

# 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

### Public Schools and Catholic Teachers—Causes for empty pews Discussed.

"I have never knowingly nominated a teacher who is a Roman Catholic for a position on the Public School staff," Inspector Hughes is credited with saying when interviewed by a Star reporter regarding the recent motion of Trustee Levee that all Roman Catholic teachers be asked to resign from the staff of the Public Schools of Toronto. And no one knowing anything of the history of the schools during the Inspector's term of office will doubt for a moment the truth of his assertion. Little wonder that his statement was emphatic, and not to be wondered at is the question of a colleague of the redoubtable Trustee Levee, "What does this mean?" for even the suggestion of the possibility of Roman Catholic teachers being anywhere within the sacred precincts of the Public School domain, was indeed something startling. The Public Schools of Toronto in their existence of over half a century, were probably never before so nearly falling from their solid basis of an impenetrable attitude against the employment of Catholic teachers, as when a few days ago the danger that threatened them was discovered just at the opportune moment by that faithful warden on the watch towers, the wary Trustee Levee. "It is an unwritten law, a law none the less effective for being unwritten," said a Mayor of Toronto some years ago to an unsophisticated Catholic teacher, who like the one in the present instance, thought that being duly and legally qualified a position might be obtained in the schools, "that no Roman Catholic shall be employed in the Public Schools of Toronto," and until the late occurrence, we have never heard that this law has been violated. Verily, the guard and ward has been well kept, and within the gates none of the Roman Catholic ilk hath entered save and except and until now!

This, too, in face of the fact that the schools claim to be undenominational and public, and in the present instance even Inspector Hughes finds excuse for the violation by the fact that the family of the teacher in question have been and are Public School supporters. Strange as it may appear at first sight, this is quite consistent with the Catholicity of the lady in question and with the honorable standing of those of her family who support the Public Schools. This, however, did not cut in the eyes of the watchful Trustee Levee, and the law that before was "unwritten," will, it seems, in future, be "written," and it will state that no Roman Catholic shall be employed in the Public Schools of Toronto.

Of course the conduct of the mover of the motion astonishes no one. Some there are in this world who, to serve their own ends must come before the lime-light. If fame is impossible then notoriety must serve. This species of publicity deceives none but a certain class, the class catered to in the present instance. At the same time it is a pity that those on the Board of the Public Schools—and this we think are the majority—who understand the action of Trustee Levee and form a pretty good guess at its motive, are not sufficiently interested in the name of their schools, to cry down the motion now and forever. "It is the meanest thing I ever heard of," said a Public School teacher, speaking on the matter: "our schools are not denominational; then why bring in the matter of religion," and the speaker doubtless voiced the sentiment of many.

Now in this attitude Toronto in a great measure stands alone, and we do not believe that it has the sympathy of the majority of its citizens, or indeed that many are cognizant that such a law exists. Other cities, towns and villages employ Catholic teachers in their schools, not largely so, perhaps, yet to such an extent as to make the spirit of ostracism a thing comparatively unknown. It is, we understand, claimed by the upholders of the position in the Toronto Public Schools, that they are only doing as is done in the Separate Schools. This is scarcely true, and even if true, is not logical. The Catholic schools are "Separate" as they claim to be, and denominational. They are in charge of communities who, having sufficient members within themselves, have little need of outside help from any source, Catholic or non-Catholic. The institution of the Separate Schools was for the special purpose of safe-guarding the religious well-being of the child. But even with this in view, non-Catholic teachers of drill, of singing, of calisthenics, and such incidental subjects, have not been unknown in our schools. Our child candidates and even our religious teachers resign themselves quite calmly and without fear of any dire consequences into the hands of non-Catholic examiners and instructors, and they come forth from the sessions with honor to themselves and with naught but good words for the courtesy of those who for the time being presided over them. The Public School section of our Toronto educational system, seems to be outside the pale of this courtesy, judging by the manner in which the case under discussion was handled. An instance, here comes to mind of the Catholic schools of Menard, Ontario. The new Papal decree relating to marriages, and which goes into effect at Easter, was read recently at High Mass in the Basilica, Quebec. The principal change announced was that in future a marriage of two Roman Catholics by other than a priest of that Church will not be recognized as valid by the Catholic authorities, and

## AFFAIRS IN FRANCE

### Triumph of Pope in France—The Action of Pope Heroic—Congregations larger than before.

The following is an extract from an article in the London Saturday Review, a political weekly without any particular religious leanings, showing that the Pope and not the French government has triumphed in the recent conflict: "The Church is still in a perilous position; but the thing which has suffered most in the fight has been the conception of the omnipotent state. When it essayed its last attempt to rob the Church of her divine constitution, it had behind it the prestige of centuries of triumph, the support of a democratic legislature, and the forces of a great bureaucracy and a great army. Moreover, it knew well that French Catholics are the most law-abiding of French citizens, and it counted, not altogether without reason, alike on their loyalty and their fears. So Messrs. Clemenceau and Briand blew their trumpets and proclaimed their ultimatum. Let the Church refuse to commit the act of apostasy which the acceptance of the associations cultuelles would have involved, and she should, they vowed, be driven from those cathedrals and churches which for many centuries had been her heritage. And many Christians in France and Europe who remembered what things the French state had done in its former wars with religion, and recalled the brutalities of Anagni when Boniface VIII. was done to death, and the infamous orgies of a later age when the 'goddess of reason' was enthroned at Notre Dame, shuddered when the tidings came that the Pope had refused to compromise with the new law of sacrilege. "For Pius X., with no physical force or diplomatic influence behind him, to take up the gauntlet that French Jacobins had thrown down seemed to the ordinary man the height of folly. It was an act of the highest heroism. Pius VI. when he flung the 'civil constitution of the clergy' in the face of the National Assembly, did no braver thing. But the brave thing was also the right and the wise thing. It brought home to French Catholics, clergy and laity alike, that French Christianity was at stake. And French Catholicism made a noble response. For the first time in the history of France, the French church stood solid for the Pope against the rulers of the state. In a moment it was apparent that French chauvinism had been beaten. The very prefects warned Mr. Clemenceau that France would not allow her shrines to be desecrated. The Jacobin Ministry consequently collapsed like a pricked bladder, and with a bad grace abandoned the churches to their rightful owners. And then the true heart of France spoke in the voice of the local communes, offering to give to the priests of the Church the free use of the presbyteries from which they had gone forth for the sake of the faith, and in the generous gifts that in every diocese from Normandy to the Pyrenees flowed freely into the treasury of the persecuted Church, to the amazement of the most faithful. To-day the cathedrals and churches of France hold larger and more earnest congregations than ever they held in the days of the Second Empire."

About the time of the late municipal elections we spoke of the pity, as it seemed to us, that candidates appear under the necessity of going out to canvass and gather up the votes that place them in office. We stated that to our mind this always brought with it a certain loss in prestige, and now looking over our exchanges we find that we are not alone in this thought and from the Woodstock Sentinel-Review we learn of an instance where our idea was largely embodied in the elections of the New Year. Commenting on the sentence "again we find that few men can win office without canvassing," our Woodstock contemporary says: "This sentence is taken from a Kingston paper. It may be true of Kingston; in the light of the campaign that has just closed, it can scarcely be said of Woodstock. It is probable that there was less canvassing during the campaign that closed on Monday than ever there was before here. The experience of some of the candidates shows beyond question that it is possible to win office in Woodstock without canvassing. Ald. Dr. Mearns, for instance, was elected after he had expressed his determination to withdraw, and had requested the people not to vote for him. Several of the candidates boldly declared from the platform that they would ask no man for his vote, and their decision was applauded. Mr. H. P. McMahon, not only announced his intention of doing no canvassing, but bluntly told the people that he was not seeking any honor at their hands. He was a candidate for the board of education, he said, not because he regarded it as an honor to represent the people on the board, but because he considered it his duty as a citizen to give a portion of his time to the public service. And Mr. McMahon was elected."

Woodstock seems to have started the pace towards getting the best men for office in the best way. There must be in every community those who both by talent and a sense of duty to their fellow-men are suited to act as leaders in municipal affairs. If the people are on the watch those men can be located and placed in the chair for which they are fitted, without having themselves to come out and beg for support. If their superior fitness points them out, then should they be saved from any contest with those of inferior mold. Commenting on the results in Woodstock, the Toronto Saturday Night says: "The experience of Woodstock at least shows that the office will seek the man if it is given a chance. It shows that the people can be trusted to do their duty if given a chance. Another campaign, such as that which has just closed here, would probably banish the canvassing habit from municipal elections altogether. When both candidates and electors protest against a custom as a nuisance, here comes to mind of the Catholic schools of Menard, Ontario. The new Papal decree relating to marriages, and which goes into effect at Easter, was read recently at High Mass in the Basilica, Quebec. The principal change announced was that in future a marriage of two Roman Catholics by other than a priest of that Church will not be recognized as valid by the Catholic authorities, and

the following of the apostate, J. Tichy, by the priest, Luigi Lops, of S. John Rotondo, a place that belongs to my Archdiocese of Manfredonia. I sympathize with your Excellency, and I ask for him a thousand pardons for the sorrow he has caused you and for the spiritual harm done to his flock. May God enlighten and convert him, but until he returns to the bosom of the Catholic Church I condemn what you have done and the course indicated by your Excellency on the said priest, Luigi Lops, declaring that all the documents which are testimonial letters or otherwise were given him by this Curia of mine, and should have no worth whatsoever. I take this occasion of offering to you my respect, etc. Your devoted servant, Pasquale Gagliardi, Archbishop of Manfredonia. December 19, 1907.

We request that the Catholic papers, both English and Italian, will copy the above letter and set this matter before their readers in such a way that the true situation in Youngstown may be properly understood and appreciated.

## SUBJECT OF THE HOUR

### Cardinal Gibbons in the World of To-day speaks of the Mission of the Schools.

Anything about the schools is of importance, and the following, though dealing with the education of the neighboring Republic, has much of interest for all Catholics. The article is by Cardinal Gibbons, and is found in the current number of the "World of To-day": "There is no more important question before the American public to-day than that of education, and no small body of our citizens are interested in the true relation that exists between the Catholic School system and the Public School system. It is by no means true, as many people have endeavored to assert, that there is any antagonism or hostility between the Catholic and the Public school systems. I should rather say that insofar as the secular schools endeavor to develop the intellectual faculties of the student, we are in hearty accord with them. But we do maintain that man has need of a more perfect development. Man has other faculties besides intellect that demand attention; religious faculties that lift him above the mere animal brute state. The point of departure between the schools comes on the question of religious training. Our contention is not with the positive training of the public schools, but with the negative elements; with what they omit from their curriculum rather than with what they include. A claim has been made that the religious training of the children should come exclusively from the home and the Sunday school. I do not believe a sufficiently deep impression can be made on the child for good in the hour devoted to Sunday school each week, even to counteract the evil influences of the days of the week, much less to mold and fashion character. The Sunday school training is good in so far as it goes, but it does not go nearly far enough. Secular and religious training are best when combined. Unless the child receives proper religious and moral training in youth he will grow up unsymmetrical and one-sided. "As the twig is bent, so is the tree inclined" is undoubtedly true in this connection. We must inculcate in the youth the great truths concerning Almighty God, Christ, Creation, and Providence, and our relation to them, or in older years he will not seek them and will lose all the best of life. America is a great Christian nation, but to-day too many of our people are living on the religion of the parents. The days of deep personal piety are fading away. The Scriptures are not as devoutly read by the majority of our people as was the case in the days of Webster, Calhoun and Clay. You will not find the frequent and apt quotation of Scripture in public speeches and addresses of our prominent men as was the case in former days. Patrick Henry, Clay, Webster and Lincoln were entirely familiar with the Scriptures and knew the effective value of their use upon matters of public moment. I recall reading Webster's great argument in the famous Girard Will Case in which he used no less than fourteen quotations from the Scriptures. All the best that man has wrought in the arts for sculpture, painting, music, and the sciences has been due to the inspirations that have come out of the religious life. We can not afford to have our coming generation living on the religion of their forefathers. They must be indoctrinated in religious truth as children, when in attendance upon the schools, at which time their minds are receptive and plastic. (Signed) LA INFANTA MARIA TERESA. Rome.

## Spanish Royalty and the Pope's Jubilee

King Alfonso, the grandson of Leo XIII. and whose first son and heir has for godfather Pius X., has taken a striking way of showing his interest in the Jubilee of the Holy Father. It will be remembered that among the Jubilee manifestations His Holiness has shown special favor to that which aims at collecting large stores of vestments and altar essentials to be distributed by him to the poor churches all over the world. This work is to be the contribution of Catholic women to the Pope's Jubilee, and King Alfonso, in order to give it additional distinction and authority throughout Spain, has appointed his sister, the Infanta Maria Teresa, to be president of the National Committee of Women which is being formed for the purpose. The princess has gladly accepted the office and has addressed the following letter to the Spanish Episcopate: "Nominated by His Majesty the King, my beloved brother, as president of a committee to be constituted by his orders, for the purpose of collecting the acts of homage which Spain will dedicate to His Holiness Pius X. on the occasion of his sacred Jubilee, and wishing to fulfill this charge with the zeal which my filial love and my enthusiasm for the Holy Father inspires me, as well as my ardent desire to obey the orders of the King, I address myself to Your Lordship with the certainty of finding the same sentiments in you, and I beg you to join in our efforts, and to lend me your valuable assistance in the task. His Holiness, as Your Lordship is aware, has been pleased to make known that of all the acts of homage proposed he will be most gratified with the offering of vestments and objects required for worship, by means of which he will be enabled to satisfy his ardent wish to make provision for the temples of the decorous celebration of divine worship. Hence I beg Your Lordship to order the parish priests of your diocese to form parochial societies as soon as possible so that all persons of good will may be persuaded to make their offerings and, to contribute their labor, lending their assistance in collecting as much as possible and then in cataloging the objects and, after attaching the inscription of the donors, forwarding them to this general commission, which with the same system and together with the offerings from the whole of Spain will have them sent to Rome. (Signed) LA INFANTA MARIA TERESA. Rome.

## Excommunication of Rev. Luigi Lops

(Catholic Universe, Cleveland.) The words of our Divine Lord, "Scandals must come, but woe to those by whom they come," have been frequently verified in the local and in the general history of the Church. Many of our readers may recall the trouble caused not long ago in Youngstown by an Italian priest named Luigi Lops, a stranger in the Diocese of Cleveland. He had been sent by the Rt. Rev. Bishop Horstmann to assist pro tem the Italian pastor of Youngstown. After a brief sickness, the pastor of the Italians in Youngstown died. Father Lops officiated and had charge of the congregation until a new pastor was appointed. In the meantime he had so ingratiated himself among the people and, it is said, misrepresented the newly appointed pastor, that the members of the congregation did not wish to receive him. Leges means had to be resorted to, to oblige the Rev. Mr. Lops to vacate the church. He, however, persisted in his lawless conduct, erected a building and held service therein for the rebellious people. Things went from bad to worse and the daily newspapers told of a raid made on the old church by the followers of Rev. Luigi Lops. In this raid the church was stripped of most of its furniture and vestments, which were transferred to the conventicle presided over by the rebellious priest. Father Lops, after repeated canonical warnings by our Rt. Rev. Bishop, was at last for his obstinacy and refusal to present himself before the Bishop, excommunicated publicly. The matter was finally brought to the attention of the Most Rev. Apostolic Delegate to Washington, D.C. His Excellency, the Apostolic Delegate, wrote to the Most Rev. Pasquale Gagliardi, Archbishop of Manfredonia, concerning the unfortunate career of his subject, the Rev. Luigi Lops, who had inaugurated an independent congregation of the Italians in that part of Youngstown formerly known as Brier Hill. The following is the answer of the Archbishop to the Bishop, communicated through the Apostolic Delegate: "Your Excellency—I have been deeply surprised and grieved by the very bad news which has reached me from your country, concerning the rebellion against your Excellency, and of

## Love for the Work

### (Dr. James J. Walsh in the Helper.)

In an article in the New York "Independent" for November 14, 1907, the Rev. William Hayes Ward the editor, discusses the exhibition of Negro work in the Negro Building at the Jamestown Exposition, and says some very complimentary things of what is being accomplished in Catholic schools for the Negroes at the South with the help of Miss Drexel, whom we prefer to think of as Mother Katharine. Mr. Ward finds it necessary to make many allowances for the exhibition of Negro work in other lines, and says that "occasional exhibits excited admiration pity," while almost the best that he has to say is that "far the largest number do credit to the race so lately out of slavery and so short a time at school." With regard to the Catholic schools, however, he does not feel called upon to make any such apology, but on the contrary has very complimentary expressions. I prefer to quote his own words: "There are two or three Catholic schools for Negroes, supported by Miss Drexel (represented in the Exposition), which offer fine exhibits of industries. Such is the St. Francis de Sales and St. Emma Industrial Institute, with its many fine vehicles and other industries for boys, and its sewing and fancy work for girls, which surpasses anything else of the sort in the building. We noticed a large embroidery representation of De Vinci's Last Supper, which is admirably wrought. "There is one supreme element in teaching and that is love for the work and for the children who are being taught. Cardinal Newman has insisted on the personal influence of the teacher as so much more important than the institution, no matter how well that may be endowed. This is the secret of Catholic success with the Indian as well as with the Negro, and with the teaching of what we are pleased to call the lower races by Catholic missionaries and Sisters all over the world. It is the character of the teacher that impresses the child. You cannot buy for money the power to teach. It is not the intelligence of the teacher that counts, but the affection for the work and for the pupils. That is why our parochial schools are doing better work than the so much more expensive public schools—and that is the lesson our generation of education has for a material generation that thinks that it can buy everything because it has the money to pay for it! Some things cannot be bought. Some things money will not pay for. Education is among them."

## The Canadian Bank of Commerce

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## Thos Tobin, Sr., Dead

A former old and respected resident of Stratford passed away in Toronto recently in the person of Mr. Thos. Tobin, Sr., aged 87 years. Death occurred at the home of his daughter, Mrs. C. Stock, 187 Concord avenue. He was born in the town of Killeen, County Kildare, Ireland, and came to America in 1853. He lived in New York about a year, coming to Toronto where he resided for three years. From Toronto Mr. Tobin removed to Howick Township, near Gorrie, in Huron county, later coming to Stratford, where he had resided for about fifty years. Deceased occupied the position of bailiff here for a great number of years, advancing age compelling him to resign the office some time ago. He was married in the County Cork to Bridget Pickford, who predeceased him by seven years. Mr. Tobin removed to Toronto a year and a half ago with his daughter, Mrs. Chas. Stock, formerly of this city, at whose residence he passed away. Deceased had a remarkably fine physique. He was a total abstainer, taking the pledge under the celebrated temperance advocate, Father Matthew, in Ireland, when a young man. He is survived by two sons and one daughter. They are: Thos. S., deputy collector of inland revenue, and William, Stratford; Mrs. Chas. Stock, Toronto.

Mr. Tobin was one of the most widely known men in the community and held the respect of a host of friends in all parts of the county. His sterling honesty and integrity commended him to all his acquaintances, and the news of his death will be learned with sincere regret by his friends in this vicinity.—Stratford Beacon

## Certainly the mistakes that we make and female mortals make when we have our own way might fairly raise some wonder that we are so fond of it.—George Eliot.

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HOME CIRCLE

THE WOMEN WHO WAIT. He went to the war in the morning— The roll of the drums could be heard, But he paused at the gate with his mother...

That youth is so ready to weave, And proud of the clank of his sabre, And the chevrons of gold on his sleeve.

He came from the war in the evening— The meadows were sprinkled with snow, The drums and the bugles were silent, And the steps of the soldiers were slow.

He was wrapt in the flag of his country When they laid him away in the mold, With a glittering stars of a captain Replacing the chevrons of gold.

With the heroes who sleep on the hill-side, He lies with a flag at his head, But, blind with the years of her weeping, His mother yet mourns for her dead.

The soldiers who fall in the battle, May feet but a moment of pain, But the women who wait in the home-steads, Must dwell with the ghosts of the slain.

—Minna Irving, in Boston Pilot.

THE GENTLE ART OF KNOWING HOW.

We have all smiled over the little bride's dinner order for two: "Lamb chops, two dozen please, and I can spare for more if these are not sufficient."

In illustration, take a simple task in the ordinary routine—ironing. Correctly made starch does not stick, properly cared for irons are satin smooth, leaving no tell-tale brown streaks.

To make her hearthstone as dainty "as a kitten in pattens" and to make it so with the minimum of effort and with true economy, is a magical trinity worthy the progressive housekeeper.

The woman of average means who wishes to grow up with her children and be at the same time a house-maker and an inspiring companion to her husband, has undertaken one of the greatest contracts on record, one that will tax her every power to its utmost capacity.

From the time when, according to Kipling, the first woman found a nice dry cave, and said to the wild man, "Now wipe your feet, dear, when you come, and we will keep house" down to the present day, women have been the natural homemakers.

The efficacy of Pickle's Anti-Consumptive Syrup in curing coughs and colds and arresting inflammation of the lungs, can be established by hundreds of testimonials from all sorts and conditions of men.

LIFTING THE BABY.

The importance of handling and lifting a baby properly is one that many mothers, particularly those who are young, seldom understand. Curvature of the spine or misplaced joints may result from some of the pulling and hauling done, sometimes unconsciously and again when in temper.

I can not say too often that a baby should be handled as little as possible but when he must be moved it should be so that the whole body and head receive support, says the New York Evening Telegram.

No baby is strong enough to sit up alone until he is four months old. No matter how he may try and how able he may seem, the strain on muscles is too great and should not be permitted.

One of the best ways of strengthening an infant's limbs and one that he enjoys is to put him on his back on a big bed and allow him to kick for

an hour or more every day. This may be begun when he is two months old. From its birth a baby should be turned at an interval of an hour during the day from one side to another in its crib and when the mother wakes at night.

THE GIFT UNSPEAKABLE.

(Mary West in December Donahoe's.) Summer brings roses and the gift of song, Glimpses of loveliness beyond compare, While vision exquisite, With summer's smile is lit; A dream of happiness complete and rare, And hopes eternal that to the heart belong.

And yet the flower must fade—the song shall die, Sweet dream to stern reality give place, And winter's gloom affright With fear of death's dark night; Then fairer far than summer's gifts and grace, The Season of Redemption draweth night.

Summer joys perish and its roses fall; Yet steadfast shines the Christmas Star to guide, The soul where Mary stands, Lifting adoring hands; The "Gift Unspeakable" with us abides, She brings the gift unchangeable of all.

They Are Carefully Prepared.—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome costiveness the medicine administered must influence the action of these canals.

Since 1899 popular, which for years was used in connection with spruce to the exclusion of all other paper woods, has increased in total quantity less than 100,000 cords, and is now out-ranked by hemlock. Pine, balsam and cottonwood are used in much smaller amounts.

HOW LISZT GOT THE TITLE OF ABBE.

(Western Watchman.) The Protestant papers give free rein to their fancy when describing the career of the greatest musical composer of their own or any other age.

Liszt wished and hoped to be a priest, and went to Pope Pius to ask his advice as to studying for ordination as quickly as might be. His Holiness, who saw with a keen eye that music had, and at Liszt's age would probably keep a larger part of his heart than a priest could well give it, persuaded him very gently out of his intention.

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Pontiff Greets the Cardinals

Rome, Dec. 24.—At noon to-day the Pope gave audience to the members of the Sacred College, including the six Cardinals he created a few days ago, for the customary Christmas greetings. Contrary to usage, the Pope did not make a speech, but he conversed familiarly with the Cardinals on the subjects of the codification of the canon law, the revision of the Vulgate and religious instruction in schools.

Increased Cost of Newspaper

Printing paper is constantly growing dearer. In the Middle West many local papers are raising their subscription price 50 per cent. in order to pay for the paper. From the time when Gutenberg first used movable type, made of wood, to the present day of metropolitan papers, some of which consume the product of acres of spruce in a single edition, printing has in very large degree depended upon the forest.

In the face of a threatened shortage of timber, the amount of wood consumed each year for pulp has increased since 1899 from 2,000,000 to 3,500,000 cords. The year 1906 in the imports of pulpwood, the highest average value per cord for all kinds, and a consumption greater by 469,053 cords than that of any previous year.

Spruce, the wood from which in 1893 three-fourths of the pulp was manufactured, is still the leading wood, but it now produces a little less than 70 per cent. of the total. How well spruce is suited to the manufacture of pulp is shown by the fact that during a period in which the total quantity of wood used has doubled and many new woods have been introduced, the proportion of spruce pulpwood has remained nearly constant in spite of the drains upon the spruce forests for other purposes.

During this time three different woods, from widely separated regions, have in turn held the rank of leader in the lumber supply. Since 1899 poplar, which for years was used in connection with spruce to the exclusion of all other paper woods, has increased in total quantity less than 100,000 cords, and is now out-ranked by hemlock. Pine, balsam and cottonwood are used in much smaller amounts.

New York alone consumes each year 1,250,000 cords of wood in the manufacture of pulp, or more than twice as much as Maine, which ranks next. Wisconsin, New Hampshire,

was always greeted by an audience which completely filled the theatre or hall in which the lectures were given. His sermons at St. Patrick's proved to be as great a medium to draw a large attendance as they had in Baltimore, particularly a series of Lenten discourses, which won fame for him not only in Washington, but in various other cities. These sermons were fine examples of oratory and historical religious discourse and proved as interesting to scholars as to laymen.

Dr. Stafford's influence among the people of St. Patrick's was marked. His relations with the priests associated with him in the pastorate of the church were always of the most congenial kind, and the three young men under his direction held him in the highest esteem and affection.

To his congregation Dr. Stafford was a genuine leader. When money was needed for any specific purposes, particularly for the Catholic University of America and for the Vatican, a special collection being taken up each year for these purposes, Dr. Stafford would not preach to his congregation, but would ask them in a friendly, easy way which never failed to reach the hearts of his people. He took particular pride in the fact that St. Patrick's people always answered the call for aid readily, and never lost an opportunity to impress upon them his gratitude for standing by him in these times.

The surgical operation which Dr. Stafford underwent was a very rare and delicate one, the ailment sought to relieve being contraction of the liver. The operation was in charge of Dr. George Tully Vaughan, assistant surgeon-general of the United States Public Health and Marine Hospital Service, and was the second of its kind ever performed in Washington. There were present a number of eminent surgeons from Washington, Baltimore and New York.

Just before being placed on the operating table Dr. Stafford said:

You cannot possibly have a better Cocoa than EPPS'S

A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

They give sound, restful sleep, tone up the nerves, strengthen the heart, and make the right blood. Mrs. C. McDonald, Postage la Prairie, Minn., writes: "I was troubled with shortness of breath, palpitation of the heart and weak spells. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured."

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Roof for the Years to Come. Just one roof is GUARANTEED in writing to be good for 25 years and is really good for a hundred. That's a roof of "OSHAWA" GALVANIZED STEEL SHINGLES.

Eminent Washington Priest Succumbs After Operation

Rev. Denis J. Stafford, D.D., pastor of St. Patrick's Church, Washington, and well known as an eloquent speaker, Shakespearean scholar and lecturer, died last Friday, as the result of a surgical operation for liver trouble.

Father Stafford was born in 1860 in Washington. He was educated at St. Charles College and Niagara University, and was ordained a priest in 1885 and later took a special course at Georgetown University. His first charge was at Cleveland, O., whence he was transferred to Massillon.

For three years Dr. Stafford was stationed at St. Peter's church, in Baltimore, and it was a notable fact that his sermons drew to the church an equal number of Protestants and Catholics, and this feature of the services made St. Peter's one of the most popular churches in Baltimore. The edifice was always filled to its capacity, when Dr. Stafford was scheduled to preach, and when he was sent to Washington by the Cardinal, his leaving was deeply regretted.

Dr. Stafford went to Washington as the successor of the late Rev. John Gloyd, as pastor of St. Patrick's church. He continued in that city, as he had in Baltimore, a series of lectures on the plays of Shakespeare.

In this field Dr. Stafford stood practically alone. He had been a student of literature and the drama since his early school days and careful attention to the cultivation of his voice only added to his merits as a lecturer. Dr. Stafford's lectures were given for the most part for charitable purposes.

His lectures of "Hamlet" and "Julius Caesar" were probably the best known, and in spite of their frequent use in Washington, Dr. Stafford

was always greeted by an audience which completely filled the theatre or hall in which the lectures were given. His sermons at St. Patrick's proved to be as great a medium to draw a large attendance as they had in Baltimore, particularly a series of Lenten discourses, which won fame for him not only in Washington, but in various other cities. These sermons were fine examples of oratory and historical religious discourse and proved as interesting to scholars as to laymen.

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When everything in a material way has been done to make my course prudent, and I have prepared myself spiritually and I know that my devoted people are in constant prayer for me, I can well place myself calmly in the hands of God.

No man or woman of the humblest sort can really be strong, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

Corns cause intolerable pain. Hollaway's Corn Cure removes the trouble. Try it, and see what amount of pain is saved.

The more entirely you give yourself to the Blessed Virgin, the more she will give herself to you.—Your confidence will be the measure of her favors.—Pere Cestac.

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The Children's Page

A QUESTION AND ANSWER.

Esther and Kitty were dressing their dolls in one corner of the room. "She has red hair," Kitty was saying, as she tied Alexandria Wilhelmio's sash, "and a temper to match."

most to eat, he went up to his bed. His last injunction was that, let who might come, he was not to be disturbed again. There were other doctors in Berlin and plenty of them, let them be called up, he had done his share that day.

"Who has?" asked grandmother suddenly, putting down the newspaper from before her and looking at the two little girls over her spectacles. The answer came rather slowly: "Lucy French; you don't know her, grandmother."

So his wife assured him that the whole house would be quiet, and that nothing and nobody should come near his door. About eleven there was a loud ringing at the bell. The lady went out herself to see who could be in such need. Standing on the doorstep was a man whose face was white with dread and anxiety. He was a poor workman, father of five children; his wife lay at death's door.

"We are so sorry," thought Kitty. "She hasn't come." Kitty was by no means the only one that wished it. After Sunday school all the other girls hurried on in a friendly bunch, leaving the new scholar behind—all but Lucy. She waited, and those in front heard her say politely:

Deeply compassionate, the lady went to her room, but her heart was too full of pity to let her go to sleep. She knelt down by the bedside and prayed. Heim was awake, he had heard the bell, and asked what was all the fuss about. She told him. He turned over and thanked her. "Of course Dr. Wells will go, I am really too tired to move." In a few minutes he was again fast asleep. Another hour passed. Then there came another loud ring at the bell. Mrs. Heim jumped up and opened the door quickly. The same man stood on the step, perspiration trickling down his white face. "As you are a mother, a wife and a Christian, call your husband and bid him come with me."

"I am sorry," said Miss Young, "but you don't like it. Who will be unkind and offer to take it?" There was a little silence, and then Lucy French said: "I'll take it." Kitty was at one end of the bench and Esther was in the middle. They leaned forward and looked at each other and their eyes twinkled as much as grandmother's own could have done.

"But have you been to Dr. Wells?" she asked. "Indeed I have, but he either will not or cannot come. For God's sake don't turn me away," he cried in an agony. "My good fellow, go to Dr. Bell, I am sure he will go with you."

After school Miss Young said: "Lucy, will you put a letter in the post-office for me before a quarter of an hour has passed?" "Yes'm," said Lucy, smiling. Everybody liked to do errands for Miss Young. Miss Young smiled back at her. "Lucy never forgets to keep her promises," she said, as she handed her the letter. "Esther," said Kitty, when they were walking home, "by Saturday we will have a whole lot of things to tell grandmother."

"Send after that man as quickly as you can," he snapped. "I can't sleep, my conscience won't let me." Very soon the two men were hurrying down the street together. When two struck from the great tower, another ring of the bell and the doctor's step was heard on the stairs. "How is the poor woman?" his wife asked eagerly. "Doing well. I promised that you would send her soup every day for the next few weeks. She was in dreadful danger; but thank God all over. Now I will get back to bed, and I hope nobody will disturb me again. But let me tell you this, my good soul, another time I will go on a lance, for it is not easy work fighting against one's conscience."—Young Folks' Catholic Weekly.

AN APPEAL.

This touching appeal comes to us from the Dublin (Ireland) Mail:

Oh! men and women, turn with hearts of pity To help the animals, whose wordless cry Goes from country lane and crowded city, Pleading a little kindness ere they die.

A Small Pill, But Powerful.—They that judge of the powers of a pill by its size, would consider Parmelee's Vegetable Pills to be lacking. It is a little wonder among pills. What it lacks in size it makes up in potency. The remedies which it carries are put up in these small doses, because they are so powerful that only small doses are required. The full strength of the extracts is secured in this form and do their work thoroughly.

They yield us all their strength and their obedience, They toil for us from dawn till setting sun, They give us faithful love and true allegiance— What do WE give them for the service done?

LINCOLN AND THE LAD.

Oh! ye who preach of Christ. His Cross and Passion, Oh! ye who teach the children how to pray, Teach them God's Infinite, Living Compassion For all things living underneath His sway. God grant us gentler, clearer vision, Grant us to hope our dumb and faithful friends May not be barred outside the Fields Elysian, But taste their sweetness when their journey ends.

While officially resident in Washington during the civil war, I once had occasion to call upon President Lincoln with the late Senator Henry Wilson, upon an errand of a public nature in which we were mutually interested, writes ex-Governor Rice in his memorial volume. We were obliged to wait some time in the ante-room before we could be received, and when at length the door was opened to us, a small lad, perhaps ten or twelve years old, who had been waiting for admission several days without success, slipped in between us, and approached the President in advance. The latter gave the senator and myself a cordial but brief salutation, and turning immediately to the lad, said, "And who is the little boy?" The boy soon told his story, which was in substance that he had come to Washington seeking employment as a page in the House of Representatives, and he wished the President to give him such an appointment.

Let us not, then, neglect them in our blindness; They do not need so much of whip and goad— They need a little love and human kindness To help them on their long and weary road.—Edith H. Bourchier. Bray, Co. Wicklow.

To this the President replied that such appointments were not at his disposal, and that application must be made to the door-keeper of the House at the Capitol. "But, sir," said the lad, still undaunted, "I am a good boy, and have a letter from my mother, and one from the supervisors of my town, and one from my Sunday school teacher, and they all told me that I could earn enough in one session of Congress to keep my mother and the rest of us comfortable all the remainder of the year." The President took the lad's papers and ran his eye over them with that penetrating and absorbent look so familiar to all who knew him, and then took his pen and wrote upon the back of one of them: "If Captain Goodnow can give a place to this good little boy, I shall be gratified," and signed it "A. Lincoln."

THE DOCTOR'S VISIT.

Dr. Heim was a renowned physician of Berlin. Rich and poor, high and lowly loved and honored him as the "everest and best of doctors and men." One day he had ridden early in the morning to a suburb at some little distance from the town. He returned about mid-day very tired, but with time only to get his lunch and start it was a bitterly cold day in late autumn. There was a drizzling rain; the ground was soaking wet and the roads slippery. But the doctor put his best foot foremost and went with a word of comfort and encouragement from one sick bed to another. It was nearly ten o'clock when, too tired al-

any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 20, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, 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 an 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 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), if the father is deceased) of a homesteader who 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). (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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Man and His Horse

Careless plays no small part in developing the best in any horse, but this is never to be by word of mouth. You may as well curse as bless for all your horse knows or cares. The caress of the hand addressed to the part with which the animal has just performed some feat is always appreciated—the expression shows that—and one loves to see a good man as he hands safe over a big place just reach back and give the clever horse a loving pat or two on that swelling muscular loin which has been the chief agent in negotiating the obstruction. Do not pat neck or shoulder or any part not actively engaged in the undertaking. Careless may do no good, but it is pleasant to believe that it does, and we are quite positive that the voice simply diverts attention. The former mode of address is at least worthy of trial if only as a mark of appreciation between two gentlemen. The threatening tones appear sometimes servicable, but this is so only when horses have been abused and associate punishment with the stern voice. The wild horse is as indifferent to the voice of affection as that of rage.—From "Schooling the Hunter," by Frank M. Ware in Outing Magazine.

The Uncertainty of Knowledge

I seized the opportunity some little while ago, on finding myself sitting next to a great physicist, of asking him a series of fumbling questions on the subject of modern theories of matter. For an hour I stumbed like a child, supported by a strong hand, in a dim and unfamiliar world, among the mysterious essences of things. I do not know that I acquired any precise knowledge, but I drank deep draughts of wonder and awe. The great man, with his amused and weary smile, was infinitely gentle, and left me, I will say, far more conscious of the beauty of holiness of knowledge. I said something to him about the sense of power that such knowledge must give. "Ah!" he said, "much of what I have told you is not proved, it is only suspected. We are very much in the dark about these things yet. Probably if a physicist of a hundred years hence could overhear me, he would be amazed to think that a sensible man could make such puerile statements. Power—no, it is not that! It rather makes one realize one's feebleness in being so uncertain about things that are absolutely certain and precise in themselves, if we could but see the truth. It is much more like the apostle who said, 'Lord, I believe; help thou my belief.' The thing one wonders at is the courage of the men who dare to think they know.—A. C. Benson.

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

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THURSDAY, JAN. 23RD, 1908.

## FEAST OF THE HOLY FAMILY.

The Feast of the Holy Family which will be celebrated throughout the Catholic world next Sunday, suggests thoughts most opportune for the present time. The importance of the home life to Church and State alike cannot be exaggerated. From the well-regulated home comes the supply of law-abiding citizens and from the same source the Church derives her stalwart supporters in the pew, ambassadors and ministers at the Altar, teachers in the school. The menace to civilization arising from ill-regulated homes is impressively brought out by the terrible drama of crime now absorbing the attention of the North American Continent, the unsavory Thaw trial. Here we have a sample of what undisciplined passions working on a tainted nature will do. Petted, pampered, indulged in every whim, untaught to exercise the least self-control, the principal figure in this hideous affair gives his passions free rein even to the extent of taking human life.

In order to save him from the consequences of this act a gruesome family record is exposed—a record which compels attention to a very important feature of human life, namely, physical fitness. That the Catholic Church in her long and sage experience gave attention to this long before our modern so-called discoveries of the laws of heredity is shown by the care with which she excluded from her ministry those whose families were tainted morally or otherwise. It is nothing short of a crime against society to attempt to build a home on physical unsoundness. A physically tainted nature is a terrible handicap with which to meet the hard realities of life.

Important as physical fitness is for the home, moral fitness is immeasurably more so. Indeed unrestrained passions are the principal source of hereditary physical taint; for these poison the springs of life. Parents who neither by word nor example teach their children self-control—who because they have wealth, indulge every whim and are up in arms against every attempt on the part of teachers to impose wise restraints on their petted offspring—are society's worst foes.

Infinitely bound up with the features already mentioned as necessary elements of home life is permanence. "What God hath joined together let no man put asunder." The Catholic Church has rendered no greater service to humanity than the steadfastness with which, at whatever cost of kingly displeasure, she has adhered to these words of her Founder. Where divorce is allowed to percolate, the structure of family life is undermined; and it is only a question of time until it yields with a crash to the pressure of passion.

Well does the Catholic Church know that "unless the Lord build the house they labor in vain that build it." Religion's powerful influence will alone secure that permanence, discipline, physical well-being, which are essential to home life. Hence we have the Feast of the Holy Family introducing us to the model of homes—the humble abode of Jesus, Mary and Joseph, at Nazareth. In this home everything was done according to the law of the Lord. The Giver of the law was there in human form, yet no exemption was claimed on that account. Jesus obeyed His heavenly Father in the persons of Mary and Joseph. Joseph, the guardian of his God, performed the humblest acts for his neighbors, by whom he was known as the "carpenter," the man who could be always relied upon to do his work with the greatest care and punctuality. A visit in spirit to that home in which the humblest things of life were glorified, labor lifted up from degradation to honor and obedience ennobled, will be a salutary antidote to the restlessness, impatience of control, greed for pleasure and gain, which make for the destruction of home life.

## RELIGION IN CONVERSATION.

Quite recently one of the brightest of Canadian newspapers devoted an editorial to the decline of religion as a matter of familiar conversation. The article in question was based on a New Year's day remark of a clergyman, to the effect that this decline is a fact which shows that religion's hold on the homes of Ontario is weakening. The writer in the course

of his comments agrees with the clergyman quoted both as to fact and conclusion, and thence proceeds to moralize in a manner which will receive our attention in a subsequent article.

For the present we deal with the position that familiar conversation is a certain indication of the earnestness and importance of a conviction. With this we beg to disagree. Man's deepest and holiest convictions are those concerning which he is least inclined to talk freely, if not always, at least in many cases. The patriot does not talk much about his country; the honest man is not given to assuring every one he meets that he can be trusted; the pure-minded woman does not find it incumbent to make the clearness of her life the topic of familiar conversation. So much is this the case, that when we find the popular orator splitting our ears with the thunder of his patriotic appeals and waving the flag so vigorously as to raise a cloud of dust—when we receive an application for a loan from a gentleman who regales us for minutes with assurances of his honesty and produces a sheaf of testimonials—when we came across a lady who expatiates at length on the spotless record of herself and her family—we become suspicious and feel inclined to exclaim in Shakespearean phrase: "Methinks the lady doth protest too much."

We are told that in a celebrated State trial in England, the Crown lawyers tried with all their might to convict a fearless newspaper editor, but did not succeed. In celebration of this triumph of the liberty of the Press, an annual banquet was held, at which one of the jurors whose verdict was the cause of the rejoicing, was a prominent figure. He was invariably called upon to make a speech and always responded in this fashion: "Gentlemen, the Attorney-General made a speech of six hours' duration to show that a certain article was treasonable, and his colleagues followed him in a speech of equal length to prove the same point. Now, I knew that no man could be guilty, whose guilt it took such long efforts to prove." We are not quoting this utterance as a model of logic, but it is a good illustration of the view that a lot of talk is not always looked upon as an indication of a good cause.

The weather, the news of the day, the surface things of life, these are the usual topics of ordinary conversation. It is only in quiet converse with an intimate friend that the things beneath the surface, the inner feelings of the heart will be revealed. Indeed the reverence men have for religion, the fear they have that in giving expression to their religious views they might hurt the susceptibilities of others, the repugnance to bringing out what they deem most sacred in an atmosphere of frivolous chit-chat—this is in no small measure responsible for the silence regarding religion that prevails in ordinary conversation. To this subject and its developments we will again recur.

## A DEFINITION NEEDED.

One of the confusing difficulties in Protestantism is the want of definition. In all other systems, whether of religion or science or philosophy, this is the first thing attended to. The chemist knows the difference between a salt and an acid because they are both defined. The mathematician is equally conversant with the subject matter of his science. Nothing is more important for the stability of a science or for its efficiency than clear, logical, positive definitions. The more important a subject is the more the care which should be taken that its ideas, its principles and its practical action should be clearly stated and well understood. Where all these things are not provided for confusion is sure to follow. We are not questioning whether the theory advocated is correct. It may not be. The principle may be quite unsound. It matters not. It needs definition all the more on account of its unsoundness, that by its limitations it may not drag other principles into its meshes or involve truth in its error. One of the greatest works accomplished by the scholastics, and especially by St. Thomas, was to frame definitions for theology. The necessity had forced itself upon them in constructing a system and science of theology. Another cause which compelled them to formulate their thought was to sift the ancient systems of philosophy, see what they should reject and what they might harmonize with Catholic theology. This action on the part of these learned doctors proved a strong protection against the errors of the Reformation. The path of truth had been staked out so carefully that there was no difficulty pointing out the vagaries which led to the valley of confusion. Protestantism has acted directly opposite. Even supposing the idea of its leaders in the beginning were somewhat clear, they were clear only in so far as they partook of Catholic light. As soon as they shut out that light and took to the darkness then they could be seen like shadows groping for truth. Let us take one or two examples. Church and faith will be more than sufficient, and their importance is immediately evident. Any Catholic child knows what Church means—and will give its definition. There is no doubt about its attributes, its hierarchy and its subjects. The child does not undertake to frame a definition for himself any

**COMPOUND INTEREST**

The earning power of compound interest is not as generally understood and appreciated as it should be. It may be illustrated by the following news item which recently appeared in the press:

**A FIVE-DOLLAR BILL AT INTEREST**  
(From the Philadelphia Star)

Mr. L. C. St. John of this city has a curiosity in his possession in a five-dollar bill which is 125 years old. He has just gained possession of it, although it was left to him by his mother, who died some twelve years ago. The bill was given her when a child by a relative.

It was issued under the Act of July 2, 1770, by the State of Rhode Island, drawing five per cent. interest per annum, and signed by John Arnold. Figuring compound interest, it is now worth \$2560.

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more than he would undertake to make a Church for himself. It is not a matter of judgment. The Church was built by the Divine Architect; and He Himself was the corner stone. So far from leaving it to the shifting changes of time and the inconsistency of the human will, Christ enriched it with His own treasures and established it with His own obedience. Without a definition the earnest enquirer may fail to recognize the kingdom of our Lord. He may mistake the marsh light rising here and there from earth for the light from heaven set upon a hill. Without a definition the beauty of the Church will be mistaken, her power disputed and her immortal inheritance denied. The definition of the Church is no figure of speech gotten up by theologians and logicians. They may have put it into words. Its properties and its specific difference were known and portrayed by the Fathers as the City of God, and by the Apostles as the bride of Christ. To define the Church we must know it; and to know it we must define it.

The second example we selected was faith. Here again we find countless divisions for want of exactness in definition. One school would tell us that it is mere sentiment—a confidence that Christ died for each one. Another school excludes it from the field of knowledge—that what is a matter of faith cannot be an object of intellectual investigation. So variations follow without end. It comes of cutting away from Catholic truth and framing doctrine for oneself. It is the natural result of private judgment. By not having a definition of faith our separated brethren do not make distinctions between it and opinion, or between divine faith and human faith. Nor would there be any use in talking about authority as an essential requirement to the permanence and confirmation of all faith and religion. It is authority which prevents the definition from cramping the truth, and which vindicates the mysteries from erroneous interpretation. Definitions in this sense are the judicial decisions of the Church. The Church taught her faith before defining it. She received the whole deposit at the beginning, and she teaches it infallibly always and everywhere, in its purity and its integrity. Its definitions have been more frequently occasioned by some error than by the emphasis and zeal of well disposed pastors. At any rate authority is needed for definition. And because Protestantism has no authority it cannot define, it cannot say with St. Peter: "It seemeth good to the Holy Ghost and to us." It admits only private judgment and has no teaching power.

## DOGMA AND DISCIPLINE.

We have been asked to explain the relation between dogma and discipline. It is with trepidation we undertake a task which by its length exceeds our limits and by its difficulty far transcends our ability. That these two are very much co-related is evident from the very constitution of the Church. The same authority possesses by divine right the power of teaching and the power of governing. Were it otherwise there would be no insisting upon intellectual submission, without which dogma becomes a mere figment of the mind. It is at this very point that one of the contests with Modernists rages. Catholic truth is a great deal more than the government of Pope, bishops and pastors. It comprehends all that body of revelation comprehended in the teaching of our Lord and Saviour. It is not merely the officially decided formulae of faith announced by the judicial court of the Church. Catholic truth is all the teaching of the Holy Spirit Who is the abiding Paraclete. Dogma is a portion of this truth. It is only a portion, for the whole truth was with the Church from the beginning, whilst dogma was formulated as occasion required. Dogma is also applied to theoretical or speculative theology, and may thus be co-extensive with Catholic truth. In this sense it is in contrast with moral theology which treats of morals or conduct. That discipline runs into both, that it requires assent to dogma and conformity to moral theology, that it again has a special domain of its own may be shown by the treatises upon canon law. Let us, however, limit ourselves to our title, and point out one or two differences between dogma and discipline. Dogma is immutable. A truth once enunciated cannot be changed. The Unity and Trinity of God, the Real Presence of our Lord in the Blessed Eucharist, the Immaculate Conception of the Blessed Virgin are dogmas which are forever fixed. It is quite different with discipline. The Church which

is so inflexible and unyielding in questions touching her dogmas, is mild and maternal in the matter of discipline. Her commands and laws, few in number, are most gentle through her application. Sooner than that her children should upbraid her with severity, she had relaxed her discipline to the utmost. It is easily within memory how Lenten regulations have been modified. Good reasons have been brought forward to justify the greater gentleness. The race for life and the strain of work have intensified the demands upon physical strength and nervous energy. If we seek for the dogma underlying this particular discipline, it is the necessity of penance. Discipline derives its force from the same authority as dogma. The Truth who taught that we must believe in order to be saved, taught also that we must hear the Church. Thus discipline may vary from age to age. What suited the Church in the mediaeval ages will not suit it now. Our Mother finds herself in a new order. Whilst her truth has been fixed her discipline adapts itself to our own time—with the same adaptability to succeeding changes of the coming generations. Her dogma is her imperishable dowry; her discipline is the management and care of her household and her children. One purpose animates her in her sternness and her gentleness; it is the salvation of the world. The law of clemency is ever upon her lips. She has always kept her house in order. Her divine Spouse and the children whom she has sanctified have called her blessed. Her dogma is the force and beauty of her truth and the riches of Christ's grace. Her discipline is the force of her law which has been peace to all who believe and obey.

## DECENCY IN DEBATE.

It is time that a strong protest was made against the vulgarity which, according to report, disfigures at times our Parliamentary proceedings. Our splendid Parliament Buildings at Ottawa, worthy in site and architecture of the present and future greatness of our Dominion, are disgraced at times by the performances of a class who would be far more at home in the tobacco-starred precincts of a police court than in the noble Gothic pile overlooking the Chaudiere Falls. For example one of this tribe recently in a debate on Hon. Mr. Brodeur's travelling expenses, remarked that this Minister "had never before entering into politics put his knees beneath a fifty-dollar cloth and his hands were never wiped by a two and a half dollar napkin." And we regret to notice that this irrelevant remark which ought not to have passed muster within the pale of decent society, was greeted with laughter in the highest legislative chamber in Canada.

The level of our political life is lowered by utterances such as the above. It is the duty of our representatives to scrutinize carefully every item of public expenditure and to condemn in no uncertain terms whatever savors of Ministerial extravagance. But this can be done in a gentlemanly manner, and not in the style of a brow-beating police court practitioner. Political differences are not justification for scurrility.

## A Sympathetic Letter

Editor Catholic Register:  
My Dear Sir,—At this particular season, as the old year, with all its joys, and, alas! with its many sorrows, has just drawn to a close, we are wont to look back over its passage and, alas! how many are the "vacant chairs" that present themselves to the mind's eye. But all surely does not end here below, and while we mourn the dear departed ones, we are comforted by the reflection that we may hope to join them in the hereafter. Having myself been afflicted within the year by the calling away of a dear one I have been much comforted by the words of hope and consolation contained in the annexed letter, and in the expectation that it may also comfort and console many of our readers, I ask space for it in the Catholic Register.

## A BEREAVED ONE.

Ottawa, January 2, 1908.  
My Dear Friend,—I was very sorry indeed to learn from the paper you sent me of the death of your son in the prime of life. I can imagine what a hard blow it was to you, and if there be any balm in human sympathy I tender you mine from the bottom of my heart. God's ways are not our ways, and although we may not be able to understand why He leaves the old oak to stand and roots up the sapling, we know that He does all things for the best. You and I have travelled down the valley long enough to put a proper estimate on the value of this world and all it contains. The mould of the graveyard is in the young bride's orange wreath; it stains the richest crown of human ambition, and it is the last

reward of human avarice. My dear friend, you and I have more friends, relatives and acquaintances under the green sod than we can count among the living to-day. And what are they—the dead?—phantoms of memory; and the living, mere passing shadows on the wall. There is no reality this side of the grave. Beyond is substance, permanency, unchangeableness and eternity. The only wisdom in the present life is that which prepares us for our entry into the life of eternity. If we are well prepared for eternity, what matters it when or how we part with time? It must then be a great consolation to you to know that your son entered upon his last journey fortified by all those holy rites which the All-wise and All-loving God has instituted to strengthen the Christian soul in its departure for the eternal shores. You still beset by the troubles and trials of life, still bearing the brunt of mortality's never-ending fight can rejoice that one whom you so loved has gone before you to his eternal home, bearing in his hands the victor's palm. My friend, how many are there whose last hours were embittered by the thought that they were leaving behind them sons and daughters whom they loved, but whom they mourned as dead to God in the life to come! Faith illumines all things, even our sorrows. In a few brief years a little mound in God's acre will be our earthly estate, and we, too, shall be joined with the great majority. With God's help, we may hope that that reunion will be one of never-ending joys.

In the meantime nature is nature, and I condole with you in your affliction. May God assist you in your trial, and give eternal rest to your son.

## YOUR OLD FRIEND.

The Heart of Jesus is the Heart of the most faithful and devoted of friends, the most tender of Fathers, the Heart of a God who possesses all perfection to attract, delight, and ravish the soul.

Rev. Father Carriere, formerly of the Basilica, Ottawa, formally took charge on Friday of the Church of Our Redeemer Parish, Hull, to which he was appointed some time ago.

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## IT RESTS WITH YOU

to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

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NEWS OF THE WEEK

Canadian

Patrick Hickey, eldest son of John A. Hickey of the Interior Department of Ottawa, was suffocated by gas in New York, and was brought to Ottawa for burial.

Mr. George V. McInerney, K.C., a leading barrister in St. John, N.B., and prominently identified with public life in New Brunswick, died at his home after a lingering illness.

Rev. E. A. Latulippe, P.P., was presented with an address and a birretta by the school children on Sunday, Dec. 29th, immediately after High Mass.—Eganville Visitor.

Rev. P. J. Donovan, now of Dunville, late of Hamilton, was forwarded a gift by the Secretary of the Separate Schools of Hamilton, as an appreciation of his work for the schools while associated with the Board.

Word has been received at Quebec of the drowning at Seven Islands of Rev. Father Conan, parish priest of Clarke City. Rev. Father Conan was crossing in a dory-sleigh from Clarke City to Seven Islands, when the team broke through the ice.

Since the judgment of the court in the Hochelaga fire disaster case, the Montreal School Board has ordered fire escapes for all the schools, to cost \$1,100 each. The pupils have been ordered to use the escapes daily in leaving the school at noon.

The grand bazaar and drawing of prizes in aid of St. John's Church, Gananoque, postponed last November, will commence about the middle of next month. It will last over a week, commencing on Saturday, 15th February, and ending on Monday, 24th.

Henry Herbert Godfrey, a composer of Canadian patriotic songs, died on Saturday night. Mr. Godfrey was born in England and came to Canada at an early age. Some of his compositions are: "The Land of the Maple," "Men of the North," "Johnny Canuck," and "A Greeting to Our King."

In the St. Sauver parish, in Quebec, 2,000 workmen, after they have left the factories at 6 p.m., answering the invitation of the Rev. Father Lelièvre, O.M.I., repair to the church for their weekly hour of adoration, coming into the church with their working clothes on, and carrying their dinner pails.

His Lordship, Bishop Scollard, was in Peterborough a few days ago and attended the T.A.S. concert, where he gave a short address and was welcomed by many old friends.

During the past year there were at Cobalt ninety-nine baptisms, forty-four deaths and eighteen marriages; at Haileybury thirty-seven baptisms, nine deaths and nine marriages; at New Liskeard, eighteen baptisms, three deaths and two marriages.

British and Foreign

Dr. Mary Teresa Gallagher, who is an Irishwoman and a Catholic, has been appointed assistant medical officer of the city of Glasgow.

The German Association of the Holy Land has planned a pilgrimage to Jerusalem for next year. It will leave Cologne on the 23rd March and the cost of the journey for each pilgrim will be about £75.

The new programme drawn up for the seminaries of Italy by the Commission which the Pope appointed a year ago was, it is stated, introduced on the 1st of January. His Holiness has taken a part in arranging the details.

The King of Spain signalled Monday the name day of Queen Victoria Eugenie, by pardoning four prisoners condemned to death and thirty-four sentenced to other penalties. Among the latter are two guilty of insulting his Majesty.

Eighty-six boys of the parish of S. Martino at Monti, Rome, who had just made their first Communion, were received on Sunday in the Hall of the Consistory by the Holy Father. His Holiness delivered a short address and presented each of them with a silver medal.

The Parents' League, which was started for Lancashire, England, is to be extended to the whole of the country. The League is open to persons of all denominations. Its professed object is to secure that children shall be brought up in the religion which their parents desire.

The installation of electric lighting and heating apparatus at the Vatican has been followed by the installation of linotypes in the Papal printing house. Cardinal Merry del Val assisted in the work of placing the new machines, and is now giving them his personal supervision.

Fifteen teachers formerly associated with the All Saints' Sunday School, Newton Heath, Manchester, England, have tendered their resignations on the ground that owing to Ritualistic practices in the services they cannot conscientiously comply with requirements by being regular worshippers at All Saints' Church.

The Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, writes the Catholic Times, Liverpool, says to a Nationalist paper in Carlow advocating the candidature of Mr. Walter Kavanagh for the Parliamentary vacancy caused by the death of Mr. Hammond. Mr. Kavanagh is a Home Ruler and in favor of a Catholic University and of the State's acquiring the grazing ranches for distribution.

United States

One hundred years old in April, the diocese of Philadelphia will observe its centennial with a general celebration by its clergy and laity.

The American Catholic Historical Society, it is said, will make an effort to compile a complete history of Catholic institutions of America.

Columbia University, New York, will have a department of Celtic, to begin with the academic year 1908-09, under the care of Dr. John Lawrence Gerig.

Archbishop Farley presided and nearly six hundred priests were present at the twelfth diocesan synod of New York, which was held in St. Patrick's Cathedral on Tuesday of last week.

During the last twenty-two years the Ancient Order of Hibernians has established more than five hundred scholarships in the United States and endowed a \$50,000 chair in the Catholic University.

It is reported that the Rev. Jos. T. Roche, LL.D., pastor of St. Mary's Catholic Church at Nebraska City, Neb., will succeed the late Rev. Thos. Judge, as editor of the New World, the official organ of Archbishop Quigley.

Rev. James Spellman, of Straide, Ireland, who is collecting funds in America for a memorial church to Michael Davitt, the great Irish patriot, announced recently that he had collected sufficient funds for the church.

Efforts of the Most Rev. James H. Blenk, Archbishop of New Orleans, has been crowned with success in his jurisdiction are bearing fruit. One by one the rectors are complying with the Archbishop's order.

The Rev. Father Gregory, O.S.B., the priest of Sacred Heart Abbey, Oklahoma, has received the first prizes for his exhibition of paintings at the Oklahoma State Fair. Among the portraits exhibited by Father Gregory was one of Pope Pius X., which was exhibited at the St. Louis exposition.

The London Times gave more than two of its columns to a notice of Father Tabb's Selected Poems, recently published in England. Father Tabb modestly styles himself "teacher of English grammar," in St. Charles' College, Endicott City, Md. He is 62 years of age, and up to date published six little volumes of poetry.

Morgan O'Donoghue, Irish patriot, yeoman, educator and advocate of Irish home rule, died at Washington, D.C., on Dec. 31, aged seventy-eight years. He was a personal friend of

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Method of Settling Industrial War in Canada

(The Catholic Universe.) An act has been passed in Canada which is entitled "The Industrial Disputes Investigation Act." It is a very good piece of legislation for promoting industrial peace and industrial peace is very much needed every place and all the time.

Method of Settling Industrial War in Canada

The purpose of the measure is not arbitration, but conciliation, investigation and publicity. The act applies to all mining properties and to all agencies of transportation, including railroads, telegraph and telephone lines, gas, electric light, water works and power houses. It covers any disagreement between an employer and one or more of his employees, including wage disputes, hours and conditions of employment, refusals to employ any person or class of persons, allegations as to the suitability of materials, trade customs and interpretation of agreements.

The Minister of Labor is charged with the administration of the act. The regulations of industries in all strikes which arise in industries falls to the national administration and not to the provincial. Either of the parties in dispute may make application for an investigating board of three members. Each party appoints one and the third is appointed on the recommendation of the first two. The board of three

must be appointed within fifteen days. During the inquiry made by the board no lockout or strike may be declared by either party, but nothing in the measure restrains them from so acting on its conclusion.

Fines of from \$100 to \$1,000 a day may be imposed on employers who declare a lockout, contrary to the provisions of the act, and fines of from \$10 to \$50 a day on employees who go on a strike. Any person inciting or encouraging a strike or lockout in the circumstances is liable to a fine of not less than \$50, or not more than \$100.

The act prevents a change in wages or hours without thirty days' notice and insures that no lockout or strike can occur until after an investigation by an impartial public authority and then only in the face of full publicity. Though this act has not been very long in force, it has been the means of bringing about the adjustment of serious industrial differences, notably, that between the Western coal operators and their employees. The act in particular prevents the sudden cessation of industries vital to the public welfare and makes it impossible for capital or labor to deal an industrial blow without due warning. This provision is very essential, for when men are wrought up by anger or revenge they are apt to do all the harm they can to their opponents without warning. The aggrieved party in such cases will be inclined to seek revenge on those whom he thinks did not play fair. The Canadian act makes it necessary for the aggressor in the industrial dispute to have a well considered case before inviting public sympathy.

It might be well for our law makers to enact some legal requirements that would embrace the provisions of the Canadian act in order that there might not be so many inconsiderate or revengeful strikes and lockouts. We cannot deny that the tendency now is to make capital and labor antagonistic, whereas the interests of one should be the interests of the other and the scale of justice be held so as to balance. So many proclaim their rights and think little of their duties, yet right and duty should be the measure of each other.

Papers from C.Y.L.L.A.

II. A man much under the eye of the public at the present time is Signor Marconi, the young scientist, yet in his early thirties, who has, without doubt, to a great extent revolutionized the telegraphic system of the world. He has proved not only the possibility, but the practicability, of transmitting messages (1) over land without the use of the tedious system of wires and poles previously necessary; (2) across the ocean at about one-half the cost of ordinary cable despatches; (3) to moving vessels.

Marconi was born at Bologna, Italy, in 1874, his father being an Italian, and his mother an Irishwoman. At eight years of age he showed signs of inventive genius; at twelve his mechanical devices were the bane of his tutor's life; at sixteen he had made great progress as a chemist and physicist, and at twenty was deep in the problem of wireless telegraphy, achieving his first success in the latter at his Italian home, where he succeeded in transmitting waves over a distance of two miles. Shortly afterwards he went to England, where he interested Sir William Preece, engineer of the British Telegraphic System, in his project, and demonstrated its practicability by sending messages from Penarth to Weston, and across the channel from England to France.

The inventor's success began really with the twentieth century. On Jan. 23rd, 1901, Marconi established communication between St. Catherine's, Isle of Wight, and The Lizard, in Cornwall, a distance of 183 miles, thus proving the principle of non-influence of the curvature of the earth, which interference was anticipated by many men of learning and confidently predicted by the cable companies' experts. By December 13th of the same year, he astounded the world by sending messages between Poldhu, in Cornwall, and St. Johns, Newfoundland. This opened the eyes of the world to a vision of new possibilities and every move and achievement of Marconi and other inventors in the same field have from that time been watched by all nations with the keenest interest. During the succeeding years the work went rapidly ahead, communication being established from Poldhu to Cape Cod, Glace Bay, Kronstadt, Corsica, Gibraltar and aboard various vessels. A regular trans-Atlantic service was not immediately established, because various influences, weather conditions, electricity of the atmosphere, etc., had to be met. These problems have, however, been solved with the result that the opening of the Marconi trans-Atlantic system was formally declared on Oct. 17th of this year. The inauguration of this service is one of the events which stand out as mile-stones along the path of the world's progress.

Wireless telegraphy is based on the principle of wave motion. Just as sound is transmitted by waves or vibrations of air, so the wireless message is transmitted on waves of ether, an invisible and impalpable fluid that is supposed to occupy all space. In producing the vibration which is transmitted the electric spark plays a part. It sets up an ether-wave motion, which is sent vibrating through space at a rate so rapid as to be practically instantaneous, and is received by an instrument supposed to be attuned to the instrument which transmitted it. The possibility of a message being intercepted by another instrument than the one for which it is intended, constitutes as yet the chief practical disadvantage of the wireless system, but this will, no doubt, be overcome in time.

Lord Strathcona, who sent the first press despatch, revives his recollection of the first message by the Atlantic cable and contrasts the opening rate of one pound sterling (\$4.86) per word with the initial charge of ten cents per word to the public and five cents to the press by the wireless system.

The efforts made towards perfecting the mechanism and establishing the system on a commercial basis, together with the caution and care which have marked Marconi's course, justify the public in accepting the inventor's pronounced ability to handle commercial business. In this there is more than a wonderful triumph of inventive genius—he has brought a unifying influence into the world. The cable has given common interests and the new avenue of intelligence will multiply these many fold. That Canada has played part in bringing this new power into the world is an achievement of which we may justly be proud.

KATIE M. FLANAGAN.

Tenders for Indian Supplies

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Thursday, 30th January, 1908, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1909, duty paid, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN, Secretary, Department of Indian Affairs, Ottawa.

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THE DISCHARGE OF DONALD CAPEN

The youngest clerk in the shipping house of the Bohr Brothers sat, heavy hearted, at his desk—the fifth—on Monday morning in June, in front of him an open window admitted the breezes from Lake Erie, while the docks, many stories below, sent up a confusion of sounds from loaded drays and shouting drivers.

These louder noises Donald scarcely heard, so alive was he to the creak of the outer door as it admitted the many clerks and stenographers in the employ of the Bohr Brothers. Finally it opened with a bang, and closed with a bang, which announced the arrival of the senior members of the firm, Robert Bohr. Donald drew in his breath sharply. He had hoped that Richard Bohr would be in the office that morning.

The elder Bohr strode through the long room, looking neither to the right nor the left. He was a tall man, thin, blond, and irascible in temper.

"If you suit here," Greeley had informed Donald on the second day, "the old man will seem to ignore you, but, nevertheless, you will get a speedy raise in salary. If you don't suit him, your head will come off with the hair singed! If once you disobey orders you'll find out what I mean."

Donald had disobeyed orders. Shortly after the swinging door of the private office had ceased its agitated motions, the head clerk, without a glance toward the fifth glass, tapped on the glass of the door and disappeared within. "I shall report you in the morning," the head clerk had exclaimed, angrily, to Donald twenty-four hours earlier.

Donald glared up and nodded with assumed cheerfulness. Then his pen moved on, but not as steadily as usual. It was responding to the excited throbs of his pulses.

Greeley came across the room to get in a last word before it should be too late. Greeley had been in the employ of the Bohr Brothers a year, and had been ignored by Robert Bohr without having his salary raised or his hair singed. He was inclined to patronize the quiet newcomer and had introduced him to his own little social circle.

"Now see here, Capen," Greeley reasoned, bending over Donald's shoulder, "you'd better knuckle under. That thing doesn't happen right along, you know; and, after all, you're no better than the rest of us."

"I'm not measuring you or any one else by my standard, Greeley!" exclaimed Donald.

The voice of the head clerk sounded from the swinging door.

"Mr. Capen, you are wanted in the office."

Five minutes later Donald stood beside the table in the private office, holding in his hand a check, which represented his salary to date. His face was quite white and his lips were pressed tightly together. Being Scotch descent he found silence more soothing than speech when facing such a vocal tornado as the senior partner had just exploded on him.

The storm had spent itself without producing its usual effect. Donald had not "knuckled under." This unexpected result caused a curious change in the senior Bohr. The angry flush faded from his cheeks, and his eyes, re-suming their steel-gray sharpness, searched the young man's face shrewdly. He hesitated a moment, and then concluded his remarks in a peculiarly penetrating voice.

"Under the circumstances, Mr. Capen, you can not expect to fall back on us for recommendations." He paused. Donald bit on his lips, bowed and turned to go without a word. Robert Bohr followed him, continuing, "But if before the end of two months you decide to return and conform to the methods of our house, your old place will be open to you."

"Thank you," was the brief reply, and Donald passed out of the private office.

His face was still pale as he began to put his desk in order. He carefully assorted his papers, throwing the useless ones into his waste paper basket.

"Fired?" asked Greeley succinctly.

"Yes."

"When? You are a guy! Up against another job now, hey?"

"I shall have to look for another job, of course."

Greeley watched curiously while Donald put the finishing touches to his desk, wiped it off, and started with his basket to the waste-paper box. Then Greeley turned to a gray-haired clerk, remarking, "Huh! I wouldn't slick up my desk so clean if I'd been fired!"

Robert Bohr, passing behind Greeley, overheard, and smiled inscrutably.

With a cordial clasp of the hand, Donald made a regretful farewell to his new friends and left the breezy, pleasant office to which he had come with his ambitions three months before.

From the shipping house he went directly to his boarding house and climbed three flights of dimly-lighted stairs to his room, overlooking the backyard. It was a dingy, uninviting room, but it was the only home he had. He sat down beside the table, rested his head on his hands and thought.

He felt just then, despite his 22 years, the need of a mother to comfort him and of a father to advise. But he had neither—only the memory of those teachings, a part of which had caused his trouble.

His father's brother lived at the other side of the city, but Donald would not appeal to him again. It was through the uncle that he had obtained the position at Bohr Brothers.

In one corner of the room stood a rented typewriter. Donald had made himself its master by patient practice in the evenings. He was also learning stenography in order to prove equal to any emergency which might arise in the office. He had invariably been the first to reach his desk in the morning and the last to leave at night. Quick, accurate, steady, he was rapidly making himself acquainted with the details of business when—

"This is the way it all ends!" he muttered aloud. After banking hours that afternoon Landis invaded the third-story room. Landis was a clerk in the Third National Bank. He did all that was required of him during banking hours, and did not weigh himself down with the responsibilities of that institution, either inside or outside its doors. Still, Landis was a good fellow and had a genuine liking for Donald, whom he did not understand.

"Now, Capen, what's the racket?" he inquired, sitting on the edge of the bed. "Just met Greeley, and he said you'd been fired. Is it true?"

Donald nodded. He stood in front of his one window, staring at an assortment of high fences and waving clothes lines. "Yes, it's true," he admitted.

Landis threw one big leg over the other. "Come out of your shell, old man, and tell me how it happened," he said.

Donald responded slowly. "It's like this, Landis. I—that is—back on the farm we never did unnecessary work on Sundays. My mother—" Donald stopped and swallowed, while the clotheslines blurred before his eyes.

"Yes, I understand," interposed the other, sympathetically. "Well, with Bohr Brothers we're likely to be called to our desks any Sunday. At first I supposed by my rush and commotion on the docks that the work was necessary—that the vessels were coming and going on scheduled time, but I found out that whenever a cargo comes in Saturday night it is unloaded Sunday—not from necessity, but in order to get it loaded and away one day earlier, and so make it more profitable. Yesterday I refused to work."

"But Greeley likes the interrupted work on account of the pay," interrupted Landis.

Donald nodded. "Yes, we are paid more than double."

"I shouldn't kick, then," said Landis, sagely.

"It's not a question of the money, and it's not a question of work, either. I've offered to work up till midnight any Saturday and begin at midnight any Sunday, but between these hours—" He turned abruptly to the window again.

"But see here, Capen," began Landis, from his height of superior wisdom and experience, "you must remember that you're not back on the farm. You can't carry such principles into business. Everything rushes here, and if you won't rush with the crowd you must expect to get fired out of the way. Better go easy on your notions and look out for number one."

Donald's eyes flashed and his lips tightened, until Landis moved, uncomfortably and hurried on: "I wish there was a place over at Third National, but we're full there."

He rose. "Say, what about that little excursion to Niagara that the fellows have planned for Friday evening?"

"I suppose you'll be obliged to count me out, as I shall be busy looking up another job."

"Well, if we must, we must, then. So long!" and Landis ran lightly down the stairs.

The following morning the search for work began, but did not end. Day after day Donald tramped the streets of Buffalo, interviewing employers. Men like his appearance, his quiet, straightforward manner, but the fact that Bohr Brothers, one of the best-known firms in the city, would give him no recommendation tipped the scale against him.

"Why were you discharged?" asked one merchant, favorably inclined toward the young man.

Donald told his story. The merchant listened with a faint smile of unbelief. "I am sorry we have no place for you," he said politely, at the close of the story. To his stenographer, as Donald departed, he said, in a weary, but audible tone, "What a cock-and-bull story! Won't recommend him, but want him back again! I should think he'd invent a better yarn!"

"I've got to start square, whatever I do!" Donald muttered, with the remark still in his ears. "If it does sound like a cock-and-bull story, it's the truth, and I'm not going to tell any other."

That evening Greeley and Landis climbed the three flights to the upper hall of Donald's boarding house, only to find him moved into a tiny hall-bedroom. Donald sat on the floor, Turk-fashion, leaving the narrow bed to Landis and the small chair for Greeley.

"What luck?" asked Greeley.

"None."

"Then," began Greeley, casting a triumphant glance at Landis, "you'll be ready to come back home when I tell you the old man hasn't forgotten that he wants you."

"Wants you?" chimed in Landis. "Well, I should say so, after fixing things so you couldn't get a place telling anywhere else! That plan of refusing recommendations and holding the place open is a slick one to drive you back. I tell you, Bohr has a long head on him!"

Donald made no response.

"Well, I came up to tell you the latest, Capen," Greeley went on. "The old man stopped at my desk this morning and asked where you were and what you were doing. When I told him, he snapped his fingers and said, 'Idiot! We intended to give him a raise next month.' After he had gone he came back and added, 'Just tell him from me that one month is already gone.'"

"Another raise next month!" cried Landis excitedly. "And you've had one already! I tell you what, it wouldn't take me long to decide, in your place. Why, man, alive!—Landis leaned over and slapped Donald's shoulder—"you were simply walking up the ladder there!"

"You're right, he was!" Greeley interposed, heartily. "He's already gone ahead of some of the men who'd been in the office for years."

That night Donald did not sleep well, but the following morning he stepped out on the street with the light of a new resolve in his eyes. His money was failing, while his board bills remained the same, and the idea of going into debt never occurred to him. His father had regarded debt with horror, which had

LIVER COMPLAINT.

The liver is the largest gland in the body; its office is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels causing them to become hard and costive. The symptoms are a feeling of fulness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc.

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impressed the son. Therefore, while looking for a position suited to his education and ability, Donald had determined on a course which hurt his pride. He reported to the foreman of a gang of laborers, shouldered a pick and began work on an excavation just back of the Third National Bank.

In overalls and blouse, he dug on steadily day after day, as he had driven his pen in Bohr Brothers' office. The "boss" liked him. "He keeps at it whether I'm lookin' or not," he informed two gentlemen, who stood one day before an open window in the basement of the Third National.

One of the men was the president of the bank.

That evening Greeley ran up in Donald's hall bedroom. Greeley was in a hurry to join the boys and could not sit down. Donald had ceased to join the boys.

"See here, Capen," cried Greeley, breathlessly, "I just dropped up to warn you that you've got only one day left of those two months! I tell you, when the old man says a thing it goes. But the Bohrs want you back bad, and don't you forget it. Robert stalked over to my desk today and wanted to know if I supposed that young fool knew what a good business chance he was throwing away. Who knows but you might land in the firm yet if you come back?"

Donald had risen and faced Greeley. He appeared older than when he left the office. His hands were hardened and his face burned, but the expression of determination about his mouth had deepened.

"Greeley," he said in even tones, "I'm not going back."

Greeley became agitated. He ran his fingers through his hair and gesticulated excitedly.

"I tell you, Capen, it's time you woke up. You are throwing away the chance of a lifetime."

There was a brief pause. Then Greeley swung on his heel. "Well, I give you up!" he said, in an annoyed tone, and ran down stairs.

Donald tood beside the window a few moments, his forehead contracted. It was not the first time he had faced the temptation to drop the pick and take up the pen, to stop moving upstream and drift down into an easy place, with good pay and every chance to rise. Why not? Why should he be burdened with principles which were millstones hung about his neck?

Presently he shook himself impatiently and began brushing his hat. The world was wide and he was young and hopeful. "If I am square with myself," he said aloud, "I shall succeed sometime, somehow. Anyway, I can not give up," and he started out on his nightly quest for better employment.

As he turned into Main street he came face to face with Robert Bohr and a stranger. He raised his hat, with a clear, direct glance at the former, and was passing on, when to his surprise, Mr. Bohr stopped and accosted him.

"Shall I find you at your desk in the morning?" The question came abruptly.

Donald's eyes were steady. "No, sir."

The stranger, who had stepped beyond the two, turned and glanced at Donald with interest.

"To-day is the last day you can return," persisted Bohr. "After that the place is closed to you. I never go back on my word."

"Neither do I, sir," said Donald.

The following morning, under the hot sun, he began work as usual, behind the Third National Bank. Rain had fallen during the night and his boots and overalls were soon heavy with mud, while drops of muddy water splashed up into his face. A mile away a desk awaited him in a long, pleasant room, where the breeze from the lake swept in.

At the thought he struck his pick into a mass of splintered rock as if he were hurrying the thought of that desk where it would never again rise to trouble him.

"Hello, Capen!" sounded a familiar voice behind him. It was an excited voice, and Donald turned in astonishment to find Landis picking his way gingerly through the mud. "Hey, there!" you are wanted at the bank right away."

"The point of Donald's pick fell harmlessly among the stones as he turned and surveyed Landis.

"You're wanted by the president," Landis repeated.

"Me?" exclaimed Donald.

"Yes, you."

"I give it up. Make tracks, now! He's waiting for you."

Past rows of men, who stared in frank amazement at the muddled workman, Donald passed into the handsomely furnished private office of the bank president, whom he found alone.

The banker was a middle-aged, gray-haired man, whose pleasant face puzzled Donald. "Where have I seen him before?" he thought, as the president rose and offered his hand, saying cordially:

"I am glad Mr. Landis found you so soon, Mr. Capen."

"Thank you," Donald replied, looking down at his dirty overalls. "I was obliged to come as I was."

"Exactly as I expected you to come. Will you sit down?"

Donald glanced at the softly upholstered chair behind him and shook his head with a smile. "No, thank you."

TALE OF A MISSIONARY

Some of the Trials of the Oblate Missionaries among Indians of the Great North-west.

On my journey to Great Bear Lake, Bishop Clint, parting with me at about half the distance, reached Fort Norman (Mackenzie River) on his way back to Providence Mission, and requested the clerk of the station to shelter me in his house for a few days, on my arrival there from Bear Lake.

Mr. Taylor gave his promise, but meanwhile a Protestant minister had installed himself there for a time, so when I presented myself at the post, I was treated in the same manner as St. Joseph was at Bethlehem, "No place for you." With that a rebuke the minister hoped that he would surely rid himself of my troublesome presence very soon.

In spite of that little humiliation (which I offered to my dear Lord as a blessing) I did not grow discouraged. There was a young couple (Muskegon half-breeds), newly married, who were occupying a small log house just alongside the post. The man was employed as an interpreter for the Hudson Bay Co. Though they were Protestants themselves, I went to them, begging that they would be kind enough to let me have a tent for a few days. "I am waiting," said I, "for Indians, mountaineers, who have been baptized by ourselves."

The young man who was not a fanatic like the others, gave me a hearty welcome and placed his own tent at my disposal. Such a charitable act towards a "Romish priest" brought upon him from the angry minister a stern reproof. But God rewarded him very soon afterwards. Divine grace itself came knocking at the door of their hearts. Both husband and wife gave it admittance. A few years later I had the pleasure of meeting them at Providence Mission; they had renounced Protestantism and were baptized in the Catholic Church. They were amongst her most faithful children.

The clerk wishing to appear polite, invited me to take my meals at his table. I refused because I would not have any intercourse with the minister. I well knew from his antecedents, to be a dishonest fellow. A gun and ammunition had been given to me as a present, when I left Bear Lake; and at that season of the year, game was plentiful in the country. I was able to get my living easily enough.

Basilie, the unfortunate young Indian companion of my trip to Bear Lake, who had lost his foot from the frost, had found some relatives among the Hare-skin Indians of the

lake. He remained with them, so I was alone.

Before the arrival of the mountaineer Indians I made some shooting excursions and I brought to my tent some ducks and partridges and even a few muskrats. My cooking was very simple; a little fire outside the tent, before which I fixed a willow branch and thus roasted the game. A cup of water finished my meal.

Every morning I said Mass in the tent, but alas! there was nobody to attend it, for there was not one Catholic at the station.

After a few days canoes with Indians were seen crossing the river, and they landed down at the Post.

These were the Indians whom I was waiting for. They had come from a long distance over land, through woods and marshes and they were heavily burdened with their blankets, guns, ammunition and furs. They could not bring along their birch canoes to cross Mackenzie River. The Indian is ingenious and fertile in expedients, much more so than a civilized man would be under the same circumstances. Forests of splendid North American fir trees, three or four feet in diameter will furnish him with large pieces of bark. Green willow rods will hold the inside of the canoe in the form of a split circle; the roots of the willows, half cut into thin filaments, still suffice for the seams of the sharp edges. There bow is the canoe ready for launching. Three or four Indians squat down in each of those frail and unstable barks. Upon their return to the other side of the river they abandon them on the shore.

The new arrivals amounted to about twenty men. There were no old men nor women amongst them, because the fatigues of the journey were too great

for them to hazard. The missionary priest must take advantage of winter time to visit these mountaineer Indians in their camps at the foot of the Rocky Mountains. He can then travel to them on snow-shoes and with a dog-sleigh. These Indians are generally of a mild disposition and when they are converted to our faith they behave like good Christians. It was easy to see that these men were Catholics, for they bore upon their hearts little crosses and medals of the Blessed Virgin. The minister was insolent enough to try to pull off from the breast of one of them that emblem of his Faith. But he fell back at once when the Indian confronted him in anger and dared him to touch it.

As these poor Indians were obliged, in order to trade their furs, to spend hours in the clerk's room and in the store, the minister seeing them at his mercy, set forth his stock of lies and calumnies against the Church and harassed the Indians with promises and threats. He could not speak their dialect, so he asked the help of the interpreter. This man, later on, told me that he did not aid in that dishonest job; he merely distributed to them printed tracts which did them no harm at all, for they did not know one letter of the alphabet.

Meanwhile I was excluded from these meetings which the clerk and his accomplice called with dignity "religious services." Mentally, I suffered very much at the thought that these poor souls were delivered up without defence to the repeated assaults of fanaticism and of error.

But there was a chief in the party and on the evening of the second day he determined to put an end to such galling endeavors. He spoke out and

(Continued on page 7.)

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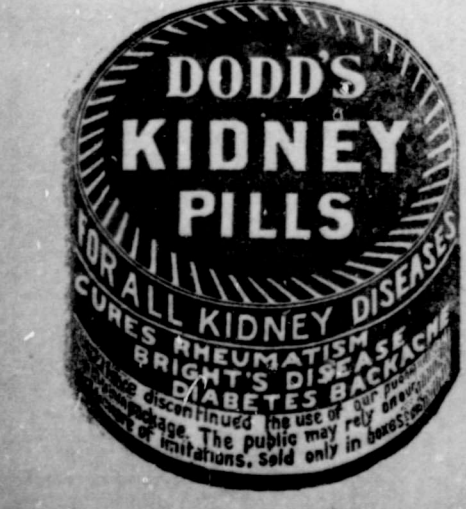
Persian Lamb Ties, in the new paddle end styles, lined with fine black satin, 6 1/2 inches long. Sale price.....\$8.75

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WOMEN SUFFER AGONIES FROM KIDNEY TROUBLE GIN PILLS CURE THEM

There is Mrs. Ripley, for instance. She suffered terribly with her back. It ached, ached, ached—all the time. Even in bed, it seemed as if she could not get easy. It finally became so bad that household was impossible.

Women Suffer Agonies from Kidney Trouble

There is Mrs. Ripley, for instance. She suffered terribly with her back. It ached, ached, ached—all the time. Even in bed, it seemed as if she could not get easy. It finally became so bad that household was impossible.



The QUIET HOUR

THE BURDEN BEARERS. At dusk I stood beside the city's gate...

THE SIGN OF MARY.

"By the Sign of the Virgin Mary" is the name which designates the only drug store in the Tyrolean town of Habel.

One cold winter night when the proprietor of the place had long retired, he was called from his comfortable bed by the loud ringing of his bell...

"Please would the Herr Apotheker" she stammered, "would the kind Herr Apotheker put up this medicine at once, for the poor mother is very sick?"

The man growled a sleepy reply about other people's sick mothers and late hours and unreasonable disturbances in general...

"There, now; carry it carefully," he warned her, "or you may drop it and break the bottle, and I couldn't fill it a second time on this cold night."

"Thank you," she said gratefully, as she looked up at him and paid him the sum he asked.

"Dear Mother Mary, save our mother. Thou alone canst help her," the girl prayed, with all the beautiful faith of childhood.

She arose, full of new hope and courage, but as she tried to run on her big shawl caught on a sharp edge of the stone upon which she had knelt and she stumbled and fell.

"What shall I do? What shall I do?" she moaned and wept. "Mother is ill and needs the medicine. But

the druggist is cross, and he said he would not get up for me again. Still, mother must not die! Mother in heaven, help me and I'll go back and get another bottle."

Then, more swiftly even than she had run the first time, she hurried down that hill, looking neither to right nor to left, for she felt as safe upon the country road as in her own home.

But what has happened? The oil lamp was burning brightly, as she could see through the frosted window pane. The man must be busy putting up medicines for his own sick children.

"The medicine," she began, frightened to death, "the bottle—Oh, please Herr Apotheker! There on the ice in front of the shrine on the hill. Please don't be angry! Oh, good Herr Apotheker! It fell and the bottle broke and—"

While she went on stammering her excuses she suddenly felt herself caught up in the big strong arms of the druggist, who kissed her impulsively while tears of joy ran down his cheek.

"Mother Mary, thou has saved us all," he cried, and when his overwrought nerves had recovered from their fearful tension he refilled the prescription, this time using the quinine the doctor had ordered instead of that deadly morphine which, by a fearful mistake, he had put into the first preparation.

"Dear little one, she could not understand the change in the gruff old druggist, but she smiled happily when she heard him singing and humming at his work.

"But—but—we are poor, and when must we pay?" "Pay?" the druggist shouted. "Why, you paid me before, and let me see how much. Fifty pennings? Yes, here is the identical coin. Take it back; it is yours. And here is a gold piece for your mother. But no, you'll drop it," he continued teasingly.

"I'll carry you home and the medicine and the money and all, and in a few days your dear mother will be up and around again, and all will be well. Come."

He stopped to turn down the lamp, then, bundling his precious burden in to his arms, he asked her for full directions to her home.

"Mother Mary, thou hast helped," the happy child murmured to herself. "Yes, yes, the good Mother Mary," the druggist answered fervently, as he smiled up at the little statue in the niche over his doorway—"Mary, Health of the Dick."

LEAGUE OF THE SACRED HEART. Here is at the beginning of the new year thanksgivings and resolutions are in order, says the Messenger of the Sacred Heart.

Without descending to particulars, the League of the Sacred Heart as a body enjoyed during the twelvemonth its own full share of Heaven's benediction; and members of the League must in their own private capacity make due return for the favor.

Whatever way we turn reasons for thankfulness rise to view. Some touch ourselves, others the neighbor. Of course the personal good wrought in each individual by membership in this army of prayer comes closest to his knowledge.

The Morning Offering, the Daily Decade and the Communion of Reparation are responsible for strides in holiness hidden perhaps from our humility, but measured in feet and inches by the observant eye of God.

The sermons heard, the various acts of piety put at set and frequent intervals during the year, the courage borrowed from contact with the chosen souls who have the work of the League at heart, the lessons in faith learned from men and women of God, heroes and heroines in the Kingdom gathered into the League as into a city of refuge, a sanctuary of meditation—all these myriad helps to progress in the way of the saints are due under God to a single circumstance that we are fighting in this splendid array of soldier, proud of our colors, and loyal to tactical methods current in the League.

We cannot know the good wrought in others through our agency. That is a secret sealed to God and the angels. But without suspicion of pride we can feel sure that somewhere in the world to-day virtue is more prevalent than it was a year ago, and the blessed change is in some part, however secure and lowly, the result of our poor efforts.

The world's conversion is necessarily a colossal task, and tasks of the kind call for protracted ages of mammoth endeavor. But it is a comfort and a joy to know that we are not practising the retrograde mode of progression, that things keep moving in the right direction, and that every step forward brings us to a nearer realization of our hopes. We are not alone in this good work. God is with us. His word is passed, and He can back His pledges strong with bonded pledge of eternal truth. Courage, then, and confidence! Beyond the clouds the sun is shining. Far from surrendering energy to impatience or despondency—the sure forerunners of idleness to the service of God—we must go forth in the good cause of the Kingdom with the set face of determined and exultant courage. To cower and lose heart in the presence of difficulty is to fall. To hesitate is to lose. We must not give the enemy time and leisure to marshal his forces together for an attack. We must be beforehand. It is half the victory to meet clash and conflict with a bold front; and the strain of work is panacea for the manifold ills of life. We who are engaged in the noble work of the League must be enthusiastic, energetic and executive. Such qualities imply effective labor, and that means success. Energy grows when each soldier in a large army like ours adds a new unit to his accumulated store.

The Canadian Bank of Commerce

REPORT OF THE PROCEEDINGS OF THE ANNUAL MEETING OF SHAREHOLDERS

TUESDAY, 14TH JANUARY, 1908.

The forty-first Annual Meeting of the Shareholders of The Canadian Bank of Commerce was held in the banking house on Tuesday, 14th January, 1908, at 12 o'clock.

The President, Mr. B. E. Walker, having taken the chair, Mr. A. St. L. Triggs was appointed to act as Secretary, and Messrs. C. S. Gzowski and A. J. Glazebrook were appointed scrutineers.

The President called upon the Secretary to read the Annual Report of the Directors, as follows:

REPORT. The Directors beg to present to the Shareholders the forty-first Annual Report, covering the year ending 30th November, 1907, together with the usual Statement of Assets and Liabilities:

Table with 2 columns: Description and Amount. Includes Dividends Nos. 80, 81, 82 and 83, and Balance carried forward.

Which has been appropriated as follows:

Table with 2 columns: Description and Amount. Includes Dividends Nos. 80, 81, 82 and 83, and Balance carried forward.

All the assets of the Bank have been, as usual, carefully revalued and all bad and doubtful debts amply provided for.

Your Directors have the pleasure of reporting the most satisfactory earnings in the history of the Bank, amounting to \$1,752,349.67. After providing for four quarterly dividends at the rate of eight per cent. per annum and for the annual contribution to the Pension Fund, we have been able to write \$350,800 of Bank Premiums Account and have carried forward at the credit of Profit and Loss Account the sum of \$675,912.10.

During the year the Bank has opened new branches at the following points: In British Columbia, at Creston, Mission City and Prince Rupert; in Alberta, at Hardisty; in Saskatchewan, at Drinkwater, Lanigan and Nokomis; in Manitoba, at Durban and Kenville. The branch at Atlin, B. C., has been closed.

In accordance with our customary practice, the branches and agencies of the Bank in Canada, the United States and Great Britain, and the various departments of the Head Office, have all been thoroughly inspected during the year.

The Directors have again pleasure in recording their appreciation of the efficiency and zeal with which the officers of the Bank have performed their respective duties.

B. E. WALKER, President. Toronto, 14th January, 1908. The motion for the adoption of the Report was then put and carried.

A by-law increasing the authorized capital stock of the Bank from ten million dollars to fifteen million dollars, was then passed and the usual resolutions expressing the thanks of the shareholders to the President, Vice-President and Directors, and also to the General Manager, Superintendent of Branches and other officers of the Bank, were unanimously carried.

Upon motion the meeting proceeded to elect Directors for the coming year. The meeting then adjourned. The scrutineers subsequently reported the following gentlemen to be elected as Directors for the ensuing year: B. E. Walker, Robert Kilgour, Hon. Geo. A. Cox, M. Leggat, James Crathern, John Hoskin, K.C., L.L.D., J. W. Flavell, A. Kingman, Hon. L. Melvin Jones, Frederic Nicholls, H. D. Warren, Hon. W. C. Edwards, Z. A. Lash, K.C., E. R. Woods.

At a meeting of the newly elected Board of Directors held subsequently, Mr. B. E. Walker was re-elected President and Mr. Robert Kilgour Vice-President.

GENERAL STATEMENT. 30th November, 1907.

Table with 2 columns: Description and Amount. Includes LIABILITIES and ASSETS sections.

ALEX. LAIRD, General Manager.

TALES OF A MISSIONARY

(Continued from page 6) denounced the minister as a shameless liar. He declared that if he continued his falsehoods against the Fathers and their religion that the Indians would never come back there again with their furs.

These last menacing words were enough to cool the zeal of the clerk; self-interest was at stake and had the first consideration. By order of the honorable Hudson Bay Co. the minister was invited to vanish from the scene for a time.

The Indians showed me the tracts that had been given to them and asked me what they should do with them. I told them that the best thing to do was to pile them back upon the table of the clerk's room. They did this and so ended the matter.

The Mountaineers had but four days to stay with me. I did my best to make use of that very short time for the benefit of their souls, and their own good will helped me greatly in the fulfilment of my sacred duties. As their dialect has many analogies with the Chippewyan language they could understand my instructions. They were happy when I told them that one of our missionaries would visit them in their camps in the following winter. It was with real regret that I saw the Indians starting away, each one carrying upon his back a little bundle of merchandise, the exchange price of their furs.

Compared with the immense benefit which the sale of these furs in civilized countries would bring to the Company, the value of the merchandise delivered to the Indians was very small. One of the splendid black or silver foxes left in the hands of the clerk for five or six dollars represented an amount of three hundred dollars in the market of London. Put I will not expiate on this subject, which does not concern a missionary.

permie River will draw to these far-off countries crowds of miners and their companions; then there shall be a number of residences and the gypsum quarries of Fort Norman Hills shall be used in improving them.

Meanwhile, hunger told upon me much more impressively than all prospects of the future, and wood being at hand, I set to work to cook and eat my partridge.

Without a breakfast next day, I started towards noon on my travels. I packed my scanty luggage in a spruce bark canoe and trusting in the Divine Providence Who feeds the little birds, I paddled down the river. My gun was at hand, ready to help me to shoot game for my meal. It was not, I must confess, without a great risk that I underwent such a journey of 180 miles, in such a frail canoe. A sudden leap, a false move of the paddle and it would capsize or break asunder. A great risk indeed, but there was no chance after all, and a missionary may abandon himself to the mercy of his Divine Lord.

Hardly had I paddled two miles when I perceived a little animal swimming down the stream. It was a beaver. I kept very quiet, for the least noise would startle him, make him dive and disappear. Taking aim at the head, I shot him, and barely managed to grasp him before he went down.

Thank God! That was good luck. A fine fur with fresh meat for two days at least. With a substantial meal I recruited my failing strength and continued to paddle along the banks until night.

A most magnificent panorama unfolded itself before my eyes as I sped down the river. On the north-west side the peaks of the Rocky Mountains reared themselves to the azure of a superb sky; their snow-white summits and their dark green basis of primeval forest presented a splendid picture.

Most beautiful it is to gaze upon them from a distance. But how different it appears to the weary traveller who has to cross these forests and to climb those rocky heights and icy tops, with their heaps of fallen trees, with their marshes and lakes, to be avoided in summer only by tiresome circuits which double and treble the distance.

There is no night at all in these latitudes at this time of the year. Even at mid-night the sun keeps above the horizon, but it looks rather hazy, or sleepy, itself, like unto a traveller whose arms are tired out by paddling all day long.

I did not meet a soul in that part of my journey and I had a lonely supper and a night's encampment on the beach. The hills were so high and so steep that I could not think of climbing them to reach the woods, so I cut a few branches of willows and spread them on the gravel for my bed. As black bears and wolves are quite common in those quarters, I pilloved under my head the remaining supply of the beaver's meat to save it from them.

Nothing happened to disturb my sleep except the whirring of clouds of mosquitoes, which tried in vain to pierce me through the blankets.

Dear reader, I will not dwell any longer upon the daily incidents of that hard voyage.

My hunting was quite successful and far from suffering from want I was able to assist out of my supply of game which I had shot, a poor Hareskin Indian family which was coming down from Good Hope Mission and who had nothing to eat; the children were all in rags. Poor little ones!

At a short distance further down I met another Indian, old Jerome, sent to look for me by Father Seguin, who had become anxious about my safety. He handed to me from the depths of his shirt, a slip of paper tied with a string and of such a doubtful color that one would think it had crossed centuries. The address had vanished under its coat of perspiration; still I could decipher the contents which informed me of the successful mission exercised of the Spring and the fond hope that I would soon return to them.

These tidings, "which I kept carefully upon my heart," said the old man with emphasis, delighted me so much that I did ample justice to the muskrat cooked by Jerome for our supper. My old Indian had a good birch canoe, so I left my spruce one on the shore, and singing joyfully in the Hareskin tongue the "Ave Maria Stella," we started down the river.

There remained two rapids to cross before reaching Good Hope; but Jerome was an experienced oarsman and there was no danger at all; rather it was a pleasure to be rocked up and down upon the swelling waves. The last rapid is called "The Rapid of Ramparts." The river here narrows itself to rush down between two gigantic walls of steep rocks, reminding one of a fortress; but you would look in vain for cannons. The report of a gun in that imposing passage is echoed many times from the opposite sides of the river, so much so that it sounds like the rolling of thunder.

It sounds like the rolling of thunder on the right side, the mission had the post of Good Hope emerged from a woody hill, with their white-washed buildings warmly colored by the glory of a splendid morning's sun.

Father Seguin, the Brother, friends and the Indians, were on the shore. Their hearty welcome, filled with a joyful cordiality, so overwhelmed me that Mr. Taylor and his minister were forgotten.

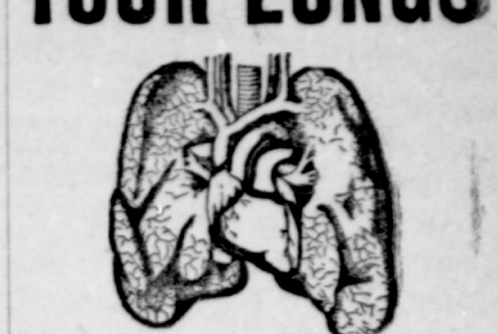
Thinking the kind friends who have shown sympathy to a poor missionary and who have written me friendly letters, I trust that my list of well-wishers will be extended and that they will send me some help for our Indian children whom we are training in our school to become good men and women able to support themselves. My address is:

REV. FR. A. LECORRE, O.M.I., St. Michael's School, Duck Lake, Sask., Canada. (To be Continued.)

The consecration of Rt. Rev. Thos. F. Kennedy, rector of the American College in Rome, as titular Bishop of Adrianopolis, took place recently in the chapel of the college.

Cardinal Gotti, Prefect of the Congregation of the Propaganda, was consecrated by the Most Rev. Patrick W. Riordan, Archbishop of San Francisco, and the Rt. Rev. Msgr. Giles, titular Bishop of Philadelphia. A large number of Church dignitaries, the rectors of all the national colleges and prominent members of the American colony in Rome attended the ceremony and, with the students of the college, crowded the chapel.

YOUR LUNGS



ARE THEY WEAK OR PAINFUL? Do you spit yellow and black matter? Are you continually coughing and hawking?

Do you have night sweats? Do your lungs ever bleed? Have you pains in chest and sides? Do you have pins under your shoulder blades?

THESE ARE RECORDED SYMPTOMS OF LUNG TROUBLE AND CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready To Prove To You absolutely that Lung-Germine the modern Treatment has cured completely and permanently even after cases of advanced Consumption, (Tuberculosis) Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other Lung Troubles.

Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung-Germine.

It is not only a cure for Consumption, but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development. You can build up your lungs and system to their normal strength and capacity.

Lung-Germine has cured advanced Consumption, in many cases over four years ago, and the patients remain strong and in splendid health today.

Here is Evidence From One Case Under date of Mar. 11, 1907, William Schmidt, 1204 Coleman, St. Louis, Mo., writes: "It is now nearly four years since my case of Consumption was made complete by your Lung-Germine, and I am happy to say that I remain as well and strong today as the day I was cured."

I am healthy and able to work every day. We will gladly send you further proof of twenty other remarkable cures, also a FREE TRIAL of Lung-Germine, together with our new book on the treatment and cure of Consumption and Lung Trouble.

WRITE TODAY FOR FREE TRIAL AND BOOK. You Pay No Duty Lung-Germine Co. 24 Rae Bldg., Jackson, Mich.

The Greatest Wedding

The biggest wedding ever known to history was when Alexander the Great and over 10,000 of his soldiers took part in a wedding in the court of Darius, king of Persia, after the latter's conquest by Alexander. Twenty thousand two hundred and two persons were made husbands and wives in one ceremony.

The facts are these: After conquering King Darius, Alexander determined to wed Statio, daughter of the conquered King, and issued a decree that on that occasion 100 of his chief officers should marry 100 women from the noblest Persian and Median families. He further stipulated that 10,000 of his Greek soldiers should take to wife 10,000 Asiatic women.

For this purpose a vast pavilion was erected, the pillars being sixty feet high. One hundred gorgeous chambers adjoined this for the 100 noble bridegrooms, while for the 10,000 soldiers an outer court was inclosed. Outside of this tables were spread for the multitude.

Each pair had seats and ranged themselves in a semi-circle round the royal throne. As it would have taken several weeks for the bridegrooms to have married this vast number of couples had the ceremony been performed in the ordinary way, Alexander invented a simple way out of the difficulty. He gave his hand to Statio and kissed her, and all the remaining bridegrooms did the same to the women beside them, and thus ended the ceremony that united the greatest number of people at one time ever known.

Then occurred a five days' festival which was grandeur and magnificence never has since been equaled.

Sister's Life Saved

What is claimed to be one of the most remarkable recoveries so far witnessed is reported this week from Dubuque, Iowa. It is that of Sister Mary Carmelita, who for the last eighteen weeks has hovered between life and death from burns sustained early in September by an explosion of turpentine and wax mixture. In the last week a second skin grafting operation was performed on Sister Mary Carmelita, when three Sisters of the Order gave their skin to save her life.

A short time ago Sister Carmelita submitted to the same operation, and three other Sisters sacrificed their skin to aid in her recovery.

How Is Your Cold?

Every place you go you hear the same question asked. Do you know that there is nothing so dangerous as a neglected cold? Do you know that a neglected cold will turn into Chronic Bronchitis, Pneumonia, disgusting Catarrh and the most deadly of all, the "White Plague," Consumption?

Many a life history would read differently, on the first appearance of a cough, it had been remedied with

Dr. Wood's Norway Pine Syrup

This wonderful cough and cold medicine contains all the very pure principles which make the pine woods so valuable in the treatment of lung affections. Combined with this are Wild Cherry Bark and the soothing, healing and expectorant properties of other pectoral herbs and barks.

For Coughs, Colds, Bronchitis, Pain in the Chest, Asthma, Croup, Whooping Cough, Hoarseness or any affection of the Throat or Lungs, You will find a sure cure in Dr. Wood's Norway Pine Syrup. Mrs. C. N. Loomer, Berwick, N.S., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and colds, and have always found it to give instant relief. I also recommended it to one of my neighbors and she was more than pleased with the result."

Advertisement for St. George's Baking Powder, featuring an illustration of a woman and child, and text describing the product's purity and benefits.



In and Around Toronto

AT ST. MARY'S. The large contingent of the Holy Name Society of St. Mary's parish, attended Vespers and Benediction on Sunday evening, the Feast of the Holy Name. They also listened to an instructive sermon by Rev. Father McCaffrey on the Sign of the Cross.

SINGING OF BARNABY NELSON. A singer who is attracting a considerable degree of attention in musical circles is Barnaby Nelson, technically described as a "tenor robust" possessing exceptional quality and tone of voice, and with a physique and bearing that immediately commands themselves to an audience.

INSTALLATION OF OFFICERS. St. Helen's Court, No. 1181, C.O.F. At their regular meeting Friday evening, January 17th, the following officers were installed for 1908 by the Prov. Chief Ranger: L. V. McBrady, K.C., Chief Ranger; J. J. Downey, Vice-Chief Ranger; James Kehoe, Past Chief Ranger; J. P. Strickland, Rec. Sec.; Thos. W. Fullen, Fin. Sec.; M. J. Crotchie, Treasurer; Julian C. De Roche; Trustees, J. J. Gore, James Delory, Fred. Courtemarche; Conductors, M. Colantonio, Lewis Bogowski; Sentinels, Duncan McDonald and John Meahan.

RESOLUTION OF CONDOLENCE. At the regular meeting of St. Helen's Court, No. 1181, C.O.F., the following resolution was passed: Whereas it has pleased our Heavenly Father in His infinite wisdom to remove from this world the beloved brother of our esteemed Brother, Thos. Madigan, be it therefore resolved that we extend our sincere sympathy to Bro. Madigan, and be it further resolved that a copy of this resolution be sent to Bro. Madigan and spread on the minutes of the Court, and published in the Catholic Register.

PERSONAL. The Directorate of The Home Bank of Canada has appointed James Cooper Mason to the position of Assistant General Manager. The General Manager of The Home Bank of Canada, Lieut.-Col. James Mason, has gone on a business trip to England and will return late in February.

THE LATE MRS. CATHERINE BAGLEY. Among recent deaths is that of Mrs. Catherine Bagley, widow of the late Richard Bagley. The deceased was born in Barbadoes in the West Indies, but had resided in Toronto for about forty years.

HOLY NAME AT ST. BASIL'S. On Wednesday, Jan. 15th, the Holy Name Society of St. Basil's Church, Toronto, held their annual meeting and election of officers, which was followed by an excellent musical programme. Those taking part were: Master Ernest Seitz, Mr. M. Costello, Miss Marguerite Dunn, Miss Christine Charlebois, Miss Connor, Miss O'Brien, Mrs. Moore, Mr. Brazel. During the past year the increase of membership in this society was 82. The average attendance at Holy Communion four times a year was 200.

Monuments Prices Reasonable Work the Very Best Thomson Monument Co., Limited 1194 Yonge Street Toronto, Ont.

Father Hayes, C.S.B., preached an eloquent sermon on the Holy Name Society.—Com.

FEAST OF THE HOLY NAME.

The Feast of the Holy Name was very appropriately celebrated in St. Paul's parish. It was editing and inspiring to see so many men publicly and solemnly protest against the sins against their Divine Master. In the morning the junior and senior members of the Society received Holy Communion at the eight o'clock Mass. Music suitable to the occasion was rendered by the Holy Name Choir. In the evening the members, to the number of over 400, assembled in the basement of the church and marched in procession into the church, all singing "O Jesus, Jesus, dearest Lord." The sermon for the occasion was delivered by Rev. Father Mulhearn, C.S.S.R., of St. Patrick's church. He eloquently impressed upon the members of the Holy Name Society the obligation imposed upon them of seeking to promote the glory of God and the salvation of men, not only by the noble example given to those within the Society, but by the good which the Society must spread abroad. He told them that the principles for which they stood must go out to men of the world to form the sentiment of the masses to the truth of these principles. In order to accomplish this, a spirit of unity must pervade the Society. In union is strength. Whenever men combine and unite their strength for a good and noble end, the result is great and beneficial. The speaker then warned them against the sin of blasphemy and exhorted his hearers always to reverence the name of Christ, the name which means so much to a Catholic. In our day men blaspheme so constantly as not to be conscious of it. To them it becomes a habit. This no doubt comes from their ignorance of the malice of blasphemy. But all Catholic men can overcome this habit by taking the means which the rule of the Holy Name Society offers them, namely, regular confession and Communion. "Be faithful to these obligations," said the Rev. Father, "and your life will be a source of edification not only to your companions but to all whom you meet in daily life."

The following officers were elected at the regular monthly meeting, for the ensuing year: Spiritual Director, Rev. Father Hand, President, J. O'Hagan; Vice-President, J. Delaney; Secretary, C. Dean; Financial Secretary, O. Giroux; Treasurer, L. Smith; Marshals, P. Kennedy and J. Dillon; Standard-Bearer, P. Farley. Members of the Council—G. Cassidy, Sr., A. J. Walsh, Sr., F. Eback, J. H. Barber; Chairman of Committees—Hospital, A. Reid; Jail, O. Giroux; Sick, P. Kennedy.—Com.

Under the auspices of the several societies of the parish the congregation of the Church of Our Redeemer, Hull, recently assembled in the new parochial hall and presented Rev. Father Allard, the retiring parish priest, with a purse containing \$300. Father Allard, who has since left for Toledo, Ohio, for medical treatment, replied in an appropriate speech, in which he expressed his regret at leaving so many old friends. On the same occasion the hall was formally blessed by His Grace Archbishop Duhamel, who delivered a congratulatory address. Those who present were Very Rev. Canon Campeau and Rev. Fathers Samarin and Allard of Valleyfield.

The annual reception of St. George's Home, which is the local institution of the Catholic Immigration Society, proved quite successful. There were about 150 young people present and they thoroughly enjoyed the occasion. A musical programme by the children was well received and showed the result of careful training. Those who received the guests were Mother Evangelist Superior, Mr. Henry Fitzgentry and Mr. A. W. Turner. Among those who paid their respects to the courteous staff were Rev. Fathers Fitzgerald, P.P., Morris, O.F.C., and Honori, O.F.C., and also Sister Campeau of the Rideau Street Convent, who represents the Mother Superior of that institution; Sisters St. Malachi and Mary Alexis of Hintonburg; Miss Agnes Brennan, Montreal; Mr. and Mrs. Jas. Lunny and Mr. W. E. Sandy.

Table with 2 columns: Item and Price. Includes Grain, Seeds, Poultry, Dairy Produce, Fresh Meats, and Fruits and Vegetables.

Annual Collections for the Peterboro House of Providence

Table with 2 columns: Parish and Amount. Lists collections from Downeyville, Ennismore, Lindsay, Hastings, Cobourg, Grafton, Douro, Campbellford, and Norwood.

Clippings From Ottawa

His Grace Archbishop Duhamel made a few days' visit in Montreal during last week.

The plans for the new Sacred Heart Church, to replace the structure which was destroyed by fire last summer, have not yet been received from Rome, whither they were sent for the approval of the Superior of the Order. It is thought that they may have been on the steamer Mount Royal and thus consequently were delayed.

Rev. Father Conrad, parish priest of St. Francois Church tendered a banquet to the members of the church choir, and the event proved quite enjoyable. A sumptuous repast was followed by a musical programme of much merit. Among those present were Rev. Fathers Sebastian and Gregoire, both of whom delivered appropriate speeches.

A solemn Mass of requiem was chanted at the Basilica for the repose of the soul of Mr. P. Valade, Mgr. Routhier, V.S., officiated and His Grace the Archbishop was present as were all the priests of the Basilica. The demise of Mr. Valade was particularly sad, as it is scarcely a week since his young wife and an infant predeceased him, death thus claiming an entire family. Interment was made in Notre Dame cemetery.

Six members of Division No. 1, Ancient Order of Hibernians acted as pall-bearers at the funeral of Timothy Fitzpatrick. They were Messrs. A. Tobin, J. Halpin, M. Scully, T. O. Connel, J. Cleary and A. Chandler. At St. Patrick's Church Rev. Father Newman officiated and many beautiful floral tributes, including a wreath from Div. No. 1, A.O.H., were received. Deceased, who was twenty-five years of age, was a popular and most promising young man and was an energetic member of Div. No. 1, A.O.H.

The various Divisions of the Ancient Order of Hibernians have appointed a committee to confer with the court physicians in regard to a decision of all the local medical men to professionally withdraw from all fraternal organizations. It has hitherto been the custom for each member to contribute a small fee to the court doctor who was appointed to that position annually. The physicians, however, have decided that the remuneration is not sufficient and they propose to only treat with the lodge members individually.

Rev. Father Whelan, of St. Patrick's, in a recent sermon, spoke strongly against "Modernists." He stated that from Peter to Pius X. the heads of the Church had denounced false teaching. The chief idea advanced by the modernists was that Jesus was unreal in most of his works, and that they originated with the Apostles afterwards and were attributed to Him. The Church would gain in adherents far more than those it would lose even as new disciples replaced the old when Christ was on earth. Nothing new was found in Modernism—it consisted only of many old heresies.

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TEACHER WANTED. Teacher wanted for S.S. No. 4, Sebastapol, County Renfrew; holder of a second-class certificate. Apply, stating salary, to Michael J. O'Connor, Secretary-Treasurer, Lake Clear, Ont. Trustees Frank Kilby and Edward Gallagher.

Mind This. It makes no difference whether it is chronic, acute or inflammatory. Rheumatism of the muscles or joints. St. Jacobs Oil cures and cures promptly. Price, 25c. and 50c.

WANTED. Two second class professional teachers for Howe Island Separate Schools, Nos. 1 and 2. Address James Lewis, Sec.-Treasurer for No. 1, and Jno. Goodfriend, Sec.-Treasurer for No. 2. Salary \$400.00 each. Not more than 25 pupils in each school.

HOW TO INVEST ONE DOLLAR

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Trenton Canal ONTARIO-RICE LAKE DIVISION SECTION NO. 3. Notice to Contractors.

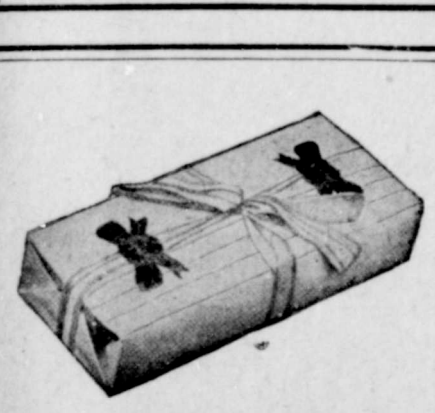
SEALED TENDERS addressed to the undersigned and endorsed "Tender for Trent Canal" will be received until 10 o'clock on Tuesday, 12th March, 1908, for the works connected with the construction of Section No. 3, Ontario-Rice Lake Division of the Canal. Plans and specifications of the work can be seen on and after the 1st February, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, at the office of the Superintendent Engineer, Trent Canal, Peterboro, Ont., and at the office of Mr. J. B. Brophy, Division Engineer, Trenton, Ont., at which places forms of tender may be obtained. The lowest or any tender not necessarily accepted. By order, L. K. JONES, Secretary.

Department of Railways and Canals, Ottawa, January 10th, 1908.

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London Guarantee and Accident Co., Limited Cor. Yonge & Richmond Sts. Toronto Phone Main 1642.



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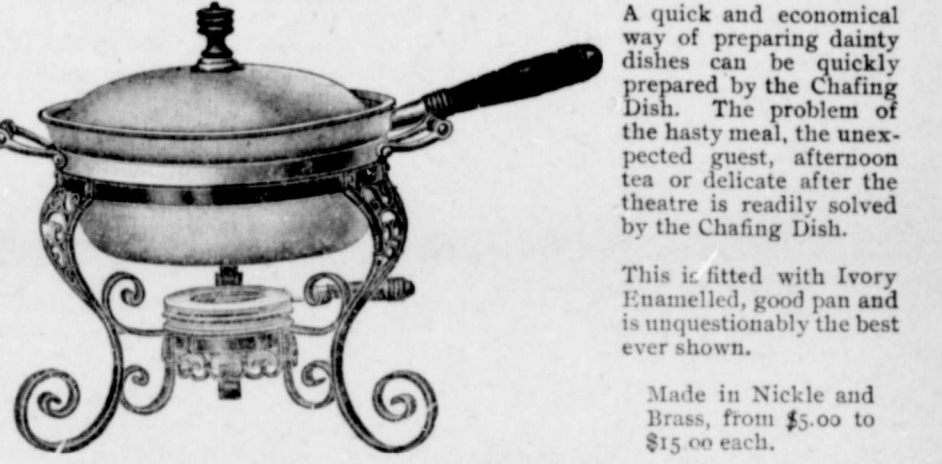
THE STANDARD LOAN COMPANY

Head Office: 24 ADELAIDE ST. EAST TORONTO

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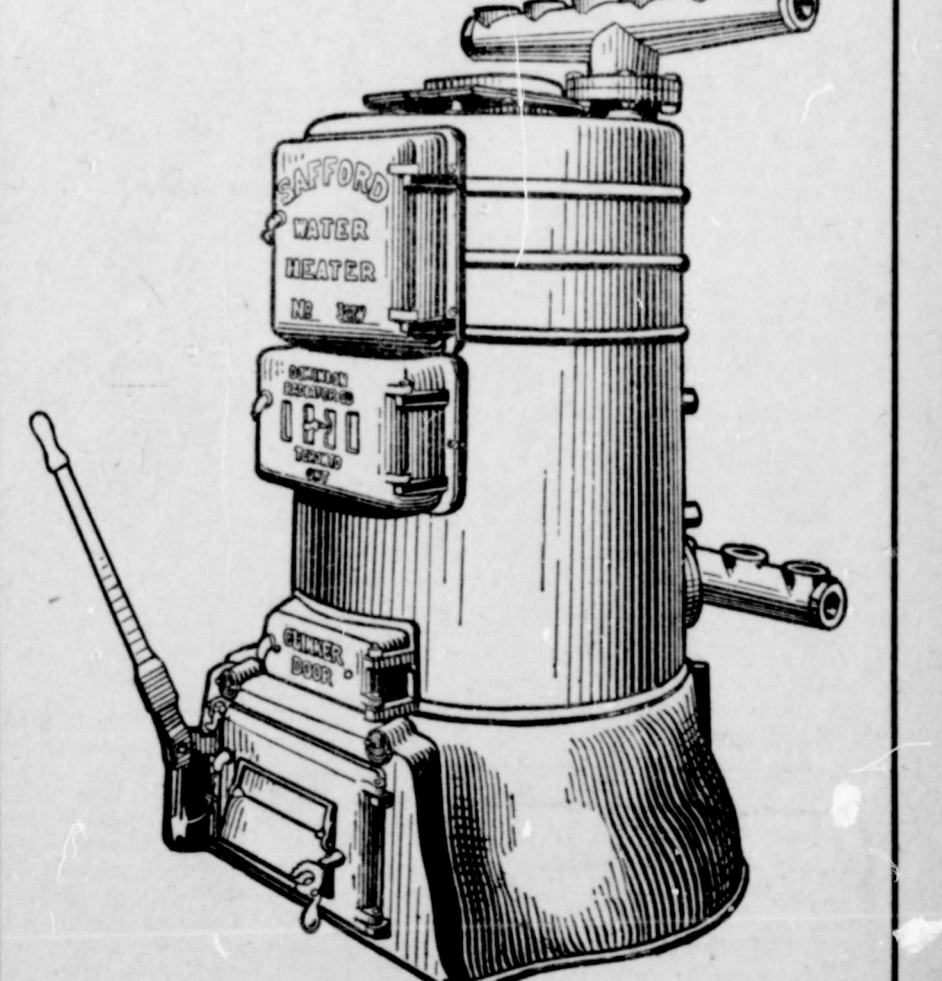
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