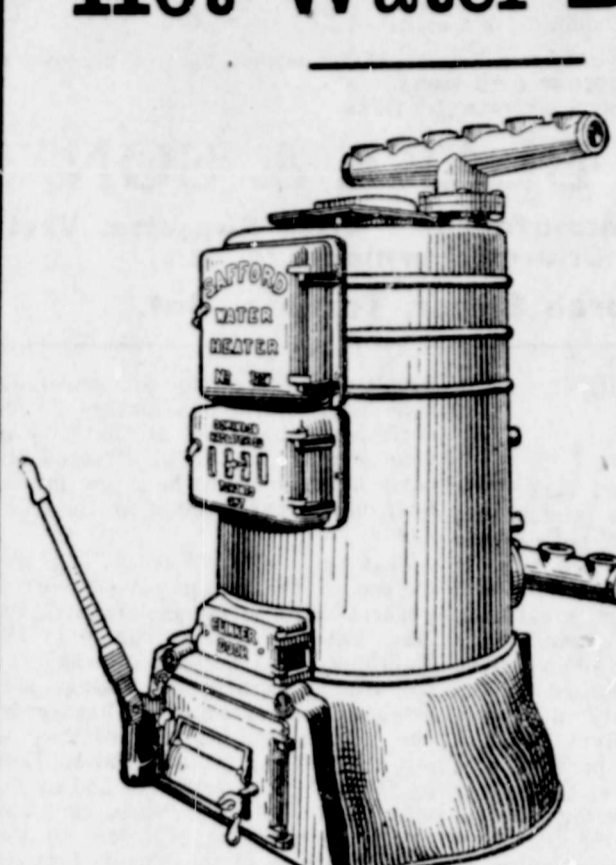
"Wouldn't have it?" cried Mary, bending over apparently to pat Pom-pom, but really to hide her happiness. "Why, John, you don't want me to be old-fashioned, do you?"

"Yes, Mary," implored John, almost with tears in his tones, "I do!"—George Weston in the Youth's Companion.

A Pill for Generous Eaters.—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have partaken lies like lead in their stomachs. Headache, depression, a smothering feeling follow. One so afflicted is unfit for business or work of any kind. In this condition Parmentiere's Vegetable Pills will bring relief. They will assist the assimilation of the aliment, and used according to direction will restore healthy digestion.

An Absolute Safe Investment

THE SAFFORD Hot Water Boiler



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.

O'Keefe's STAR BEER



A Non-intoxicant "Star" Beer leaped into instant popularity. It takes 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.

"Star" Beer is brewed of the finest hops and malt—yet contains less than 1% of alcohol and is absolutely non-intoxicating.

Your dealer will supply you or write us. THE O'KEEFE BREWERY CO. LIMITED, TORONTO, 841

be is too fond of money and others blame him for lavishness. Some aver that he is too familiar with the people and others call him "distant." He has a bad temper or is irritatingly calm according to the company you keep.

I did not notice these things in the old parish. Time and familiarity had softened down the roughness of comment and criticism and I knew that some of the talkers did not matter and that others did not mean half what they said, but here it is different, and for the first time in my life I begin to realize what a difficult work is that of a pastor. Of course, much of this half-hearted service and readiness to criticize comes from a lack of knowledge of responsibility.

Few of those who have so much to say about the priest give much thought to the priest's side of the question. They find it hard enough to keep their own households in order and yet never hesitate to find fault with the man who must look out for a family that runs up into the thousands.

The generality of pastors do not inform the people when they are sick, sore or sad, and yet, when we come to think of it, this must often be the case. In practice it is the clerical hypochondriac who receives the sympathy and most charitable attention of the parishioners, and it is a blessing that he hears so little of what is said of his hardest work and his greatest self-sacrifice. The populace is ever the same. Like the Israelites in the Desert, they weary of miracle, of manna, of the pillar of fire. I fear much that the Archangel Gabriel would fail to satisfy some of the people in our parish if he were pastor. A LOOKER ON.

BUILD UP YOUR STRENGTH INVALID STOUT ORDER FROM YOUR DEALER Dominion Brewery Co. LIMITED

The QUIET HOUR

"TAKE UP YOUR CROSS." (Hugh McGuire in the Sunday World) When we are sad and downcast...

the future life, and makes him die in despair. Others place their happiness in human praise and glory...

He is called the "Man of Sorrows," For the trials that He bore. He came to earth from heaven...

Our right reason and experience tell us that true happiness is to be found in none of these things...

So do not fail to pray to Him, And tell Him what you need; And if you do so earnestly...

Love does not consist in a sensible and delightful feeling, which is after all in many nothing but self-love...

INDULGENCE FOR ALL SOULS.

A reader having expressed a desire to know the conditions attached to the Toties Quoties indulgence for the dead...

DEVOTION TO ST. JOSEPH.

Those are wise who apply to St. Joseph. No devotion pays, so to speak, more than devotion to him...

WHAT IS THE LOVE OF GOD?

It is implanted in the soul of every reasonable being, by his Creator, to seek his own happiness...

Jesuit Missionaries

The Belgian Jesuits are sending out to India 16 missionaries to re-enforce their work in that country...

FURS



Perfect Skins Dependable Workmanship and Good Style. These determine the life and real value of the garment...

Our Lady of Victory.

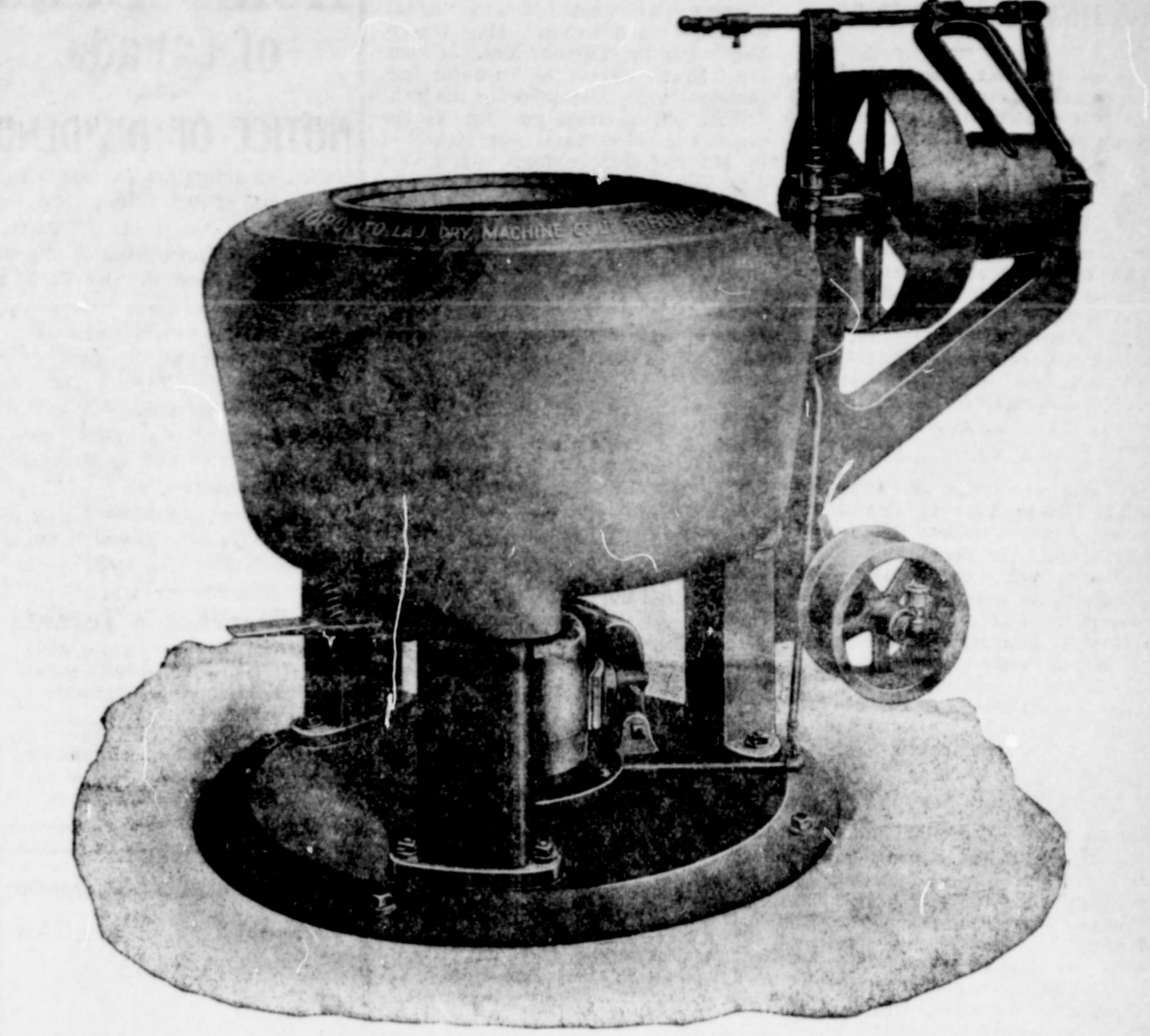
At the close of a novena which closed at the shrine of Our Lady of Victory on the Feast of the Holy Rosary...

Our Blessed Lady is frequently mentioned in the Old Testament. She is called the second Eve, the mother of all the living...

While thus reflecting and meditating on what our Lord did we must recall that His Blessed Mother was acting with Him, and as He was the Man of Sorrows...

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...

20-inch, price \$125.00, 26-inch, price \$175.00 THE TORONTO LAUNDRY MACHINERY CO. LIMITED.

Irish Athletes Easy Victory at Vatican

The railway station of Rome has been an unusually interesting place during several days of the last week, says Rome. On Monday the two teams of Irish athletes arrived...

GILLETT'S GOODS ARE THE BEST!

Advertisement for Gillett's goods including Magic Baking Powder, Perfumed Lye, and Cream Tartar. Includes an illustration of a man and a woman.

STOP HIM!

When your dealer, in filling your order for any of above goods, reaches for a substitute, STOP HIM. That is the time to do it...

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.

CONSECRATED NEW ALTARS.
On Monday morning the three beautiful new marble altars, lately erected in St. Paul's church, were blessed by His Grace, Archbishop McEwen.

A NEW VENTURE.
As will be seen by the advertisement of Messrs. Carton, Gleason and Wheeler, found elsewhere in this issue, Toronto is to have a new centre for the sale of church goods.

MONTHLY MEETING OF ST. ELIZABETH ASSOCIATION.
The first monthly meeting of the St. Elizabeth Association was held at St. Michael's Hospital on Friday afternoon at 3 o'clock.

INAUGURATION OF ITALIAN PARISH.
The inauguration of the parish of Our Lady of Mount Carmel took place on Sunday at 10.30 a.m., when His Grace Archbishop McEwen, presided at solemn High Mass in old St. Patrick's church.

The sermon, in Italian, was preached by Rev. Father Cassassa, who spoke on "Christian Citizenship." Now that they had their own church, the Rev. speaker said they would join in attendance and activities, they would unite with their compatriots and bury all Old Country prejudices of locality or politics, in working side by side as good Catholics in the new land of their adoption.

A choir of fifty children under the direction of Mr. S. Castrucci, sang the music of the Mass very creditably and sweetly, an Ave Maria being sung at the Offertory by Mrs. Small.

THE REOPENING OF ST. PATRICK'S CHURCH, DIXIE.

Last Sunday evening, Nov. 8th, the reopening of St. Patrick's church, Dixie, took place under the most auspicious circumstances. For the past two months the firm of Decker and Carlyle, Toronto, have been busy in the work of ornamentation. The outside has been fully painted. The tower is painted in dark red and green, and is crowned by a seven-foot cross weighing nearly 150 pounds, the work of Donald McDonald of Dixie.

Vespers were chanted last Sunday evening by a full choir. Miss Heary, Miss Pauline Carton, Mrs. Green, Mr. Frank Carton of Toronto, lent their valuable assistance to the local talent. Mrs. Green presided at the organ and select solos were rendered by Mr. and Miss Carton.

LONDON'S CATHOLICITY

London, Oct. 29th, 1908. The silver moonbeams of an Italian sky were encircling with an aureole of light the shadowy dome of St. Peter's, as the English pilgrims entered the Eternal city about 1 a.m. last Friday morning.

for by the time this reaches you they will all be back once more in dreary dusty London, but yet refreshed and invigorated by what they have seen and with some sense of pride that while no city can compete with Rome—the Niche of Nations—yet London, too, sits by her mighty river and contemplates a past of which she need not be ashamed, while we scan the horizon of her future eagerly for that Barque of Peter which may one day be universally welcomed back to her friendly shore.

The English pilgrims were not the only contingent from these islands in Rome this week. On Tuesday 400 Irish pilgrims were received by Pius X., who in welcoming them, spoke once more of the Eucharistic Congress as a sure proof of the Prodigal's speedy return, while he thanked the children of Erin for their constant faith and prayers.

While stands the Coliseum Rome shall stand, When falls the Coliseum Rome shall fall, And when Rome falls the world." But beyond all other recollections must come those which flooded their souls as they knelt before the tomb of the Apostles in the great basilica whose sanctuary lamps seem like the heart throbs of this centre of the Church's life, or as they stood last Monday in the presence of the Vicar of Christ and looked upon his kindly face and heard his words of appreciation and hope for England, which had brought such consolation to his fatherly heart by her magnificent display of faith at the recent Congress, a subject which he has further expatiated on in his letter to Archbishop Bourne received in London this week.

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with these recollections the Advocate's Library at Edinburgh has had on view during the week the Bull sent by Pope John XXII. to Robert the Bruce, authorizing the coronation and anointing of the Kings of Scotland, whose historic throne, robbed from the royal palace of Scone, now rests opposite the plundered shrine of St. Edward the Confessor in Westminster Abbey.

The death of Cardinal Mathieu this week in London has occasioned deep regret. Arriving for the Congress, His Eminence was almost instantly obliged to take to his bed. He was removed to a nursing home in Mayfair, where all that skill and care could do was lavished upon him, and for a time it was thought that despite his age he would recover from the serious operation it was found necessary to perform.

Scotland, too, is taking her first steps on the return path which leads back to the faith of her fathers. Mr. William Campbell has taken his seat in Edinburgh as the first Catholic judge since the time of the Reformation and that without any ultra-Protestant protest. He will be known henceforth as Lord Skerrington.

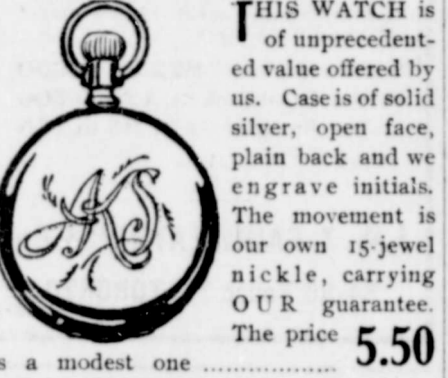
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The same feeling mingles with one's recollections of that earnest but mistaken man, Father Ignatius, the Anglo-Benedictine monk, who attempted to graft a spurious monasticism on the Church of England and signally failed, despite his very real piety and brave endeavors.

Death of Mr. Michael McGrath
On Tuesday, Oct. 12th, a sudden and unexpected telegram filled with sadness the home of Mr. and Mrs. McGrath of Seaforth.

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