

The Catholic Register

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

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MATTERS OF MOMENT

The "tie-up" in the City Car Service—The Quebec Tercentenary—A Tabernacle Society.

For two hours on Saturday the city was tied up, at its busiest, and from the citizen's point of view, most important part of the day, by the turning off by the company of the power which works our street cars. The entire city was demoralized. Thousands of belated men and women stood on the streets or when too exhausted to stand longer, sat on the steps or curbstones, awaiting the movement of the cars which stubbornly remained motionless from noon until two hours later. Many who had arranged for week-end trips to the country had their plans all disarranged. The crowds hurrying to the boats and trains were stalled on the way and either never accomplished their object, or arrived at their destination sick and tired from fatigue and hurry, oftentimes unable to find that train or boat had gone. From office, factory, or store the throngs poured out eager to board the cars to take them to their home, but the cars were literally powerless to help them—the power was off. Meantime the tracks of our city railway were at the service of the processionists who make the "Twelfth" the day of their annual outing.

Now, that certain of our citizens take delight in turning out to broil and blister in the sun in one of the hottest months in the year, is to us a matter of indifference. Nor do we mind that they make the air hideous with screech of file and rattle of drum, while every artistic rule is defied and offended by the medley of colors displayed in the long lines of gaudy processionists. But what we do mind is that our rights as citizens are infringed, and the entire economic system of our city upset, either directly or incidentally through the presence of these same inartistic processionists. If, as R. J. Fleming affirms, the cars were stopped on the principle of choosing the lesser of two evils, the choice in this case being to leave the cars standing scattered rather than "bunched," which he claims would have been a greater inconvenience, then this only points out more clearly than any previous happening, that for the maintenance of the reputation of Toronto as a city governed with the dignity which pertains to citizenship, a change is necessary.

In what should the change consist? Either in doing away altogether with processions or in changing the route of such as are held from the streets occupied by the line of the cars, to other streets of the city. A few weeks ago New York had a mammoth procession calculated at between forty and sixty thousand. But there was no tie-up, and so well and orderly was the affair conducted that a block on any side from where the parade was witnessed by one hundred and twenty thousand people, the street cars plied as usual, and none might know that anything out of the ordinary was going on. Why not the same in Toronto? Why are parades of any description allowed to occupy our business streets to the detriment and hurt of the city's thousands? Queen's Park and avenue and the many beautiful streets north would make far more pleasant paths for a July walk than those now used. If this cannot be agreed upon then a law is wanting to prohibit any and all processions that would result either directly or indirectly in tying up the business of the city and working to the discomfort and sometimes grievous hurt of the many thousands for whom the street cars are a necessity. A long-suffering public has endured enough. A change is imperative.

In a few days Canada's ancient capital will live over again the scenes enacted there three hundred years ago, scenes which made for the actors and their descendants a history which in coloring and plot is perhaps unsurpassed in any portion of the Globe. Quebec for a second time will receive its Champlain, Laval as of old will be seen in its streets, the military, French and English, will intermingle and the ships of the old lands will come majestically up the noble St. Lawrence just as in the days when Wolfe and Montcalm each strove to do a soldier's part for king and country. Happily, however, circumstances are altogether different. The setting for the pageantry is something quite unlike that which environed Champlain, or even that which formed the background for that great drama which had for its stage the now immortal field of Abraham. The march of time has made it impossible for us to realize the conditions under which the first pioneers made for themselves and us, homes in the land of Our Lady of the Sun and Snows, and so the repetition of these, of the scenes through which they once passed, will be altogether apart from the hardships—and joy, and brightness and festivity unalloyed, will be the note of the days of pageantry and rejoicing.

Are our people in Ontario entering into the spirit of the events of the Tercentenary of Quebec as much as they might? It is something that is occupying the attention of the world, something for which those who can are crossing the ocean to witness, and not alone England and France, but the United States and other countries are sending their citizens in large numbers to benefit by the recreation and instruction the occasion will afford. Incidentally, too, the report of the celebration has had the effect of awakening, at least a great portion of the world, to the place which the Canada of to-day occupies amongst the nations. For we

are a nation. A nation in the power of our progress and prosperity, both of which, despite the late incidental depression, are such as to surprise not ourselves alone, but those whose work it is to watch the march of countries and peoples. The greatest lesson of the pageantry, about to be set forth before the eyes of admiring thousands along the quaint and hilly streets of old Quebec, will be the contrast between the first landing of Champlain, when naught greeted him save the rugged and threatening rock and a handful of Red Men, and Quebec of the present day with its commercial aspect and historical importance, a combination drawing to its shores many thousands from all quarters of the globe. How many from Ontario will be amongst those thousands?

A suggestion comes to us through the Catholic Union and Times of Buffalo, in which city the Tabernacle Society is well established and is doing excellent work, as is proven by their annual report just published. The object of this association is to honor our Lord in the Blessed Sacrament, both by the adoration of its members and by the work of their hands, for the adornment of His altars. The report says: "We have increased in membership, a most important announcement, we have assisted more poor churches than ever before, and in so doing made a more worthy dwelling place for Jesus, where He receives the homage of the faithful. On account of the great poverty and need in poor churches and distant missions, it was impossible to have an exhibit as the work was sent as soon as finished." And here is a list of the articles sent out to those in need by this active organization: Copes, 16; chasubles, 30; altar cloths, 10; altar covers, 2; communion cloths, 2; benediction veils, 10; albs, 10; surplices, 5; benediction stoles, 2; confession stole, 2; benediction burse, 2; cinctures, 6; palls, 4; purificators, 116; corporals, 58; amices, 46; finger-towels, 108; boys' cassocks, 13; the emblems on copes, chasubles and benediction veils were all worked in gold embroidery. The surplices were all hand-made lace, as well as the albs.

In Toronto we have a great number of societies, so many, in fact, that some are under the impression that fewer would be an advantage to our Catholic community, though, of course, this is a matter that could not very well be decided, but a Tabernacle Society is not in existence as far as we know, and there is no doubt in the world but that there are dozens amongst the girls and women, graduates and others from our schools and convents, who could without any trouble to themselves, give part of their time to this great work. For it is great. Beautifying the Tabernacles of the Lord and adding to the glory of His house, could never be classed as less than great, and those whom we have in mind so far from being harassed in any way, by the additional work which membership in such an organization would involve, would be benefited by having a definite object, and that so attractive one, to act as an impetus and inspiration to their efforts. Many spend hours, days, yes, and weeks, in some ornamental piece of work for the home that is already plethora with similar articles. Think of the many poverty environed temples in the remote parts of our own country, or if you will, think beyond this, of the many foreign mission fields in need of a little help, and start in to their assistance. Anyone taking the initiative will find scores of willing workers.

An old friend that came to our office regularly has paid us its last visit, Donohoe's Magazine, after a life of about thirty years, has become merged in the Catholic World, now edited by the Paulists of New York, and only in its new form shall we see it in future. Donohoe's was always a favorite. It filled a place of its own that will not easily be compensated for and its bright face on our desk around which years of associations crowded will be long missed. The now extinct magazine's issue of this month was its last—had all the elements which make for popularity of the highest kind. Instructive without being heavy, bright without being frivolous, varied in matter and excellent in illustration, Donohoe's was an always welcome visitor. While parting with the old we may safely trust in the prepossessing qualities of the one that succeeds, for as the Catholic World in its old form was undoubtedly one of the finest exponents of what may be termed Catholic journalism, and as the Paulists along all lines of work, send out nothing but the best, so we may look for everything desirable in the magazine produced from the amalgamation of Donohoe's and the old-time Catholic World.

The Catholic Sun tells us that the London Tablet, the official organ of Archbishop Bourne of Westminster, lately devoted an entire page to editorial advocacy of woman suffrage. The same exchange comments that the Tablet, however, has advocated that cause for more than twenty years under the direction of Cardinals Manning and Vaughan. The subject is one that has not been mooted to any great extent in Canada and amongst Catholic women it is perhaps as a general thing altogether unknown. It may, however, come their way in the not distant future, and to know that the principal Catholic organ in England gives woman suffrage its advocacy, is a guarantee that it is at least worthy of the consideration of those whom it most concerns.

In a severe electrical storm during last week, the spire of the church at Gracefield, Que., was struck by lightning, but beyond some slight repairs necessitated to the steeple, the damage was slight.

AN OPTIMISTIC VIEW

Cardinal Logue Tells of Relations of Church and State in America—Faith Due to Irish.

His Eminence Cardinal Logue, who arrived from America at Queenstown on June 13, preached at the 12 o'clock Mass in St. Colman's Cathedral, Queenstown, on the following Sunday. The subject of his sermon was his visit to the United States, in reference to which he said: "We had the most striking proof that could be placed before men's eyes of the vitality and the activity and the triumphant success of the Church of Christ in one great nation. One of the great nations of Christendom of the present day affords a spectacle of the triumph which Christ's kingdom has achieved over the souls of men. We have been eye-witnesses of it on a great occasion. We were invited by the Archbishop of New York to join in the solemn ceremonies which were undertaken to give thanks to God and to celebrate one hundred years of the work of this teaching of the Gospel, and, my dear brethren, the result was wonderful. When we consider what the Church in America was a hundred years ago, before 1808, and when we consider what it is now, not only in the Archdiocese of New York, but throughout the whole of the United States, in all its States and all its Territories, we see realized the promise of Christ to His apostles. Behold, I am with you always, even to the consummation of the world." Even in the early days of the Church there was hardly a more striking proof of the vitality and the efficacy of the Gospel in conquering men's minds than we had observing the progress that has been made by the Church in the great country during a hundred years.

"To give you an idea of it, I took down a few statistics to bring before your minds what we saw with our eyes. Before 1808 there was one Bishop in the United States, Bishop Carroll, who played a leading part in the great movement which resulted in the independence of the United States. He was the only Bishop, and the handful of Catholics there were scattered over the wild country almost without priests, and to a great extent without Mass and without Sacraments.

"What do we see at the present day? We see 14 Archbishops in the United States, 90 Bishops, 10,789 secular priests, 3,655 of the regular clergy, making a total of 14,444. There are 7,613 churches—that is to say, parish churches—with pastors; there are 3,941 mission churches and churches which have Masses occasionally, and as far as can be ascertained, the total of Catholics in the United States, which has grown out of the handful in 1808, is now, some say, fifteen millions. It is thought that when the census, which is being taken now by one of the American Archbishops, commissioned by the Government, has been made out, it will reach nearly twenty millions.

"The Church is alive and strong and vigorous. There was no coldness about the Catholics that we met in the United States. We found none who were ashamed of their holy religion. From those in the highest walks of life to the poor laboring men who were taking care of the streets, they were all proud of their holy faith, prepared to acknowledge it and to show their pride in it. There was no grumbling, none of the spirit of criticism and carping, which, as you know, has begun to introduce itself in Ireland at the present day. You would not find there what I saw by a newspaper, this morning, you would not find there a Catholic in any walk of life who would stand on a public platform and declare to his hearers that the pulpit was the platform of cowards. Such was the expression that was given to the feelings of a certain politician in England lately."

"That march past of the multitude opened my eyes, and the eyes even of New Yorkers, as they told me themselves, to the strength and vitality and the vigor and the boldness, if I may so express myself, of the Catholic faith in New York. Their General rode at the head of his procession until he reached a place where they turned off in other streets and dispersed, and then he came back to the immense platform raised there for all the visitors, and he was sitting near me. He counted the files of men passing and the time they took, and he found that they were marching at the rate of fifteen thousand an hour. The procession took three hours in passing the stand, so that there must have been forty-five thousand men marching past in that procession."

"And who were these men? There at the head of the procession were the Catholic judges of New York, and the Catholic lawyers, and the Catholic doctors, and the members, numerous as they are, of the Catholic Club, which includes all the leading gentlemen of New York. They were not ashamed to make that public profession of their faith; they were not ashamed to come down amongst the people to march past their Archbishop and make that public profession of their attachment to him and of their attachment to their holy religion. And then came various societies and confraternities, and the people. And though the procession, I could see for myself, was principally made up of Irishmen and the descendants of Irishmen, there had Germans, of course, and Poles in lesser numbers, and of course the Irish, and they had Catholics from every country marching in that great procession. I do not believe there is any other city in the world that could have turned out the display of men. I do not believe there is any other place in the world where such a public profession could be made of the Catholic faith. It was a powerful display of the attachment of these people to the Church, and

that was one of the principal things that struck me during my visit to the United States, both in the Archdiocese of New York and in the other dioceses that were visited, because we went a good deal about through the country, and we went to Canada and elsewhere.

"Everywhere we went I found the most cordial and affectionate relations between the people in every grade of society and the Bishops and the clergy. That is one of the points of a lively faith, and that is one of the means by which Almighty God will preserve the faith to that people. I forgot to mention that there was a great assembly, where the most eloquent men of America addressed themselves to the people and professed publicly their attachment to the Catholic Church and to our Holy Father the Pope. It was a magnificent display. Well, in organizing that and in the ceremonies and in the procession the Archbishop's word regulated everything. The lay gentlemen concerned acted under his direction, and took instructions from him, and they showed themselves just like children in his hands; and I believe that that is the secret of the success and the triumph of the faith in the United States. As long as that lasts, the Church will be prosperous and the Church will be successful in evangelizing the people, and even in bringing others into the fold. That was one of the things I had the satisfaction of witnessing during my time in America.

"And I believe, under God's providence and God's grace, which works everything in us, I believe that the external means by which God carries out that great work in America is the beautiful union which exists between the clergy and people—loyalty and affection on the part of the people and paternal interest on the part of the clergy. There is no one work to which the priest can set his hand there in which the people are not prepared to co-operate as regards the risk, the expense and the sacrifice involved.

"On this day fortnight I was asked to lay the foundation-stone of a new church, and the people were there in multitudes, prepared to back up their pastor in founding that new church in a new district. It is outside the city at present, but the city is creeping up to it, and the place is becoming peopled, and they want a church. On the evening of the same day I was present at the laying of the foundation of new schools that will take up as much space as your cathedral here, and there again the people were in multitudes, and gave their contributions to the pastor who was raising these schools.

"All these things are done by the Catholics themselves. They get no part of the subsidy which is given by the State for the education of the children, but their parochial schools are the glory of the Church in America, and the children receive a magnificent education in them. So much so that merchants and others, as I saw by the newspapers, seeking assistants for their various offices and stores, try to get as many as they can from the parochial schools, passing over those who are educated in the State schools, because, they say, in the parochial schools they find boys and girls who know their business and who will be obedient and respectful to those who employ them.

"There is no doubt that at the present day there are great multitudes of splendid Catholics from Germany and from Poland, and some of them from Austria, and even from the East, who have their own Eastern priests and their own rites, and the Bishops make every provision for them and provide them with churches and allow them as the Pope himself does, to carry out their ceremonies according to the rites of their Church. They are not schismatic Greeks, like the Russians. They are Catholics, united to the Catholic Church. You have them from these countries, but when all comes to all you will find the United States owes the Catholic faith to Ireland. There is no doubt whatever about that; the Irish were the first to raise the standard of the cross in the United States. Of course, in South America the early Spaniards took care to make their conquest not merely a secular, but a religious conquest. But I am speaking of the United States only, and it is an acknowledged fact that the faith of the United States is an Irish faith, and hence it is that they have so many churches dedicated to St. Patrick, and hence it is that they have such a veneration for St. Patrick, and hence it is that the good Archbishop of New York was good enough to ask your good bishop and myself—and, indeed, he asked other bishops, but they were not able to join him—to celebrate this great centenary, because all feel and all acknowledge that what the Catholic Church is in the United States at the present day is due in a great measure to Irish faith, to Irish piety and Irish fidelity to the teaching which was handed down to the people through their forefathers from St. Patrick's time to the present day.

"There is another thing, though perhaps the church is not a place to speak of it. I never received more kindness, and your Bishop will tell you the same, than we both received in the United States, and we must say in justice that the kindness and hospitality we received was not confined to Catholics. We found that our countrymen of other creeds, and even Americans, were just as ready to receive and show us kindness, and to go to trouble that we are not accustomed to in this country to make us at home. So that is one reason why I left the United States with great regret, and why the strong feeling of affection I had for that great country before, as being the home of so many of our race, has been increased a hundred-fold by my visit."

Rev. Father Dubaut, parish priest of Notre Dame de Grace parish, Hull, has been elected one of the school commissioners for that district.

SUBJECT OF THE HOUR

Public School System Stigmatized by President Coler as "Without Heart or Conscience."

The following taken from the Catholic Standard and Times, points to an awakening of those outside the Church, to the pernicious results of education in which religion is ignored. Our contemporary of Philadelphia, says:

The semi-centennial commencement of St. Francis' College, conducted by the Franciscan Brothers, was a memorable event. It marked the Golden Jubilee of the oldest Catholic college in Brooklyn, and a notable feature was the reading of a blessing from Pius X. to the Franciscans and all the pupils and institutions under their care.

But perhaps the most striking feature was the address to the graduates by Hon. Bird S. Coler, president of the Borough of Brooklyn. President Coler, who is a non-Catholic, discussed the shortcomings of the public schools in the matter of moral training with a frankness and boldness hitherto unapproached by any man holding public office. He also advocated public aid for denominational schools, on a basis of dividing the school money in proportion to the number of pupils who are graduated by the various schools and able to pass examinations held by the public authorities. President Coler said in part:

"You have come to this important stage of your development through a school in which ideals are nurtured, in which the valuable truths of secular education are vitalized with religious feeling. You have been fortunate in having attended a school that has in it a heart and a soul. You have received a splendid mental equipment for the battle of life, but, better still, you have received a moral equipment."

"And compared with that sublime instruction, how cheap and trivial the precepts of those educators who think themselves masters of their craft because they have filled our elementary schools with sewing classes and classes in hygiene, and psychological classes and cooking classes and classes in everything except the really useful things that the mind of the child needs."

"And this brings me to the thought an expression of which some of my friends believe to be politically suicidal. As to the political aspect of it, I need only say that I have been killed politically so often that I don't mind it at all. I am well aware that it is a fashion among our public men to bow down and worship a certain idol which we call a public school system, and I would hesitate—because frankly I do give heed to political considerations—before saying that there was anything wrong with the public school system if I did not believe from the bottom of my soul that there is something wrong within."

"A SYSTEM WITHOUT A HEART OR A CONSCIENCE."

"And this is the wrong: That it has become a system without a heart or a conscience, and such a system, instead of being a blessing, must necessarily become a menace to the state. The education of the child is the most sacred duty of the State. The government owes it to the people that every child shall be equipped for the duties and privileges of citizenship, and if that citizenship is to be worth while, the equipment must be mental and moral; the intellect in its plastic state must be impressed with lessons that are ethical as well as lessons that are secularly educational. The conscience must be trained as well as the brain.

"It has been my experience that the State cannot do this work through its ordinary agents; that mere civil service examinations do not qualify city or State employees to deal with the child of tender years. When I became Controller there was a system of city nurseries to care for unfortunate babies. They were taken from the streets, and the city attempted to save them for useful citizenship through its civil service. An investigation revealed an astounding death rate among these foundlings, and there was other evidence that a cut-and-dried system was bearing fruits that were evil. We were at that time, in the city of New York, dealing also with private charitable enterprises, and it was found that in institutions of charitable or religious character there was that thing lacking; there was a sentiment and a religious training, which, to some extent, took the place of motherly affection. And so far as we could we substituted institutions of this kind for the civil service guardians of the foundlings; and the result has been not only a saving in money to the city, but a saving as well of the lives and moral natures of thousands of unfortunate children. A heart and conscience have been put in the system of rescuing and caring for the foundling."

A GODLESS SCHOOL NOT SATISFACTORY.

"The time seems to be approaching when we must do something for our school system; when we must try to put a heart and conscience into it. The tendency recently has been to drive God out of the schools, and I do not believe a Godless school satisfies a vast majority of the parents of the city of New York; or that it tends to the improvement of the quality of our citizenship. It seems to me that some method must be devised whereby the children whose legal guardians prefer that they shall receive a moral training as well as a secular education in the school room can obtain for their children that

training for the payment of which they contribute in taxes.

"I do not think that such a proposition involves the slightest violation of the spirit of non-sectarian government. All that the State need do would be to insist that each child receive a secular education, and pay for that and that alone, leaving the selection of those who are to form the character as well as to instruct the mind to parents and legal guardians. A Lutheran child might attend a Lutheran school, an Episcopal child an Episcopal school, a Jewish child a Jewish school, a Catholic child a Catholic school, the State making to each school an allowance for each child which that school shall so educate as to enable it to pass a standard examination held by State officers. The State may also insist upon determining the question of the competence of the teachers by compelling them to qualify for that work through examinations. Thus would the State fulfill its obligations to provide for each child an education, while those whose duty it is to minister to its moral welfare would be left free to do so."

Denis O'Sullivan Memorial

The many friends of the late Denis O'Sullivan in London are determined that the famous baritone shall not be forgotten by his countrymen. A fund is now being raised in the British metropolis for the purchase of a replica of the bust of O'Sullivan which Francis Derwent Wood has been commissioned to make for the Bohemian Club of San Francisco. The bust when finished will be placed in the National Portrait Gallery of Ireland. The tribute to the memory of the deceased singer is a deserved one, for none in late years has done as much for Irish music, both in lecture and song, as Mr. O'Sullivan, and all lovers of Irish art cherish a grateful memory of his efforts to bring the music of his race into prominence and esteem.

Monument to Bishop Laval

Earl Grey unveiled recently the monument erected in honor of Right Rev. Francois de Laval de Montmorency, D.D., the first Bishop of Quebec, whose see embraced almost the entire North American continent. The fetes attending the ceremony and the two hundredth anniversary of the death of Bishop Laval lasted over three days, and were of exceptional brilliancy, forming a kind of prelude to the Champlain tercentenary this month. The monument was erected at a cost of \$50,000.

Twenty-five Archbishops and Bishops, a thousand priests and more than a hundred thousand of the faithful participated in the ceremony, as the Pope was told in a message cabled by the Archbishop of Quebec, assuring the Pontiff of the profound devotion of the people, confirmed by three centuries of unalterable attachment to the chair of St. Peter. The Pope cabled back his thanks and sent his blessing.

Mgr. Begin presided at the ceremony of unveiling, with the Governor-General on his right and Mgr. Sbarretti, Papal Delegate, on his left. Cabinet Ministers, the Lieutenant-Governor, judges, professors of Laval University and leading representative men of all classes were present. When the ribbons which were attached to the veiling of the statue were handed to Lord Grey by four little children, and lightly pulled, the veiling was raised. At the same time a splendid crown suspended in midair over the statue descended upon the head of Mgr. Laval and a spring door was opened, releasing a number of white doves.

The troops presented arms, and bombs ascended from the open space near by as the statue was unveiled. These showered parachutes over the crowd, containing British and French flags and other mementoes of the occasion. Earl Grey expressed pleasure at being present as representative of the King. Laval stands among the first of Canadian heroes, he said; not alone for the work of evangelization among the Indians, but also for his devotion to works of charity and to the suppression of the trade in liquor with the aborigines.

The ceremonies and speeches lasted all afternoon, and the entire city was illuminated.

Reception in Ottawa Community

The annual retreat of the Grey Nuns Community was concluded with an impressive ceremony, in which fifteen young ladies were received into the holy habit. Rev. Father Guertin, the chaplain of the Community, presided and was assisted by Rev. Father Lewis, O.M.I., of Plattsburg, who delivered the sermons during the retreat. Those who took the holy habit were: Miss M. S. Carona Lemaire, St. Bonaventure, Que., Sr. St. Cecilia; Miss M. Elizabeth Brennan, Aylmer, Sr. Mary Monica; Miss Clara Leduc, The Brook, Sr. St. Leonce; Miss Rose Melba, St. Laurent, Hull, Sr. Marie Celine; Miss Aegnis Donavan, Mauiwaki, Sr. St. Marie Helena; Miss Angelina Genest, Lowell, Mass., Sr. St. Rodrigue; Miss C. Clara Nadreau, St. Francis Du Lac, Sr. St. Mederic; Miss M. Eliza Robert, Ottawa, Sr. St. Gene; Miss E. Norma Champagne, Hull, Sr. St. Marie Aileen; Miss M. Louise A. Y. Benoit, St. Ephraim d'Upton, Que., Sr. St. Marie Salomie; Miss Marie Mullarkey, Aylmer, Sr. St. Marie Aileen; Miss M. L. Eva Paquin, Lowell, Mass., Sr. St. Majorie; Miss Bernadette Brouillette, Lowell, Sr. St. Marie Elie; Miss Agnes Lamothe, North Bay, Sr. St. Moise Converse; and Miss M. Lexina Belanger, The Brook, Sr. St. Alexina Converse.

HOME CIRCLE

SUPPOSE YOU TRY SMILING. Your burden is heavy, I haven't a doubt, But others have loads they must carry about.

U.S. DEPARTMENT OF AGRICULTURE. THE MAKING OF A BOOK. First write your book—and, in this case, by "book" is meant a regulation \$1.50 novel.

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THE NORTHERN CROWN BANK Head Office WINNIPEG, Man. Authorized Capital \$6,000,000.00 BRANCHES IN TORONTO: 34 King Street West, 472 Spadina Ave. Cor. of Agnes and Chestnut Sts. Interest paid on Savings Deposits 4 times a year.

Oldest Priest in America Chicago has the distinction of having as a president, probably the oldest priest in the world. He is Canon J. C. Moynihan. He is active, he eats well, he sleeps well, he laughs—oh, so heartily—and he declares that he can place a man of 70 on his back in a twinkling.

GOOD HOUSEKEEPING AND COMMON SENSE. The woman who boasts that she has a certain time for each household task and that she never allows any event, save the most serious illness, to cause her to deviate from the usual routine, may stand at the head of the list of good housekeepers in her town or neighborhood, but we doubt if her home could be called the happiest.

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Educational Loretto Abbey WELLINGTON PLACE TORONTO, ONTARIO This fine institution recently enlarged to cover twice its former size is situated conveniently near the business part of the city and yet sufficiently remote to secure the quiet and seclusion so congenial to study.

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Young Man or Woman who invests in a Business, Shorthand, Telegraphy or English course at CANADA'S HIGHEST GRADE Business School is sure of a good start in business life. Our Booklet tells why our students start at salaries of \$45 and upwards a month. Get it. The Dominion College Business College LIMITED TORONTO

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Blue Ribbon Tea This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 2554, Montreal, entitles the sender to a free package of our 40c. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea (). To MRS. ST. TOWN.

whether their clothes are ironed on Tuesday or Wednesday, provided they are neatly laundered and mended, ready for them to don Sunday morning. But a day's unexpected pleasure will sink deeply into their memories, and, in after years, will form a part of the beautiful dream of childhood.

LEMON SYRUP.—Take the juice of twelve lemons, grate the rind of six in it, let it stand overnight, then take six pounds of white sugar, and make a thick syrup. When it is quite cool strain the juice into it, and squeeze as much oil from the grated rind as will suit the taste. A tablespoonful in a goblet of water will make a delicious drink on a hot day, far superior to that prepared from the stuff commonly sold as lemon syrup.

STRAWBERRY CRUSH.—Take fine ripe strawberries, crush them in a cloth, and press the juice from them; to each pint of it put a pint of simple syrup, boil gently for one hour, then let it become cold, and bottle it, cork and seal it. When served reduce it to taste with water, set it on ice, and serve in small tumblers half filled.

STRAWBERRY SHERBET.—Take fourteen ounces of picked strawberries, crush them in a mortar, then add to them a quart of water, pour this into a basin, with a lemon sliced, and a teaspoonful of orange flower water; let it stand for two or three hours. Put eighteen ounces of sugar into another basin, cover it with a cloth, through which pour the strawberry juice; after as much has run through as will, gather up the cloth and squeeze out as much as possible from it; when the sugar is all dissolved, strain it again; set the vessel containing it on ice until ready to serve.

RASPBERRY VINEGAR.—To four quarts of raspberries put enough vinegar to cover, and let them stand twenty-four hours; scald and strain it; add a pound of sugar to one pint of juice; let it stand twenty minutes and bottle it; it is then ready for use, and will keep for years. To one glass of water, add a large spoonful. It is much relished by the sick.

LEMONADE.—Take half a pound of loaf sugar and reduce it to a syrup with one pint of water. Add the rind of five lemons and let stand one hour; remove the rinds and add the strained juice of the lemons; put one bottle of carbonated water and a block of ice in center of bowl. Peel one lemon and cut it up into thin slices, divide each slice in two and put in lemonade. Serve with a piece of lemon in each glass.

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

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No Disease is so Quiet and Stealthy in its Approach as Kidney Disease That is why it is so dangerous. It may become deep-seated before you realize the danger. It is therefore of great importance to recognize the early warning symptoms: pain or dull ache in the back, bladder pains, smarting sensation when urinating, frequent or suppressed urination, sediment in the urine, etc., because in its early stage kidney disease is easily cured by DOAN'S KIDNEY PILLS. Mr. Elgin Brisebois, Vernon, Ont., writes:—I was troubled a great deal with kidney trouble. I had to get up four or five times every night, my urine contained a thick brick-dust sediment, I had a pain in the small of my back, and could not sleep at night. I commenced using Doan's Kidney Pills and in a very short time I was all right again. I am very thankful to have found a cure so speedily in its action. Doan's Kidney Pills are 50c. per box or 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

The Childrer's Page

THE SWEET GIRL GRADUATE. There you stand, my bonnie maiden, In the sunlight's brilliant hue,

Now your life is in its springtime, Naught you know of dreary days, As you stand amongst the roses

As you say your words of farewell, Your young heart feels bold and brave,

So you gaze in child-like wonder, As you sit in queenly state, Whilst the world is paying homage

May the ever loving Father Blessings shower on you to-day, And may every wish and prayer

When your life has reached its winter, And you have been called away, May your heart be pure and sinless

FLYING KITES IN CHINA. Boys are always interested in kites. The following from a writer in the New York Sun will give some new

In vivid contrast to the crude and unadorned production of America, with its tail of rags, are the attractive, artistic and elaborately painted

The kites are wonderful things in their way, and exhibit a deal of ingenuity, and especially the love of art and decoration which runs through the whole life of the Chinese

In China kite-flying is a national pastime, and is one of the leading diversions of the sons of both mandarins and nobles, as well as the lower and middle classes.

On this occasion the hills and open country are covered with great processions of kite flyers, both old and young, who devote the whole day to the sport.

The great variety in form of the kites causes a marvelous spectacle in the air, giving the effect of a dance of the hobgoblins of the upper air.

The universal use of the kite is not a form of amusement alone, but has a sort of religious interest connected with it, as each particular kite has its meaning and conveys some emblematic idea.

One of the ingenious types is the musical kite. This has a bow of bamboo, with a silk string fastened to the top.

Kites are constructed to represent theatrical scenes and favorite heroes of ancient and modern dramas.

Among the most wonderful and ingenious achievements of the Chinese kite maker is a gigantic centipede.

Seen in the air, with its serpentine motion, its huge, glaring eyes swiftly twirling in their sockets, the effect is said to be astonishingly realistic.

One of the peculiar types is the fighting kite. This is about five feet long and cross-shaped, the two ends terminating in sharp points.

The kites are sent up, and the moment the strings are crossed the battle begins. When half a dozen or more become entangled, the sport

sometimes lasts nearly a day. Money is frequently wagered on the result and special contests are arranged by experts in kite flying.

THE NAME CALIFORNIA.

The word California was first used in a work on Spanish chivalry published in 1510. This work was an alleged history of the adventures of "Amadis of Gaul and his son Esplandian."

NEGRO GIRL WINS.

The annual convention of the National Educational association was opened in Cleveland on Monday. The feature of the opening day was the national spelling contest, and the feature of the contest was Marie C. Bolden, a negro girl who made a perfect score and thus became the champion speller.

The victory was a personal triumph for the little dusky maiden, Marie C. Bolden, 13 years old, daughter of a negro mail carrier of Cleveland, who spelled every word correctly, both in oral and the written tests.

Earlier, just before the contest began, several of the New Orleans children had talked at the idea of spelling against a negro girl, but in a caucus the southern team decided to go into the contest, waiving race prejudice.

A MORNING CONCERT IN JULY.

A few minutes' walk brought them across the fields and to the entrance of the woods. Seated on a moss-covered log, Beth told the children that they must keep perfectly still for a while, so as not to miss the first notes.

"Now hark! Over there in the marshes, what do you hear?" "Frogs!" cried the children. "Oh, they sing too!" "Dong, dong, dong," sounded the village clock.

"There, it's three o'clock," said Fred. "You said the concert would begin promptly. Where is it?" "Scarcely were the words out of his mouth when a sleepy voice came up from the hedge:

"See, see, see; violets, violets, violets." At the first notes of the "violet bird," as they call it (because it always comes with the earliest violets), Beth put out a warning hand to keep the children still.

"That's the chief solo-singer of the concert, children," said Beth; "our yellow-headed sparrow." "There's the robin waking up, too," whispered the voices, as the robin's "rain-song" filled the air.

And now another sparrow from the grove calls out, "See, see—oh, see, see; violets, violets, violets." Just above their heads a little blackbird with its white breast and bright little eyes, woke up and shook its sleepy feathers.

"The crow does not seem to join in the chorus, does he?" said Lily. "He does not get up so early as the rest?" By way of answer, Lily heard a sleepy, hoarse "What! what! what!" from the spruce trees, and then an indignant chorus of "Caw! caw! caw!"

"Oh, that woke the crow up!" In a short time the different songs were all mingled in a glad chorus. Each bird had its own peculiar melody; each sang as if unconscious of any other member of the chorus; yet the whole was in perfect harmony.

"Oh, what birds are these?" cried Lily. "They flew right by my head, two of them! What are they?" "Those are bats," said Beth. "See, they are getting ready to go to sleep. They have had their day, and now are ready to say good-night."

SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

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

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

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

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

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

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

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

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

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

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

Was Troubled With His Back for Over Twenty-five Years Got Him Every Kind of Medicine, But DOAN'S KIDNEY PILLS FINALLY CURED HIM

Mrs. H. A. Piper, Fesserton, Ont., writes—I can certainly recommend your Doan's Kidney Pills. My husband had been troubled with his back for over twenty-five years. I got him every kind of medicine I could think of, but they did him no good.

The price of Doan's Kidney Pills is 50 cents per box or 3 boxes for \$1.25, at all dealers, or will be mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

them, flew down on the grass and found a breakfast ready for the taking. "The bright yellow-birds with their sombre mates were exulting over their treasure of dandelion seeds. With a quick flutter the little birds would fly upon the stems of the dandelion and bring the airy head of seeds within reach.

A Small Pill, But Powerful.—They 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.

DOG SAVED THE BRIDGE. A dog belonging to Robert Wallace of Marshall, Colo., has again saved the Colorado & Southern bridge near that place from destruction by fire.

In 1902 the same bridge was badly damaged by fire, just before a train was due, and the same dog called attention to the fire by howling and a serious accident to the train was averted. The railroad officials presented the animal with a fine collar at the time.

On this occasion the dog was heard wildly barking, and an investigation showed that the bridge was in flames. A freight train had passed over it a few minutes before, and hot coals from the fire-box set the timbers ablaze. Agent at Marshall was notified, while Mrs. Wallace and her little girl carried water from the creek and succeeded in extinguishing the flames.

WESTERN Assurance Co A. D. 1851

Assets \$3,284,180.06 Liabilities \$816,749.42 Security to Policyholders \$2,467,430.63

Income for the year ending 31st Dec. 1907 \$3,299,884.94 Losses paid since organization of the Company \$48,934,205.34

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strong wind would have fanned the flames into a haze of serious proportions.—Boston Evening Globe. WHAT A BOY CAN DO. Be frank. Be polite. Be prompt. Be obliging. Obey his parents. Keep himself tidy. Keep out of bad company. Never laugh at a coarse joke. Never be disrespectful to old age. Be kind to his brothers and sisters. Take the part of those who are ill used. Never make fun of another because he is poor. Never tell or listen to a story

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That the dear Father In heaven will keep Safe all my darlings, Awake or asleep. Then I think the old adage true ever will prove: "It is easy to labor for those that we love." Ah me! dear me! I often say, As I hang the tumbled clothes away; And the tear drops start While my burdened heart Aches for the mother across the way. Where, oh, where, are Her nestings flown? All, all are gone, Save one alone! Folded their garments With tenderest care, Unpressed the pillow And vacant the chair. No ribbons to tie, No faces to wash, No hair all awry; No merry voices To hush into rest; God save them! He took them, And He knoweth best! But, ah! the heart anguish; the tears that fall! This mother's work is the hardest of all! —Selected.

MOTHER'S WORK. Baking, stewing and brewing, Roasting, frying and boiling, Sweeping, dusting and clearing, Washing, starching and ironing, Ripping, basting and stitching, Cutting, basting and stitching, Making the old like new; Shoestrings to lace, Faces to wash, Buttons to sew, And the like of such; Stockings to darn While the children play, Stories to tell, Tears wipe away, Making them happy The livelong day; It is ever thus from morn till night; Who says that mother's work is light? At evening, four Little forms in white; Prayers all said, And the last good night, Tucking them safe In each downy bed, Silently asking O'er each head,

The Catholic Register

PUBLISHED EVERY THURSDAY AT 119 WELLINGTON ST. WEST, TORONTO

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TORONTO, JULY 16TH, 1908.

THE FAITH OF THE EARLY BRITISH AND ENGLISH CHURCH

In view of the fact that we have recently had occasion several times to refute claims set forth by certain Anglican divines to the effect that the ancient Church established among the Britons or earliest inhabitants of England was identical with the modern Church which is to-day called the Church of England, and that the ancient Church was an independent national Church which did not in any way recognize the authority of the See of Rome, or of the Popes who successively occupied that See, it will be appropriate here to add some facts deduced from the ancient historians who have handed down the memory of the ancient Church in England, in the British and Anglo-Saxon periods, which show, not that there was a Church of England distinct from and independent of the supreme authority of the Pope, recognizing the king as its head, and identical with the modern Anglican Church established during the reigns of Henry VIII., Edward VI., and Queen Elizabeth, but that there was one continuous Catholic Church, spread throughout the world, and recognizing the Pope as its supreme head, as the Catholic Church does to-day.

With this universal Church, the early British and Anglo-Saxon Churches were equally in full communion, though when St. Augustine was sent in A. D. 597 by Pope Gregory the Great for the conversion of Anglo-Saxonized Britain, which from Britain, had become England, the British Bishops refused for a comparatively short period to co-operate with him, not on account of any difference of faith, but because the Angles and Saxons were their political enemies who had driven them from their homes to the wilds of Wales and Cornwall.

We already proved in our previous articles on this subject that the conversion of Britain to Christianity was effected chiefly by two missionaries, named by the Britons, Fagan and Dwywan, and by the Latins Fugatus and Damianus. These were commissioned by Pope Eleutherius in or about the year 183 to proceed to Britain to baptize King Lucius, the principal monarch of the island at the time, who had asked the Pope to admit him to the Christian Church.

There is no reliable evidence that Christianity had made any considerable progress in Britain until this event, yet there is good reason to believe that there were small groups of Christians before the Baptism of Lucius, for it is well known that at this period Christians were numerous in the armies of the Roman Empire which garrisoned the island.

The venerable Bede, the father of English ecclesiastical history, tells us that the persecution of Christians, which was carried on by Diocletian, reached Britain where many martyrs died in the confession of their faith. This persecution "was the tenth from the reign of Nero, and was more lasting and bloody than all the others before it, for it was carried on incessantly for the space of ten years, with burning of churches, outlawing of innocent persons, and the slaughter of martyrs."

Among those who suffered in England during this persecution, which was carried on from the year 303 to the beginning of Constantine the Great's reign in 313, was the celebrated martyr St. Alban, who is highly honored even by the Church of England. But it is to be remarked that this martyr of the early British Church is spoken of with the highest encomiums by Bede, who belonged to the Anglo-Saxon Church, and yet regards the British martyr as being of the same faith with himself, and united with the Latin Church of which Bede was a loyal and illustrious member, according to his own account. Bede quotes Fortunatus, the "poet priest," who in his poem on the praise of Virgins mentions the blessed martyrs that came to the Lord from all parts of the world, particularizing that "In Britain's isle was holy Alban born."

The historian continues that: "When the storm of persecution ceased (in A.D. 313) peace continued in the Churches of Christ in Britain until the time of the Arian madness, which having corrupted the whole world,

infected this island also, so far removed from the rest of the Globe, with the poison of its errors, and when the plague was thus conveyed across the sea, all the venom of every heresy immediately rushed into the island, ever fond of something new, and never holding firm to anything."

It was in the year after the ending of the 10th general persecution, namely, in 314, that the great Western Council of Arles was held, at which there were at least three British Bishops present who signed the decrees of the Council, among which was one requesting the Pope to use his supreme authority for the promulgation of these decrees throughout the Churches of the world.

It is highly probable, though the evidence is not so strong as in the case of Arles, that there were British Bishops present also at the Councils of Nice and Sirmium, which were held a few years later. It is, however, certain, that at this time the British Church was Catholic and not locally independent, as the upholders of Anglican continuity would have us believe.

The history of the introduction of the Pelagian heresy into Britain is another confirmation of this truth. Bede relates that the Britons sought the aid of French ecclesiastics to refute this heresy which is cognate with the teachings of nearly all the sects of modern Protestantism. Germanus, Bishop of Auxerre and Lupus of Troyes, acceded to the request, and in public conferences succeeded in refuting the heretics, "confirming the faithful Catholics and bringing back to the faith those who had gone astray."

We are next told of the arrival of St. Augustine in England, who was commissioned by Pope Gregory to preach the Gospel to the Angles and Saxons. This Saint received the nation by degrees, though as rapidly as could be expected, to the faith of Christ, and to obedience to St. Gregory and his successors in the Apostolic See of Rome.

The principal pretext, which kept the Britons from joining St. Augustine in his work was not a matter of faith at all, being the day on which the feast of Easter should be observed. Owing to the wars which were constantly carried on with the Saxons, the Britons could have but little intercourse with Rome, and had thus lost the proper day for the observance of the feast, as had been decreed by the Council of Nice. The proper day was the Sunday after the full moon following the vernal equinox, but they observed it on the day of the full moon, whatever might be the day of the week.

Bede himself says he finished the writing of his ecclesiastical history in A.D. 731. In the first book thereof he states that "This island at the present time contains five nations: Angles, Britons, Scots, Picts and Latins, each in its own special dialect, is cultivating one and the same sublime study of divine truth and true sublimity." This shows that the religious differences between the Britons and Saxons lasted but a short time after the conversion of the Saxons. The faith of all these nationalities was therefore the same which Augustine taught, and which continued to be the faith of England down to the so-called Reformation of the 16th century.

RELIGIOUS VOCATIONS.

The general intention given by our Holy Father to the Sacred Heart League and through it to the Catholic world, for the month of July, namely, the needs of our seminaries, shows how his mind is engrossed with the subject of religious vocations. He recognizes that after nineteen centuries the words of the Master still hold: "The harvest is great, but the laborers are few." And he beseeches the Catholic world "to pray the Lord of the harvest that He send laborers into His harvest." (Matt. x., 37-38). The needs of our seminaries are first and foremost, an abundant supply of students who deem it, as it is, the grandest of privileges to be called to labor in the Master's vineyard and the means to equip them properly for this work. With the former we now deal.

Whence is this supply to come? The answer is: From Catholic homes in which it is the highest and holiest ambition of parents to see a son ascend the altar and a daughter devote herself to the perfect service of God. Such homes are the soil in which the lilies of religious vocations spring up in strong and abundant bloom. In such a home was the spirit of the great Precursor fostered. He was only eight days old when his father prophesied: "Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways." (Luke i., 76). From his earliest years this ideal was kept before the mind of the Baptist. To its accomplishment all his training was directed with the result that he more than fulfilled the highest expectations of his parents.

There are not a few cases in which home training was not the direct means of fostering a religious vocation. We know instances in which sons and daughters were educated for professional or commercial life and after a time left worldly pursuits in order to consecrate themselves exclusively to the service of God. But we will usually find that the home influences in such cases, whilst not

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directly fostering a religious vocation, were of a decidedly elevating character. Again it is not uncommon to find the labor of parents who were most anxious to have a child consecrate himself or herself to God, disappointed in that laudable ambition. "The Spirit breatheth where He will" and the designs of God are not always in accord with parental plans.

But all this being granted, the truth remains that parents having as their ideal the consecration of a child to the service of God are those in whose homes God usually seeks His harvesters. The question at once arises: How are we to have an abundance of such parents and homes? On these hinges the all-important matter of religious vocations. Here is where the priests work comes in. It is his duty to dwell frequently and earnestly on this subject, to fire the minds of parents and children with a due appreciation of that highest of God's gifts, a religious vocation, to point out to them that whilst such a vocation demands an entire renunciation of self it at the same time carries with it the sweetest consolations here and the first places in God's glory hereafter. Cardinal Gibbons tells us that it was a sermon on lines such as this that first directed his thoughts to the priesthood. And it is not pleasant to have to add that the occasions on which such sermons are heard are all too few. Were they more frequent, it is altogether likely that the venerable Cardinal's experience would be that of many of the bright and excellent youths we knew at school in whom the promise of early days never bore fruit.

This, however, is only one phase of the work of cultivating religious vocations. Together with earnest exposition of the nobility and rewards of a life consecrated to the exclusive service of God, the zealous pastor exercises unceasing watchfulness over the members of his flock in order to detect the first signs of a religious vocation and to cherish its development. As a gardener fosters some rare and beautiful specimen of plant life, so the pastor loves to see the flower of a religious vocation grow beneath his tender care. If all work along these lines ere long the general intention given by the Holy Father to the Sacred Heart League will be thankfulness for the increase of candidates for the priesthood in our seminaries.

OUR INDUSTRIAL SCHOOLS.

The St. John's Industrial School at East Toronto is an institution to which are committed Catholic boys under sixteen years of age, who are beyond the control of their parents and have become truants, petty pilferers, etc. These boys are well cared for in every respect. The younger boys attend school every day, and the older lads attend school for one-half of each day, and are engaged at work for the balance of the day. The work carried on is in lines that are likely to make boys handy and useful. They are instructed in shoemaking, carpentering, tailoring and farming on a small scale, but, in the midst of all that is necessary and useful, the recreation of the boys is not forgotten. In the winter they amuse themselves with skating, hockey and coasting, and in the summer foot ball, baseball and swimming come to the fore.

The law establishing Industrial Schools in Ontario was formed in the spirit of wisdom and fairness, and up to the present that spirit has guided those who are entrusted with the enforcement of the Industrial Schools Act. St. John's Industrial School for Catholic boys is on the same basis as the Victoria Industrial School for Protestant boys and the same provision is made for the maintenance of each. A lad who is committed to an Industrial School is paid for in part by the city or county where his home is situated, and in part by the government of Ontario.

The School is in charge of the Christian Brothers and every effort is made to eliminate the appearance and idea of a prison. The playgrounds are enclosed by a picket fence about four feet high, which could easily be surmounted by a boy who was anxious to escape. No distinctive uniform is worn by the boys, but they are clothed in much the same way as one would expect to find the boys of an ordinary school. Most of the boys who go to St. John's School are deficient in education and they are always benefited by their stay in the school in that respect. It is also found that quite a number of them have been neglect-

ed in their religious training, and this lack is supplied at the School. As can be easily understood, in many instances the homes of these boys are not all that they should be. This may be either the fault or the misfortune of the parents, but in any case it is bad for the boys, and is very often the chief cause of their getting into trouble. The Industrial School Law gives the authorities at the School the guardianship until twenty-one years of age of each boy committed there. In the event of it being decided, after due enquiry, that the boy's home is so bad that he should not be returned there after his term at the School has expired, he is placed in a foster home. There he is separated from former bad companions and is not subject to the temptations which formerly assailed him. The result in most cases where this has been tried has been satisfactory.

St. Mary's Industrial School for Catholic girls is on similar lines to the School for boys. This school is in Toronto, and is in charge of the Sisters of the Good Shepherd. In addition to the ordinary school classes the girls are taught plain and fine sewing, cooking, washing, ironing, etc. They also have their play time and recreation which is necessary for their physical well-being. At the end of 1907 there were 18 girls at St. Mary's School and 80 boys at St. John's School. It is peculiar that about the same proportion of male to female offenders are committed to these Schools as are committed to the prisons of the country. We do not like to think of the necessity of sending to prison those who are the same as our mothers and our sisters and our wives, but it is a blessing that when the necessity does arise of placing under restraint our Catholic young girls they can be taken charge of by the good Sisters who have devoted their lives to this work. The idea is coming more and more to be recognized that boys and girls cannot be held entirely responsible for their delinquencies. The average adult person is influenced very materially by his surroundings and companionship, therefore, it cannot be expected that children will show any more strength of character than their elders. The chief difference is that the child's estimated capacity for good or evil is far greater than that of the adult because its life time will be longer, and it will pay in dollars and cents to have that life-time good instead of bad.

MAJOR MURRAY ON THE BAR-ROOM.

We read with much pleasure Major J. A. Murray's recent letter to the Toronto "Star" on Temperance. With much contained in that letter we are in cordial agreement. We are with the Major in his contention that it is in the abuse of the bar the trouble lies, and we cry heartily, "hear, hear," to his denunciation of the treating system.

At the same time we do not think that the Major follows out his suggestion for curbing the bar-room to its legitimate results. He would close all bar-rooms up to 11 a.m. Why not up to 11 p.m.? Drinking in the early morning is most pernicious, we admit, but drinking in the afternoon is also very injurious. Now if closing the bars in the morning is an effective remedy against early drinking, as the Major maintains, then closing the bars in the afternoon ought to be an equally effective remedy against late drinking which, besides its own harmfulness, creates a craving for the early drinking to which the Major is so strongly and justly opposed. His suggestion is excellent as far as it goes; but we maintain that he is logically bound to go farther. As long as the bar-room is there, so long will the treating system the Major so strongly denounces continue in vogue.

What pleases us most, however, in the Major's letter is the interest it shows in Temperance. It is not often, unfortunately, that our leading Catholic laymen come out as moulders of public opinion on this and similar lines. May Major Murray's communication to the "Star" be the beginning of a better state of things. He should not be satisfied with what he has done. His letter should be followed up by an effort to organize a temperance movement along the lines he has laid down. This movement could take the form of a federation of societies, one against the treating system, another against morning tipping, another with total abstinence from intoxicants for its motto, and so on. Or in one general society these could form various

degrees or divisions. One thing, however, must be borne in mind. For the Catholic, Temperance is a virtue, and like every virtue, derives force and value from the teaching and practices of his faith. As a merely civic virtue temperance has its value. We are glad to see organizations of citizens of every class and creed for its promotion, for it is by education much more than by legislation that the evils of intemperance are to be eliminated. As Catholics we should be glad to co-operate, as far as we can in every such movement. At the same time we want our practice of temperance to avail us not only in the natural, but in the supernatural order as well. Thus whilst advancing our earthly will be at the same time cultivating our heavenly citizenship.

Furthermore we have a deep and well-founded distrust of Temperance or similar movements founded on purely natural considerations. They are inclined to be lacking in balance, in permanence in purity of motive. There is the same difference between them and similar movements inspired by faith and supported by the Sacraments as betwixt Pagan philosophy and Christianity. The former gave birth to some fine writing and produced some excellent types of character, but it signally lacked the uplifting, world-renovating power of the latter. Hence we cannot approve of Major Murray's idea of a civic Temperance society. Not that there is not something good in the proposal, for it contains the germ of an excellent scheme, but because there is something immeasurably better, namely, a Temperance movement inspired by Catholic faith, supported by sacramental grace, heartily co-operating with each and every civic or moral reform agency for the same end. It is to be hoped that we will see such a movement ere long, and that Major Murray, and such as he, will be found in the front rank.

Meantime the Major has done good service by drawing attention to the importance of Temperance education. Aeneas his remarks on the paucity of sermons on the evils of intemperance we would suggest that he drop a note to the pastor of the church he attends, calling his attention to this matter. A gentle reminder of this nature is good for pastor and layman, for both are liable at times to forget.

St. Basil's Holy Name Society

The quarterly meeting of St. Basil's Branch of the Holy Name Society was held at St. Basil's church on Sunday, June 28, 1908. The members were addressed by Rev. Robert McBrady, C.S.B., his subject being "The Duties of Laymen." Laymen must enter into the life of the Church. That is, they must take part in the works of zeal and charity in the life of the Church. From the very first the Church was the dispenser of charity. The Apostles, finding that their pastoral duties were interfered with by the calls of charity, appointed deacons, whose duty it was to distribute the small charitable fund of the early Church. Women were also appointed, chiefly widows, to assist with this work. Later monastic orders of men and women took up the works of ministering to the necessities of the poor and unfortunate. A later development was the formation of societies of laymen and women to carry on the work of spiritual and physical charity. The Holy Name Society was one of these that have come to the assistance of the Church and are preaching the doctrine of brotherly love and are helping to make the world a better place to live in. The St. Vincent de Paul Society was another example of a noble society which was founded by a few unknown students in Paris and is now one of the chief assistants of the Church in its work of charity.

The Catholic body needs these works. We need them likewise. No man has the right to be idle. The law of labor was imposed upon all and all should assist in these good works. Complaint is sometimes made that the works of charity are too numerous. This complaint is not made by those who carry the burden. The duty is laid upon us of contributing generously to all works of charity, but not to the detriment of our family's interests. Jesus Christ said to His apostles, "The harvest is rich but the laborers are few." These words are as true to-day as they were then, and societies such as that of the Holy Name must be counted among the laborers that are to help gather in the harvest. The harvest is apparently the Devil's, but by right belongs to Jesus Christ. The works of zeal and charity are connected with the redemption of mankind, which is the chief work of God-made man. The High Priest said "Better that one should die than that an entire people should perish." These were prophetic words, but not in the sense intended. The sins of the world were upon His head and it

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was better that He should die than that all mankind should perish. One day the disciples of John the Baptist came to Jesus and asked, "Art thou he that should come or look we for another?" and Jesus answering, said: "Go tell thy master John what thou hast seen. The lame walk, the blind see, the lepers are cleansed and the poor have the Gospel preached to them." That is what the works of zeal and charity are carrying on to-day. When Jesus Christ was nailed to the cross and was lifted on high, He passed in review all His life and said, "Father, into Thy hands I commend my spirit." May such death be yours, may such portion be yours for evermore. The general communion of the society was held at eight o'clock Mass on Sunday, July 5th. There were about 150 members present.—Com.

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LONDON'S CATHOLICITY

London, July 2, 1908.

There is no mistaking the intensity of interest which all sections of the community take in the preparations for the Quebec Tercentenary celebrations; even amidst the excitements of innumerable pageants, processions and pilgrimages which are taking place at home. The papers serve up little morsels of news each day, carefully sub-divided, and calculated to make the greedy reader long for more, while the infection having spread to the Catholic Press, we are treated to many paragraphs of interest on the life of Champlain and his companions, setting out the piety and Catholicity of these pioneers of the Dominion's history. Everybody who is anybody and who can manage to get away from the multifarious engagements of the London season, have already booked their passages to Quebec. England's premier peer, and the acknowledged head of the Catholic laity in this island, the Duke of Norfolk, is sailing on the 18th. Lord Lovat, who comes to represent the Clan Fraser, whose ancestor Simon, was a brilliant soldier of Wolfe's, is himself a soldier of no mean capabilities and a loyal son of the Church. His name is associated continually with charitable functions for the relief of poor missions and Catholic charities, while he "keeps his castle in the North" in the good old-fashioned way.

London Catholics are beginning to bestir themselves now in earnest about the Eucharistic Congress next September and the offerings of congratulation and thanksgiving to the Holy Father on the occasion of his Jubilee which the great pilgrimage that leaves the Metropolis in October, under the leadership of the Archbishop of Westminster, is to hear with it. The Dowager Duchess of Newcastle, Lady Edmund Talbot and several other Catholic ladies, have issued an appeal for further gifts in money or kind towards the collection of vestments, chalices, altar plate, and gifts for the Sacristy, which will be exhibited during the forthcoming Congress, before being conveyed to Rome, and which are intended by the Holy Father for the use of poor missions. The Archbishop, too, has just issued a special letter, addressed to the feast of St. Peter and Paul, and that of St. Peter in Chains on August 1st. Times are said to be hard just now, and what with the individual needs of Missions, Hospital Sunday, the Catholic Education Council, Church Students, etc., the Catholic pocket is nearly emptied, but we feel sure that despite our poverty, London with her glorious traditions of the past, will make an effort to give something worthy of the unique occasion, proving that she still holds the See of Peter in love and veneration, although her gift may not, like the recent Pan Anglican gift, reach a sum of \$233,000.

There are many distinguished visitors with us just now. The Empress Eugenie is spending a few days in the quiet of her retreat in the Isle of Wight. She was much rejoiced at the news of the birth of the second Spanish Prince to her god-child Queen Victoria Eugenie, in whose conversion she is said to have had a large share. Most people know the old romance that whispered the widowed Empress' only son, the unfortunate Prince Imperial, loved Queen Victoria's youngest daughter, Princess Beatrice, and that after his untimely death in Zululand, the young Princess became the great favorite of the sorrowing Empress. No wonder, therefore, that her daughter, Princess Ena, should have also brightened the shadowed years of this silent grief-stricken woman. Other distinguished guests are the Infanta Isabella of Spain, who has taken a fine old house picturesquely situated among the Welsh mountains, for the season; while the Orleans royal family are paying one of their usual flying visits to their beautiful place at Hampton Court. Ireland, too, has her quota of great ones for besides the Archbishop of Tasmania, the Archbishop of Melbourne is on a visit home, and the Governor of Tasmania and his wife were present in Dublin the other day when their two little children made their First Communion on the Feast of Corpus Christi. The Irish members in the House of Commons,

too, were entertaining the Archbishop of Edinburgh, the Bishop of Aberdeen, and Canon Macintosh, who have come up to watch the interests of the Church during the progress of the Scottish Education Bill, which is now before the House. Mr. W. Redmond, who is never sparing of his efforts to benefit his native land, has hopes that he may be the first to drive in the thin end of the Protection wedge. This, of course, is not his main object, but that object will best be achieved by such a concession. Briefly, it is believed by men who have already largely experimented in the matter, that a very prosperous industry could be developed in the Emerald Isle by the growing of tobacco. For the encouragement of individual efforts in this direction Mr. Redmond is trying to obtain preferential treatment for Irish grown tobacco. It is rumored that he has found the Government sympathetic in their attitude towards the matter, and if such is adopted, there is every reason to think it will be a strong argument in favor of Tariff Reform and Preferential treatment for the Colonies. This by the way.

The reception of the recent deputation of the Catholic Education Council which waited upon the New Minister for Education in regard to the repeal of the drastic regulations introduced by Mr. McKenna during his term of office, at the Secondary Schools, was not very encouraging. The regulations provided that such schools must, if they continued to receive the Government grant, admit any scholar, of any denomination whatever, who made application for admission. As the Schools are by no means too numerous in our case, and have been founded with the special purpose of giving a Catholic education to Catholics, it strikes rather hardly if they are to fill up vacancies which may occur, by Jewish, Protestant or unbelieving scholars, should such happen to apply before their Catholic fellows. It destroys the very life of such an institution, as no scholar is to be obliged to attend the religious instruction given, and indeed, by the latest set of regulations which come into force on August 1st next, the Catechism is not allowed to be taught in any such school. The Minister of Education replied in a rather bellicose manner to the courteous representations of the Duke of Norfolk and his companions, stating that if Catholic schools in the future expected or desired Government aid as heretofore, they must be prepared to make concessions to the desires of the aforesaid Government. With the bigoted Nonconformists who are paramount in the present administration there is very little to be done, and as a great and good priest, now passed to his reward, said prophetically some years ago, we may expect persecution, so far as persecution may go in the enlightened twentieth century. There is one ray of hope, however, the present Government is not so firmly established that it can prate about the boundless future which lies before it. With controversial measures of every kind, obnoxious to the blood red unadulterated principles of Socialism minus Christianity, and enquired the reason for singing hymns about our future bliss when very few of us thought there was any future state of any description! It is to the credit of Anglican Christianity that this speech created something of a sensation, as did the advocacy of secular education by an American cleric the preceding day.

The Catholic orphanages of the Diocese are doing a splendid work in safeguarding the faith of little ones who are early flung upon the world devoid of their natural guardians, and but for these charitable institutions would be left to the tender mercies of the Poor Law and the imminent risk of losing their faith. A new home for boys was opened last week in Hull by the Bishop of Middlesborough, the present home which has done duty for some eighteen years having become too small for the work. The new home will be under the charge of the Sisters of St. Vincent de Paul, a congregation who have made themselves loved and respected wherever the white wings of their comettes have been seen. The Sisters visit the worst of our slums and tend the sick and poor in their own homes, their wonderful orphanages for both boys and girls which give so many well trained useful members to Society, being but a part of their work. They have kept most beautifully the spirit of their founder St. Vincent de Paul, and their quiet readiness, their unassuming charity and their devoted lives have been the means of converting many who have seen their work, to the writer's knowledge. PILGRIM.

Talking of converts to the faith, while noting in passing that the daughter of that staunch Protestant Charles Kingsley, is now a Catholic whose writings are well known under the pen name of Luceus Malet; it is curious to notice that the sons of the two late Archbishops of Canterbury, Dr. Benson and Dr. Temple have been prominently before the public lately in different ways. Dr. Benson's son, the third of four gifted brothers, is becoming a novelist of repute, and is beginning to add to his already high reputation as a famous preacher. Father Robert Hugh Benson, for he is now a Catholic priest, is much sought after by missions having charity appeals or patronal feasts to celebrate, while his thoughtful writings and his-

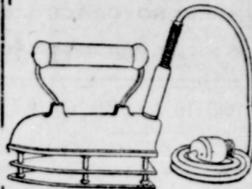
NEWMAN MEMORIAL CHURCH

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

It is proverbially difficult to collect the means for finishing a large undertaking, but Cardinal Newman's name is held in such honour that we feel justified in our hope of opening the Church in 1909 free of debt. Up to the present time more than £25,000 has been given in donations, varying from £5,000 to the smallest sums, and we look confident for further help from those who cherish the great Cardinal's memory. We therefore appeal earnestly to your generosity to aid us in collecting the amount still needed, during the next fifteen months, by a weekly or a monthly subscription, or by a single donation. JOHN NORRIS, Provost. The Oratory, Birmingham, England, May 1908.

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

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toric novels are doing much to open the eyes of thoughtless and prejudiced people, who, while they will pick up a good story, would never willingly touch anything serious on religious matters.

Archbishop Temple's son is distinguishing himself in quite another direction. Speaking at the Pan Anglican Congress discussion on Socialism, this gentleman intimated his adherence to the blood red unadulterated principles of Socialism minus Christianity, and enquired the reason for singing hymns about our future bliss when very few of us thought there was any future state of any description! It is to the credit of Anglican Christianity that this speech created something of a sensation, as did the advocacy of secular education by an American cleric the preceding day.

The Catholic orphanages of the Diocese are doing a splendid work in safeguarding the faith of little ones who are early flung upon the world devoid of their natural guardians, and but for these charitable institutions would be left to the tender mercies of the Poor Law and the imminent risk of losing their faith. A new home for boys was opened last week in Hull by the Bishop of Middlesborough, the present home which has done duty for some eighteen years having become too small for the work. The new home will be under the charge of the Sisters of St. Vincent de Paul, a congregation who have made themselves loved and respected wherever the white wings of their comettes have been seen. The Sisters visit the worst of our slums and tend the sick and poor in their own homes, their wonderful orphanages for both boys and girls which give so many well trained useful members to Society, being but a part of their work. They have kept most beautifully the spirit of their founder St. Vincent de Paul, and their quiet readiness, their unassuming charity and their devoted lives have been the means of converting many who have seen their work, to the writer's knowledge. PILGRIM.

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

Something New In Churches

A recent press despatch from Honolulu says: "A new Catholic church for the lepers at Kalaupapa has just been completed to replace the one burned down about two years ago. The new church is entirely of concrete and is considered absolutely fire-proof. It is supplied with appliances for disinfection which are unique. A water pipe is carried entirely around the interior of the building, provided in its whole length with sprays, so that the whole interior of the church can be drenched and flooded by simply turning on a water cock. The purpose of this is because most of the worshippers are lepers, and this will prevent the possibility of any infection by flooding the church after every service. The church cost \$10,000, funds being contributed not only in these islands, but in America and Europe."

A splendid lecture was recently delivered in the Monument National by Mr. Pierre Gerlier, of Paris, France, and who represented the Association of French Catholic Youth at the Laval celebration in Quebec. In the course of his lecture Mr. Gerlier expressed regret that there should be some feeling in Canada that France is to be lost to the Catholic Church. In reply he declared that the Catholics in that country were awakening and that everything augured well for the future.

WARNING!

It has come to our notice that jobbers handling registers like the DETROIT VICTORY, WESTERN, etc., (which we sell at \$25), are making statements that the NATIONAL CASH REGISTERS we are selling in the neighborhood of \$30 to \$50 are NOT new registers, but are second-hand made over.

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BOOK NOTES

Much interest in the Catholic book world at present centres round the admirable St. Nicholas Series of Beautiful Books, published by Macdonald and Evans (4 Adam St., Adelphi, London) under the capable editorship of Dom Bede Camm. Several volumes have already appeared and others are announced. The subjects may be arranged under the two headings—religious biography and fiction, and the writers in both departments are well qualified for their task.

The appearance of the books—an essential which some publishers overlook—is very pleasing. Bound in colored gilt cloth, with silk book marker to match and with gilt top, they are of the handy foolscap octavo size. A further attractive feature is the three color process in each volume. The pictures are very good, though of not uniform excellence; some pleased us more than others. The price per volume is not exorbitant, and all Catholic book-lovers should speedily acquire themselves with this splendid series. Felix faustumque sit!

Of the first six volumes issued three are biographies—all of lively interest. The story of Jeanne d'Arc is well told by C. M. Antony, who employs a vivid style, suitable to a theme which Father Benson describes in the preface as "a tragedy complete, from what is called the common-sense point of view." We follow the Maid from her simple country life in Domremy with her changing fortune to Chinon, Orleans and Rheims, when her mission is practically ended. Then come those dark days, when she is a close prisoner at Rouen, when she—country maid—is interrogated and examined if perchance she may be turned against herself. And at the end, the market place of Rouen; smoke and flames and a small still voice murmuring the name of Him in whose Presence she at last found perfect rest.

The story of the Maid is terrible, fascinating and perhaps in part mysterious; she has had revilers and some have denounced her. But her honor remains unimpaired and she stands forth as one of France's noblest and heroic daughters, whom it is hoped Mother Church will soon enrol among the blessed.

The pictures in this book are by Mr. Chevalier Taylor, and they feel we cannot sufficiently praise them. "The Maid leading her troops against the English" is splendidly conceived.

When we think of St. Thomas of Canterbury, Blessed Thomas, more we involuntarily repeat the text: "Render to Caesar the things that are Caesar's and to God the things that are God's." Certainly none ever fulfilled the precept with such perfection as the two Thomases, none ever discriminated so clearly between the obedience due to temporal and that due to spiritual authority.

The stories of both Thomases are so told in the Series, and that of Blessed More is already to hand. The country obscure writer, who is of considerable literary merit, but we know that she is a nun of Tyburn Convent, and this fact alone invests the authorship with a certain appropriateness.

Macaulay called More "one of the choice specimens of human wisdom and virtue" and we would add of wisdom and virtue in their widest application. To Englishmen More is a household name, for he possessed those virtues which Englishmen most admire. Pluck, courage of his convictions, his homeliness, his humility, and his indomitable wit and great learning—all command our praise. Thomas More in his domestic circle at Chelsea and Thomas More in arm with my lord the King were one and the same person. Perhaps it is those beautiful details of his domestic life that endear him to the hearts of very many. And justly so. The book we are dealing with views him chiefly from this standpoint and there is not a dull page in it. Again we must bestow high praise on the illustrations, especially the frontispiece, which is a reproduction of one of Holbein's portraits.

Our third biography is that of the great Apostle of Temperance—Father Mathew, and in the hands of Katharine Tynan, it makes a fascinating story—better than we anticipated. We follow his career from the great family house of Thomastown, to Maynooth, which he performed left to join the Capuchins, and finally to his mission at Kilkenny, where, prompted by the quaker, William Martin, he first commenced the great movement against intemperance. Personality is too abstract to define; that of Father Mathew was magical. Thousands—hundreds of thousands—flocked to him to sign the pledge and to renounce drink, and the country's curse. The movement spread all over Ireland, and the great apostle found time to visit Glasgow, London and even America. Everywhere the cause prospered, everywhere his salutary gospel was received.

Formidable difficulties were to arise, however. Father Mathew's excessive generosity involved him in debt; the action of O'Connell was giving the movement a political coloring, and lastly came the great famine years of 1845-1847. These facts were to militate considerably against the progress, if not against the present success of the cause. Moreover, Father Mathew's strength was failing; he suffered from paralysis and in December, 1856, succumbed to a severe stroke. He has reared up his own movement aere perennius, and his name will be ever associated with the noble cause of temperance, his zeal for which brought forth fruit that endures even to this day.

With these three biographies we introduce the St. Nicholas Series to our readers. Perhaps our poor words have not done justice to it. The fiction section, to which we cannot now devote attention, is in its way, quite as excellent. We can do no more than ask Catholics of the Dominion to lend their support to this praiseworthy publishing enterprise, to encourage such by their whole-hearted patronage in the interests of Catholic literature. A. B. PURDIE.

RECENT BOOKS OF CATHOLIC INTEREST. Macdonald & Evans (Adam St., London) St. Nicholas Series. The Story of Blessed Thomas More, by a Nun of Tyburn Convent; Father Mathew, by Katharine Tynan; Barnaby Bright (2 vols.) by David Bearn.

Longmans, Green & Co. (Paternoster Row, London). Found's "Life of Christ"; "Cords of Adam," by T. J. Gerrard.

Washburne (Paternoster Row, London). "Catechism on Modernism, According to the Encyclical of Pius X." Translated from the French of J. B. Lenuis, O.M.I.

Beniger Bros. (New York). The Marks of the Bear Claws," by H. S. Spalding, S.J.

Catholic Truth Society (69 Southwark Bridge Road, London). Penny Pamphlets, "The Real Authors of the Separation in France," "Reason and Instinct," "Father Bertrand Wilberforce."

These books may be all had at W. E. Blake's Catholic Book Store, 123 Church Street, Toronto.

In Shadowland

Out of the land of shades, I look on the little earth, I speak in space that fades, 'Mid my vast nothingness; A light 'mong the wheeling stars, That circling loaves to roam 'Mid kindred spheres till the end of time, The light I once called home. Here 'mid the Happy Isles A shadow 'mid shades I stay, Where only promise smiles, Envoyed by eternal seas; For, I may not see His face Till "the farthing" I owe is paid, So earthward I turn and cry To my loved for help and aid.

I fain would mercy ask, But the time of mercy is past; I wail the unfinished task, The night that intrals me now. For self I may not speak Nor toil, but earthward turn And list the prayers from the lips I love Where light and incense burn.

No sight but the sands that lie So gleaming, so cold and white; No sound but the moaning cry Of the wavelet's tireless beat; Save when an angel voice A tidings of mercy brings That nearer to God we creep When Charity waves her wings.

Out from the land of shade, Earthward we cry for help, Where star worlds shine and fade, Love can our ransom pay; Deeds in the Master's name Succour by Charity's hand, Prayers that rise to the great white throne For the loved in Shadowland. —Grace O'Leary.

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In The Diocese of Northampton. FAKENHAM, NORFOLK, ENGLAND.

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

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

I am still obliged to say Mass and give Benediction in a mean upper room. Yet, such as it is, this is the sole outpost of Catholicism in a division of the County of Norfolk measuring 35x20 miles.

The weekly offerings of the congregation are necessarily small. We MUST have outside help for the present, or haul down the flag.

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

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

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

Address— FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, England.

P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony. (Episcopal Authorisation)

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

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THE ANGEL AND BLACK JAN

(By E. Vance Palmer.)

They called her the Angel, because she brought all they knew of Heaven into the lives of those forty Australian miners struggling on the edge of the lonely desert in the West Country.

She was just six, and had spent two summers in Sunset Camp. When some time ago she had been left a little motherless mile far away back in a township on the Coast, and her father had to leave her to journey many miles away to his mining camp in the desert, she had sobbed her wee heart out to go with him. He could not bear to leave the tiny weeping figure to the care of strangers, and so doubling greatly he had brought her with the camel-train over those miles of dry and arid plain to her desert home.

It was a risky undertaking, but the events of the two years had justified it. There was not a woman far or near, but every one of the rough miners was anxious to be her nurse. When work was done for the day they would steal to Joyce's tent under pretext of discussing the prospects of the field, but really to play "blacks," or "bushrangers," with the little golden-haired girl. And every evening they brought her something new—lumps of glistening quartz from their claims, or pets of wild animals they had caught on the plains.

She reigned over them like a queen, holding them all in thrall. Daily she was to be seen romping about the camp, her white frock showing up against the heaps of yellow mullock, and her glossy curls shining in the sun. She was never tired of making miniature mines in the gravel with her spade as she saw the others do, washing the soil in her little tin dish. Then when the sun went down she would climb to her daddy's shoulder and ride home to the tent to share his evening meal of damper and billy tea.

There was only one man in the camp who had never known the caress of her little clinging hands, or the prattle of her baby voice about his tent, and that was Black Jan. He was a dissolute vagabond—the bad man of the camp—and lived in a hut by himself away from the other miners. He had been accused of tent-robbery and cheating at cards, two of the blackest crimes known in the West, and his life had been spared more than once only because of his one redeeming virtue, a certain rough skill in surgery.

But he had been banned from the social life of the camp and left only on its borders, a hopeless outcast. The miners had the most precious thing in the world to guard—a little innocent child, and they did it with the utmost vigilance. Wherefore it was with the greatest astonishment that Black Jan heard one night a little hand beating on the flap of his tent, and a childish voice crying out: "Black Jan, are you there?"

He waited awhile too surprised to speak, when out of the darkness a wee white figure toddled towards the bright circle of his campfire, carrying in its arms a heavy long-haired dog. "My doggy's leg broke," said the child, "and they said Black Jan could mend legs, so I just runned over here."

She held the suffering animal up to him appealingly, and he took it in his arms. "I don't guess your daddy knowed you came here," he said half-guiltily. "Daddy's away at the store waiting for the camel-twin, so I just brought it over without asking. You can mend it, can't you?"

She was almost sobbing as she saw signs of suffering in the dog's eyes. "Well, I reckon I can," he said tenderly.

"An' you'll make him quite well so that he can wun about again?" "I'll do the very best I know how."

He sat down on his bunk and took the injured dog on his lap. It seemed to know it was in friendly hands, and lay quite still awaiting the operation. Black Jan produced two thin pieces of pine, whittling them with his knife till they were smooth, and Angel, under his guidance, drew forth a bandage of linen from a bag in the corner.

The miner's reputation for surgical skill was not an empty one. Far back in the dim and remote past he had been a medical student in the cities until his dissolute character had driven him away into the desolate places of the earth. But he had always retained his early knowledge and he had in addition the soft touch of a woman.

For Diarrhoea, Dysentery, Stomach Cramps, Colic, Summer Complaint, Cholera Morbus, Cholera Infantum, and all Looseness of the Bowels There is no Medicine Like



It has been a household remedy for 63 years. You can always rely on it in time of need to do just what we claim for it. Do not allow an unprincipled druggist to palm off a cheap substitute on you. The genuine "Dr. Fowler's" is manufactured by The T. Millburn Co., Limited, Toronto, Ont.

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"I have used Dr. Fowler's Ext. of Burketon, Ont., Wild Strawberry writes:— I think there is not a better remedy to be found, as I have a large family and all subject to it. I would not be without it in the house as it is a quick cure, and 'the only thing' that will cure them."

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Angel stood at his knee and watched his rough hands bind up her suffering pet's leg with tender care. As she watched the look of pain pass from its eyes a great feeling of gratitude arose in her baby breast. All her little heart went out towards the big rough man whose hands had such a wonderful gift of healing.

"Black Jan, why don't you come and play wif me sometimes?" she said.

A flush rose to his cheek and he seemed to feel all the shame of his life at that moment.

"I guess I'm too old to play, Angel," he said.

"You're not as old as Snowy Pete, are you?" she said, referring to an aged miner.

"Perhaps not," he admitted reluctantly.

"Well, he can play bushwangers and bears and everything," she said stoutly. "Pwomise me, Black Jan, that you'll jus' twy and play some night."

There was nothing to do but promise, though he did so with a curious pain clutching at his heart. He thought of how Joyce would receive him if he ventured to come as a playmate to the little golden-haired girl.

The little child clamoured for his presence at the tent at night, till at length Joyce was forced to beg him to come as a favor. Thus was the outcast received back into the social life of the camp. Snowy Pete and Murray Dave forgot about his past, as they competed with him for Angel's favour by pretending to be a bear or a wolf or a lion.

The rest of the miners also felt that they could not exclude him from their society while the little innocent girl thought him a fit companion. And so step by step, he won back his place in the community. It was a hard fight against an evil reputation and a host of accumulated vices, but with the golden-haired child's face ever before him the old vagabond worked his way out triumphantly.

And this was how he happened to be selected with a party of other miners to carry out some difficult blasting operations in connection with a new mine. The fuses were lit simultaneously, and then at a given signal the gang hurried back out of the range of the explosion.

Angel used to sit on the mountain-side and watch the whirling fragments of rock as if they were some special fireworks arranged for her benefit. It was much better, she thought, for Black Jan and the others to play at this wonderful game, than to stay all day digging stupid holes to have her near them as they worked, her little face lit up with excitement as the huge rocks were hurled into the air with a roar as of thunder.

But one day when, having lit their fuses, they rushed back to the rock where they had left her, there was a hoarse cry from one of the miners. "Where's the Angel?"

At once the thought flashed on them all that she must have strayed unheeding into the zone of fire. At that instant while they waited horror-stricken, there was a groan of pain, and a man shot out of their midst and raced away down the hillside to where the fuses spluttered in the rock. It was Black Jan.

His feet were swift as the wind, and scarcely seemed to touch the turf which flashed under him. He felt that day that he was racing for something more than his life.

Back at the hill a little figure crawling from behind a rock sobbed in agony.

"Come back, oh, come back! I was only twyng to fwighten you." But it was too late. There was a deafening roar that seemed to shake the earth, and at that instant the bright morning sunlight faded, and the gay world was blotted out from the sight of Black Jan the Outcast.

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

At last the rest of the men gathered together under the tree and talked the matter over in low tones. The doctored man sat on his horse with his hands tied behind his back, looking the incarnation of wretchedness and misery. This was adding torture to his punishment, and he longed passionately for it all to be over. Then Murray Dave walked up to him and cut the thongs from his wrists.

"I guess you don't deserve it," he said, "but we're going to spare your neck this time."

And so Black Jan was given another chance.

His reformation proved full and complete. He worked steadily at his claim, instead of spending his days drinking heavily at the shanty, or fighting with the Arab camel-drivers.

"I guess we've just about scared him into decent ways this time," said Murray Dave.

But anyone who knew Black Jan could have told that his was not the nature to be thus frightened. Slowly but surely, he was trying to work out his own salvation so that Angel would not shrink in loathing from him when the advancing years opened her eyes.

The little child clamoured for his presence at the tent at night, till at length Joyce was forced to beg him to come as a favor. Thus was the outcast received back into the social life of the camp. Snowy Pete and Murray Dave forgot about his past, as they competed with him for Angel's favour by pretending to be a bear or a wolf or a lion.

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Never was Ordained

"Professor" Thomas Augustine Dwyer, last winter exposed in Chicago, where he was assailing the Church, is still at large. At present he is "doing business" at Cleveland, O. Here is a summary of his career taken from the Chicago New World:

Dwyer was born in Webster, Mass., of good Irish-Catholic parents, and studied a short time at the Jesuit colleges in Boston and New York. In 1858 he was accepted on probation as a novice in the Paulist House of Studies in Washington, from which institution he was expelled for "inventive lying, fraud and deceit." One of his specialties from his earliest days—an expedient which he may still find useful—was "borrowing" of lectures from distinguished men which he afterward delivered as his own. In this way he secured the lectures on literature of Charles Warren Stoddard and those on Dante by Bishop O'Gorman of Sioux Falls, which he repeated in many places, including not a few colleges and academies, with great success. Later, until he was ignominiously dismissed, he edited "The Orphans' Bouquet," for the Brothers of Charity in Boston. Then he became a Universalist preacher, repented and was taken in by the Dominicans at Somerset, next became an Episcopalian, once more repented, and so on ad nauseam. In a word, he has left and returned four times to the Catholic Church, and has worked as many other denominations

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LORETTO ACADEMY, GUELPH

The closing exercises and distribution of prizes took place at Loretto Academy. Several choruses, instrumental duets and solos were artistically rendered by the young ladies. The occasion was honored by the presence of Rev. J. J. Connolly, S.J., and Rev. J. C. Coffey, S.J. At the close Rev. Father Connolly addressed the young ladies in his usual happy manner, congratulating them on the work so successfully accomplished during the past year.

HONOR LIST

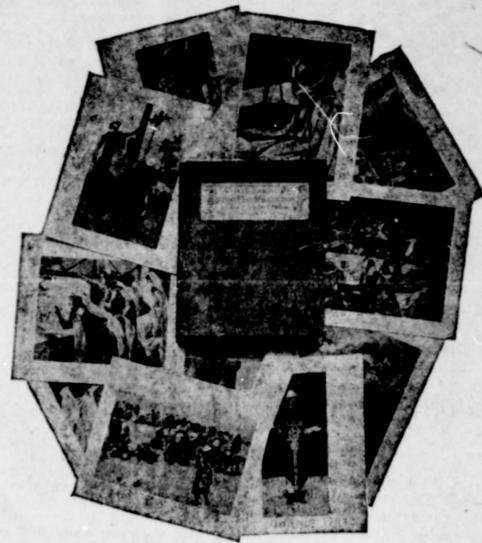
- Senior Department. Gold Medal for Christian Doctrine, in Senior Department, presented by His Lordship, Right Rev. T. J. Dowling, D.D., Bishop of Hamilton—Obtained by Miss Ella Foley. Gold Medal for Good Conduct in Boarding School—Obtained by Miss Antoinette Kennedy. Gold Medal for Good Conduct in Day School—Obtained by Miss Lottie Pigott. Gold Medal for English in Third Form, presented by the Very Rev. Dean J. M. Mahoney, rector of St. Mary's Cathedral, Hamilton—Obtained by Miss Katherine Halter. Gold Medal for Mathematics in Third Form, presented by Rev. J. J. Craven, pastor of St. Patrick's church, Galt—Obtained by Miss Eleanor Schurter. Gold Medal for Languages in Third Form, presented by Rev. G. Murphy, Dundalk—Obtained by Miss Florence Malone. Gold Medal in Commercial Department—Obtained by Miss Clare Collins. SILVER MEDALS AND PREMIUMS Silver Medal for Catechism in Intermediate Department—Obtained by Miss Madie Brandon. Silver Medal for Mathematics in Second Form—Obtained by Miss Helen Hanlon. Silver Medal for English in Second Form—Obtained by Miss Gertrude Griffin. Silver Medal for Fidelity in St. Cecilia's Choir—Obtained by Miss Antoinette Kennedy. Commercial Diplomas—Obtained by Miss Clare Collins, Miss Loretto Coughlin, Miss Winifred Coughlin, Miss Agnes Schwan, Miss Margaret Armstrong, Miss Ella Callahan. First Prize for English in First Form—Obtained by Miss Marguerite Schumack. First Prize in Senior Fourth Class—Obtained by Miss Margaret Hamilton. First Prize in Junior Fourth Class—Obtained by Miss Margaret Malone. Prize for Prompt return after vacations—Obtained in Boarding School by Miss Florence Jores. Prize for Prompt Return after vacations—Obtained in Day School by Miss Margaret Malone. PREMIUMS IN JUNIOR DEPARTMENT. Silver Medal for Catechism, merited by Eleanor Knowles, Marcella Anderson, Katie McKenzie—Obtained by Eleanor Knowles. First Prize in Senior Third Class—Awarded to Miss Muriel Schofield. First Prize in Senior Second Class—Awarded to Emma McQuillan. First Prize in Senior Part Second Class—Awarded to Marjorie Cray. Prize for Good Conduct, merited by Elsie McDonald, Eleanor Knowles, Martina Pigott, Emma McQuillan, Frances Orton, Thelma Busselle, Regina Kennedy, Muriel Schofield, Hilda Gordon, Frances Malcolm, Katie McKenzie—Obtained by Regina Kennedy. Prize for Regular Attendance, merited by Eileen Sleeman and Bernadette Penneylogan—Obtained by Eileen Sleeman. Prize for Writing, merited by Edna Dooley, Frances Orton, Helen Clark, Elsie McDonald, Emma McQuillan, Muriel Schofield, Marcella Anderson, Marie Heffernan—Obtained by Elsie McDonald. Prize for Prompt Return after Vacations, merited by Martina Pigott, Frances Orton, Eileen Sleeman, Emma McQuillan, Frances Malcolm, Kathleen Thorp, Olive Kelly, Marcella Anderson, Marion Cartledge, Cleo Cogan, Marjorie Cray, Vera Higgins, Alice Collins, Eileen Kloefer, Bernadette Penneylogan, Freda Stuhl, Marie Heffernan—Obtained by Kathleen Thorp. Prize for Ladylike Deportment, merited by Muriel Schofield, Frances Orton, Kathleen Thorp, Elsie McDonald, Emma McQuillan, Thelma Busselle—Obtained by Frances Orton.

New Use for Wedding Rings

(From the London Globe.) A handsome tabernacle of silver gilt has been erected in the chapel of the Blessed Sacrament in the new Roman Catholic Cathedral at Westminster. For years past, in anticipation of this event, a lady who has done much for the Cathedral has been collecting gold rings on which the inner curtains might hang. She has succeeded in persuading many of her friends and relatives to leave at death their wedding rings for this service. At the present moment the curtains of silk inside the tabernacle are supported by about fourteen golden rings which she has obtained, and on each of them the name of its donor is inscribed.

as he could. He is now the protege of the Methodists. He never received Holy Orders. He never was professor or instructor in the Catholic University, and most of the other statements made by him or in his behalf are equally false. His reputation for lying is so remarkable and so consistent that if he ever told the truth it must have been by accident.

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PURITY FLOUR

No one wants to eat anything but the best bread. Purity Flour wins its way by what it does—the best flour makes the best bread. Try it to-day. Ask your grocer for Purity.

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See that it is on every bag or barrel you buy

WESTERN CANADA FLOUR MILLS CO. LIMITED MILLS AT WINNIPEG, GOEBRICH AND BRANDON

Formal Opening of 17th Session of Catholic Summer Schools.

Cliff Haven, N.Y., June 30.

With the celebration of the Mass on Sunday and a sermon by Rev. John Talbot Smith, LL.D., President, the seventeenth session of the Catholic Summer School of America was formally opened here Sunday, for what augurs well to be the most successful session in the history of the Assembly. All is in readiness. The grounds, always pretty, are this year perfectly beautiful. From the handsome new station of the Delaware & Hudson on the west of the grounds to where the tersely-trimmed lawn rolls away to the historic lake, all is a perfect picture of loveliness.

With an extra week added to the splendid schedule of lectures, the friends of the school are assured an intellectual feast.

An unexpected large audience greeted Rev. John Talbot Smith last evening for the opening lecture of the occasion. Dr. Smith was at his best and spoke with much feeling and interest of "Quebec, Old and New." With an artistic sense of the beautiful, Dr. Smith pictured in most graphic fashion the romantic charms and historical significance of that ancient colony founded on the principles of the Catholic Church and of which Samuel Champlain still stands out as a splendid exponent.

The "Historical Significance of the Tercentenary Celebration at Quebec and the Centenary of the First Bishops of New York and Philadelphia," upon which Dr. Smith will lecture for the remainder of this week have a peculiar significance at this time. Dr. Smith has been invited to participate in the Quebec Centennial the latter part of July, and in return the School looks forward with pleasure to the unexpected visit of Sir Wilfrid Laurier.

The eleven weeks' session is full to the brim with treats, intellectual, social, athletic. The opening lecture of next week will be by Miss Helene H. McGrath of New York City, under whose guidance trips will be taken into the holy and historic land of the Bretons, to the habitat of the Vides Prochons, among the peasants of Ireland. Mr. James Francis O'Donnell, who has won recognition throughout this country and Canada, with the "Sign of the Cross," is to favor the school with two evening recitals. Miss Mabelle Hanlynn McConnell, whose superb voice made such a marked impression last year, is again to be heard at the School next week.

The Cliff Haven Dramatic Club, with Miss Mabel Crawley and Mr. John Harrington in the leading roles, will give its first of ten performances on Saturday evening next. A novel venture, these Saturday evening performances are bound to prove profitable and wholesome amusement.

All the cottages are open and the social swing will be inaugurated with a formal dance at the Champlain Club on Wednesday evening. The spacious ball room has been artistically decorated with flags and bunting for the occasion.

Besides these splendid intellectual and social features there will be something always doing out of doors. In golfing circles the McCall Challenge Cup will this year divide interest with the Conway Cup, the gift of Hon. Thomas F. Conway to the Ladies Golfing Club.

The camp opened last Saturday and the boys are making ready for the athletic contests which have been arranged for July.

All in all, things never looked more encouraging for the School.

Are you a sufferer with corns? If you are, get a bottle of Holloway's Corn Cure. It has never been known to fail.

The QUIET HOUR

RELIGIOUS MAXIMS.

Our Saviour counted all your sorrows, all your sufferings; and He purchased, at the price of His precious blood, the patience and love that were necessary for you, in order worthily to refer your pains to His glory and to your own salvation.

Was there ever kindest shepherd Half so gentle, half so sweet As the Saviour, Who would have us Come and gather at His feet?

Monday.

Be consoled in the thought that God sends you these crosses; for nothing comes from His divine heart but what is for the benefit of souls that fear Him, either to purify them or to confirm them in His love.

There's a wideness in God's mercy Like the wideness of the sea; There's a kindness in His justice Which is more than liberty.

Tuesday.

Look often to the length of eternity and you will not be troubled at the accidents of this mortal life.

There is no place where earth's sorrows Are more felt than up in heaven; There is no place where earth's failings Have such kindly judgment given.

Wednesday.

The only cure for the most of our maladies and infirmities, whether corporal or spiritual, is patience and conformity to the divine will, resigning ourselves to the good pleasure of God, without reserve or exception, in health, in sickness, in contempt, in honor, in consolation, in desolation, in time, and in eternity, willingly accepting pains of mind and body from His most amiable hand, as if we saw it present.

There is welcome for the sinner, And more graces for the good; There is mercy with the Saviour, There is healing in His blood.

Thursday.

What a happiness to belong entirely to God! For He loves His own, He protects them, He conducts them, He brings them into the harbor of a desirable eternity. Remain then thus, and never permit your soul to be saddened, or to be in bitterness or scrupulosity, since He Who loved it, and Who died to make it live, is so good, so sweet, so amiable.

For the love of God is broader Than the measures of man's mind, And the Heart of the Eternal Is most wonderfully kind.

Friday.

Fear is often a greater danger than the danger itself. Let us serve God well to-day. He will take care of tomorrow. Let the storm and the tempest come; you shall not perish; you are with Jesus. As He calmed the tempest on the Sea of Galilee at the entreaty of the affrighted disciples, so also at our prayer will He still the storms that rage around our hearts—storms of temptation, of trouble, of trial. Jesus is God. Jesus is all-powerful. Jesus will hear our prayers.

There is plentiful redemption In the Blood that has been shed; There is joy for all the members In the sorrow of the Head.

Saturday.

Oh! how true it is that God is a thousand and a thousand times more worthy being loved than He is loved. —St. Francis de Sales. If our love were but more simple, We should take Him at His word, And our lives would be all sunshine In the sweetness of our Lord. —Father Faber.

A Time for Everything.—The time for Dr. Thomas' Electric Oil is when croupy symptoms appear in the children; when rheumatic pains beset the old; when lumbago, asthma, coughs, colds, catarrh of earache attack either young or old; when burns, scalds, abrasions, contusions or sprains come to any member of the family. In any of these ailments it will give relief and work a cure.

JULY—MONTH OF THE PRECIOUS BLOOD.

Our thoughts turn naturally to the Precious Blood of Christ, the God-man, in the month dedicated to its honor. How little men think of it! No wonder that the sad complaint, "What use is there in My Blood?" is put upon the lips of Him who shed all His blood for men! He shed His blood, the infinite price of the redemption of all mankind, for He would have all men to be saved and come to the knowledge of the truth. He pleads, but does not compel. Man's co-operation is necessary for his salvation. In every way does Christ endeavor to bring man to realize this, and to think of the value of his soul. What is its redeeming price? It is not to be estimated by corruptible things—gold and silver, filthy lucre—but by the Precious Blood shed for its ransom, something incalculable by human valuation. Not was it only once that He shed it, but seven times. First, in His circumcision; second, in the bloody sweat in the Garden of Olives; third, in the cruel scourging; fourth, in the crowning with thorns; fifth, in carrying His cross and in the falls along the way to Calvary; sixth, in the nailing to the cross; seventh, in the wound of His Sacred Heart. Moreover, He applies His Precious Blood to our souls through the sacraments in baptism and penance. It washes away the stains of sins; in holy communion it courses through our veins because we become one with Him in closest union. What grounds we have then for devotion to the Precious Blood! We should prove it not by words alone, but by actions. We should try to win souls to Christ by making them realize their value and the infinite price that has been paid for them.

"O Almighty and everlasting God, who has appointed Thine only-begotten Son to be the Redeemer of the world and hasten pleased to be reconciled unto us by His blood, grant us, we beseech Thee, so to venerate with solemn worship the price of our redemption, and to be on earth so defended by its power from the evils of this present life that we may rejoice with perpetual fruit in heaven. Through the same Jesus Christ our Lord. Amen."—(Collects, Feast of the Precious Blood).—"Seedlings."

THACKERAY ON THE GREAT MOTHER CHURCH.

How it makes your heart beat when you first see it (St. Peter's)! Ours did as we came in from Civita Vecchia, and saw a great, ghostly, darkling dome rising up into the gray night, and keeping us company ever so long as we drove, as if it had been an orb fallen out of heaven with its light put out. As you look at it from the Pincio, and the sun sets behind it, surely that aspect of earth and sky is one of the grandest in the world.

There must be moments, in Rome especially, when every man of friendly heart, who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom. An ocean separates us. From one shore or the other one can see the neighbor cliffs on clear days; one must wish sometimes that there were no stormy gulfs between us; and from Canterbury to Rome a pilgrim could pass and not drown beyond Dover. Of the beautiful parts of the great Mother Church, I believe among us many people have no idea; we think of lazy friars, of pining, cloistered virgins, of ignorant peasants worshipping wood and stones, bought and sold indulgences, absolutions, and the like commonplaces of Protestant satire. Lo! vonder inscription, which blazes round the dome of the temple, so great and glorious it looks like heaven almost, and as if the words were written in stars; it proclaims to all the world that this is Peter, and on this rock the Church shall be built, against which Hell shall not prevail. Under the bronze canopy his throne is lit with lights that have been burning before it for ages. Round this stupendous chamber are ranged the grandees of his court. Faith seems to be realized in their marble figures. Some of them were alive but yesterday; others, to be as blessed as they, walk the world even now, doubtless; and the commissioners of heaven, here holding their courts a hundred years hence, shall authoritatively announce their beatification. The signs of their power

shall not be wanting. They heal the sick, open the eyes of the blind, cause the lame to walk to-day. Are there not crowds ready to bear witness to their wonders? Is not there a tribunal appointed to try their claims; advocates to plead for and against; prelates and clergy and multitudes of faithful to back and believe them? Thus you shall kiss the hand of a priest to-day who has given his to a friar whose bones are already beginning to work miracles, who has been the disciple of another whom the Church has just proclaimed a saint—hand in hand they hold by one another till the line is lost up in heaven. Come, friend, let us acknowledge this, and go and kiss the toe of St. Peter.—Thackeray.

PRIDE.

Pride is nothing else than this: to rest in and value one's self on what he finds good about himself, without referring it back to God, from whence it proceeded. If we referred all to God and not to ourselves, we would be aware of, and fully aware of, every excellence God had impressed upon us, and yet be profoundly humble; and, on the other hand, just as soon as we forget our relations to Him, and confine our thoughts and attention to ourselves, we become proud and sinful. This pride is the worst enemy of our souls. The very business of our lives, that very thing for which we have been placed in this world, is to work to join our souls to God daily, hourly, all the time; as the catechism says: "We have been placed here in order to learn to serve and please God, that we may be for ever happy with Him in the next world."

This union is brought about by thinking of God, by submitting in all things to Him, by making Him supreme and our first love, and this union is the business of our lives, and in fact make one's self God, is the very act which disunites and turns away the soul from God, and destroys the love of Him, and makes us rebel against Him, and fills us with repugnance to the fulfillment of His law. It makes us say: "Why is God over me? Why should God put any restraint upon me? I shall do as I please. I am the law to myself, and no one—that is, no God—shall govern me." It was this self-sufficiency that made Satan revolt against God, and dragged him down from being the chief of the archangels to be the most despicable of beings. This is the reason why the Holy Ghost denounces so often and so severely this pride and estimation of one's self; and why its opposite, humility, is the very gate and open door into heaven. Another reason is, that this pride is so common and pervades all ranks and classes of men, and because when all other vices are in the way of being overcome, pride remains behind to destroy all the good work and to drag the soul down to ruin. It is this senseless and excessive estimation of himself which bears the way of reconciliation between the sinner and God. The means of salvation are abundant and perfectly free of access to all. They are truly fountains of living waters flowing to all who will come and drink of them. The sinner can come when he will and lay down his load of guilt in the sacred tribunal of penance. Let him resolve to amend his life and the priest is bound to absolve him, and Jesus Christ bound by His own truth to take him again into favor. What hinders him from coming? He himself often desires to come, for sin troubles his conscience from time to time. It is, What will the confessor think of me? When he knows my meanness, I shall be lowered and depreciated in his estimation. My self-love suffers pain in the avowal of my shame; or, perhaps, What will So-and-so say of me? They will laugh, or they will jeer and joke about it.

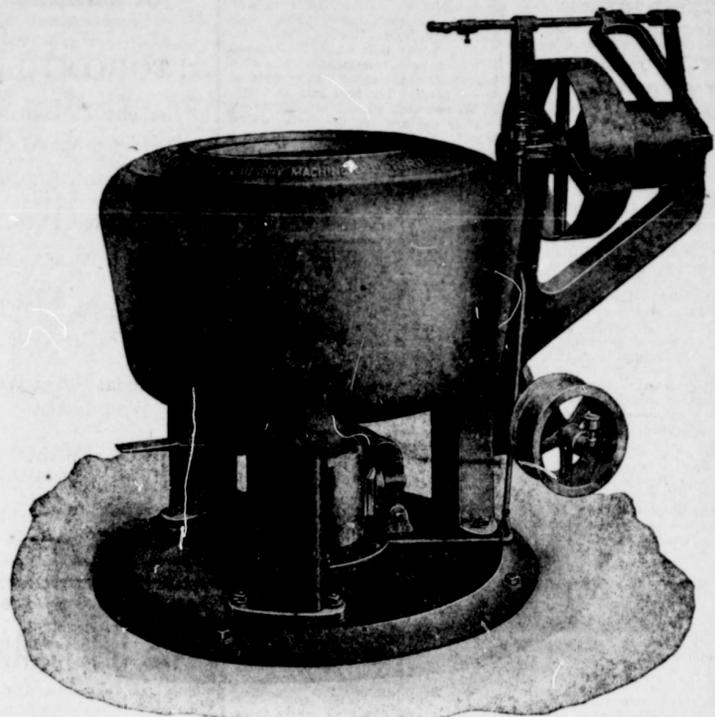
So he puts it off, so he plunges once more into sin, so he goes on carelessly and unsettled and tormented for many a long year; and all because his own dear self is the only thing thought of, as if there was no God except himself. The God of Heaven is put aside, and no thought is given to Him.

Sister Felix and Na-co-chie

Down in the Water street convent, Ottawa, is a little girl twelve years of age who, until Thursday last, had never seen a locomotive nor a steamboat. Street cars she had never even heard of, but stranger perhaps than all else this little lady had never laid eyes on a horse or a cow. The world is just beginning for Na-co-chie, for such is the name of the little stranger. Her straight, black hair, swarthy skin and bright black eyes indicate her Indian blood. Na-co-chie is a Cree princess from the

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TORONTO, Ont.

region of James Bay. On May 21st last she started to come to Ottawa—that strange place far, far away, which the good Sister Felix had told her of so often. So they got into their canoe and paddled and paddled, for Sister Felix paddles well. Four hundred and fifty miles the good nun paddled the canoe. Sometimes there were rapids, and then Sister Felix got out and carried the canoe along the bank to the foot of the rushing water. It was all strange and wonderful to Na-co-chie, but when they came to Montizambert the little Indian girl grew much afraid. When the big locomotive tooted poor Na-co-chie hid her face in the grey folds of the skirt of Sister Felix and trembled with fright, and it was hard for Sister Felix to make Na-co-chie go into the cars and be whirled away to Ottawa. But they did come and now the little Indian princess is getting a little bit used to all the strange things, including the horse and cow and the street car.

Away up on the banks of Albany river at the foot of James Bay is the Catholic mission of the Cree Indians. Six years ago Sister Felix left Ottawa for the mission, and on Thursday last she returned for the first time. In a few weeks the good nun will start back again with her little Indian companion. Sister Felix tells an interesting story of the mission. There are thirty-five Indian children in the convent, where English, French, and Christian doctrine are taught. In all the region there are but four white people, and boats come down from Hudson's Bay but once in a year.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual.

QUEBEC'S PATRON SAINT.

Saint John the Baptist, honored for many years as the patron saint of Quebec, has recently been declared such by a papal brief, which was read in the churches during the past weeks.

Tercentenary Programme

Sunday, 19th July—L'Association Catholique de la Jeunesse Canadienne Française will do honor to the memory of Champlain at the foot of his statue.

Monday, 20th July—Mounted Heralds-at-Arms and Men-of-the-Watch will appear in the streets, costumed as in the time of Champlain.

Tuesday, 21st July—Arrival and reception of the official guests, and of the French and American fleets.

Afternoon—Performance of the Pageant on the Plains of Abraham.

Evening—Concert in the Drill Hall, and performance of Felicien David's Symphonic Ode "Christophe Colomb."

Wednesday, 22nd July—H.R.H. the Prince of Wales will arrive in the afternoon escorted by a naval squadron, and will land at the King's Wharf.

Evening—Military Bands at Dufferin Terrace, Victoria Park and Boulevard Langelier.

Thursday, 23rd July (at 3 p.m.—

Arrival of Champlain on his ship, the "Don de Dieu." At 4 o'clock Presentation of the civic address of welcome to H.R.H. the Prince of Wales, and other official ceremonies, commemorative of Champlain and of the founding of Quebec. Review of the historic procession in front of the Champlain monument.

Evening—Illumination of the combined fleets and of the surrounding country and great display of fireworks on the Heights of Levis, opposite Quebec.

Friday, 24th July (morning)—Review on the Plains of Abraham, before H.R.H. the Prince of Wales, and dedication of the Quebec Battlefields.

Afternoon—Performance of the Pageant on the Plains.

Evening—Official ball at the Parliament House given by the Government of the Province of Quebec.

Saturday, 25th July (afternoon)—State performance of the Pageant on the Plains. Lacrosse match on the Q.A.A.A. grounds by two championship teams.

Evening—Band concerts on the Terrace, in the Victoria Park and at Boulevard Langelier, Concert de gala at the Drill Hall.

Sunday, 26th July—"Messe Solennelle" on the Plains of Abraham. Service at the English Cathedral at which H.R.H. the Prince of Wales will be present.

Monday, 27th July (afternoon)—Regatta in the harbor in front of the city. Performance of the Pageant on the Plains.

Evening—Natal displays at night by the ships of the fleets in the port of Quebec.

Tuesday, 28th July (morning)—H.R.H. the Prince of Wales will visit Victoria Park and will plant a tree in commemoration of his visit.

Afternoon—Children's fete and day fireworks on the Plains. Naval and military gymkhana.

Reception by His Honor the Lieutenant-Governor and Lady Jette at Spencer Wood.

Wednesday, 29th July—Departure of H.R.H. the Prince of Wales.

Afternoon—Performance of the Pageant on the Plains. Children's fete and day fireworks at Victoria Park.

Evening—Civic reception at the City Hall.

Thursday, 30th July—Parade of national societies, and Canadian and other clubs and associations, as well as independent military guards, both Canadian and foreign.

Evening—Great display of fireworks at Victoria Park.

Friday, 31st July—Last performance of the Pageant on the Plains.

ORDER OF PROCESSION. Order of historical procession through the streets, on Thursday, the 23rd July:

I. The Men of the Watch and the Heralds-at-Arms.

II. Jacques Cartier, accompanied by 110 sailors, preceded by a cross with the arms of France.

VI. Dollard and his 16 French comrades at the Long Sault.

VII. Discoverers and founders of towns of Joliette, LaSalle, Maisonneuve, etc.

VIII. Cavalcade representing De Tracey, with his suite, composed of 24 guards and 4 companies of the Regiment of Carignan-Sallieres.

IX. Duluth and the Coureurs de Bois.

X. Frontenac, with the Sovereign Cartier plants a cross on the banks and the militiamen of Robineau, de Beaucour, de Iberville and other chiefs.

XI. Mlle. de Vercheres, accompanied by brothers and followers and groups of Indians.

XII. Montcalm and Levis at the head of their regiments, the LaSalle, Languecoq, Bearn, Guienne, Royal-Rouillon, Berry, Marine troops, Canadian militia and Indian allies.

XIII. Wolfe and Murray and their regiments, Amherst's, Anstruther's, Lascelles', Kennedy's, Bragg's, Otway's, Louisbourg Grenadiers, Scotch Highlanders and Royal Americans.

HISTORIC PAGEANT ON THE PLAINS.

First Pageant.

1535—Scene 1. The Village of Stadacona. Indian festivities; Jacques Cartier plants a cross on the banks of the river. Scene 2. The Garden of Fontainebleau, Jacques Cartier at the Court of Francis I.

Second Pageant.

1608—Scene 1. The Louvre. Champlain receives his commission from Henry IV.

1620—Scene 2. Madame de Champlain comes to Quebec.

Third Pageant.

1639—Arrival of the Hospitaliers and Ursuline Nuns; they are welcomed by the Governor, Hualt de Montmagny, Knights of Malta, Mother Mary of the incarnation and the Indian children.

Fourth Pageant.

1660—Dollard des Ormeaux and his companions in arms at the Long Sault, Battle with the Iroquois.

Fifth Pageant.

1665—Mgr. de Laval ceremonially receives M. de Tracey, Lieut.-General of Louis XIV.

Sixth Pageant.

1670—Daumont de Saint Lussou takes possession of the western country in the name of the King of France.

Seventh Pageant.

1690—Frontenac receiving the messenger of Sir William Phips at the Chateau of St. Louis.

Eighth Pageant.

1757 and 1766—Montcalm and Levis, Wolfe and Murray, with their respective regiments in a parade of honor, marching and countermarching on the Plains. General salute by the troops answered by the guns of the warships. Grouping of all the historical characters of the procession and the pageants.

MAGIC BAKING POWDER advertisement with image of a tin and text: MADE IN CANADA. SOLD and USED EVERYWHERE in the Dominion. Makes Baking Easy, Dependable and Economical. All Canadian Dealers Have It. REFUSE SUBSTITUTES. E. W. GILLETT COMPANY LIMITED TORONTO, ONT.

In and Around Toronto

RETREAT WILL OPEN.

The annual retreat for the Community of St. Joseph will open on the 26th of the month.

CELEBRATE FIFTIETH ANNIVERSARY.

Rev. Dr. James P. Treacy and the parishioners of St. Dunstan's church, Streetsville, are celebrating the fiftieth anniversary of St. Dunstan's church on Tuesday, the 21st inst. The day will begin with solemn High Mass at 10 o'clock.

MISS KATHLEEN MCGUIRE WAS TIE FOR MEDAL.

Miss Kathleen McGuire, daughter of Mr. Thos. McGuire of East Toronto, was a tie with Miss Irene Gribbin, winner of the gold medal presented by Mr. J. J. Seitz for stenography and typewriting course at Loretto Abbey. This was accidentally omitted in the prize list.

THANKS FOR HIBERNIANS.

The Sisters of St. Francis of St. Chad's Convent, Chatham, Manchester, England (Diocese of Salford) desire to thank the members of the Ancient Order of Hibernians and of the Gaelic League of Toronto, for the magnificent offering of three hundred dollars.

PRESENTATION TO ARCHBISHOP O'CONNOR.

During the annual Retreat of the priests of the Archdiocese, which was conducted at St. Michael's College by Rev. Father Brick, C.S.S.R., a testimonial and purse of \$1,200 were forwarded from those making the Retreat to His Grace, Archbishop O'Connors, who, owing to ill health, was unable to be present.

CORNER STONE WILL BE LAID.

At 3 o'clock on Sunday afternoon the corner-stone of St. Helen's new church, corner Dundas street and St. Claren's avenue, will be laid by His Grace, Archbishop McEvay. Rev. J. R. Teedy, Ph.D., will preach the sermon of the occasion, and Rev. Father McGrand will give a short address of welcome to the Archbishop, who, it is expected, will also address those present. The occasion will be notable as being the first public function at which Archbishop McEvay has officiated.

A. O. H. MEETINGS.

Division 1—Society Hall, cor. Queen and McCaul streets, 2nd and 4th Mondays, 8 p.m.
Division 2—Forum Hall, Yonge and Gerrard streets, 2nd and 4th Tuesdays, 8 p.m.
Division 3—Academy Hall, Queen and Bathurst Sts., Room Canada, 1st and 3rd Fridays, 8 p.m.
Division 4—O'Neill's Hall, Queen and Parliament Sts., 1st and 3rd Tuesdays, 8 p.m.
Division 5—Dominion Hall, Queen and Dundas Sts., 2nd and 4th Sundays 2.30 p.m.
County Board—In Society Hall, 1st Thursday each month, Queen and McCaul Sts., 8 p.m.
Degree team on the 3rd Thursday.

FERGUSON—GOODSELL.

The marriage of Miss Cathleen Adelaide Ferguson, daughter of the late Mr. John Ferguson and Mrs. Ferguson of Mattawa, Ont., to Mr. John Oscar Goodsell, Canadian representative of the Union Pacific and Southern Pacific Railways, was celebrated in St. Michael's Cathedral, on Wednesday, the 8th inst., the Rev. Father Kernahan officiating. The bridesmaid was Miss Helen Mullins and the best man Mr. Tim Mullins of the C.P.R. passenger department. After the wedding breakfast at 145 Beverley street, Mr. and Mrs. Goodsell left for Niagara Falls, Buffalo and Omaha, where they will visit the former home of the groom, staying with Mrs. Goodsell, sen. Mr. Goodsell is very popular in railroad circles in Toronto, and prior to his wedding was presented by the passenger representatives of the different railways with a handsome dining-room suite.

SAD DEATH OF MR. THOMAS MURRAY.

The death of Mr. Thos. Murray, who was drowned in the Bay at the foot of Strachan avenue, where presumably he had gone to bathe, as he had often done in boyhood days, has cast a gloom amongst many friends in the West End, and especially in St. Mary's parish, where for many years Mr. Murray's family were well and widely known.

Mr. Murray was 35 years of age and of very fine presence and disposition, and his sad and early demise is generally regretted.

The funeral took place on Sunday afternoon at 2.30 o'clock, from the home of his brother on Olive avenue, St. Peter's church. Rev. Father Minehan said a few words expressive of the regret and sympathy of all. Mr. Murray is survived by his mother and two brothers, John of the Dominion Express Co., and Daniel. The funeral was in charge of Ryan & Son, Arthur street. R.I.P.

JORDAN—DOWNEY.

At St. Michael's Cathedral on July 8th, a very pretty wedding was solemnized by Rev. Father Kernahan, being that of Miss Elizabeth May Jordan, only daughter of Mrs. E. Jordan, William street, and Mr. Francis P. Downey.

The bride, who was given away by her brother, Mr. F. T. Jordan, was prettily attired in blue union, voile trimmed with baby Irish lace and picture had of point d'esprit lace.

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white plums and carried a shower bouquet of white roses. Miss Belvie Brady, who attended the bride, wore a pretty pale mauve mull gown trimmed with valenciennes lace with mauve hat, and carried a bouquet of sweet peas. The best man was Mr. P. J. Downey, brother of the groom. After the wedding breakfast, which was partaken of at the home of the bride's mother, Mr. and Mrs. Downey left for Buffalo and will visit Montreal and Quebec before returning to Toronto. Mr. and Mrs. Downey were the recipients of many very handsome and valuable presents.

IMPORTANT MEETING OF ST. VINCENT DE PAUL CHILDREN'S AID SOCIETY.

The quarterly meeting of the above Society took place on Monday evening in St. Vincent's Hall, Shuter street. The electric storm which arose about the hour appointed for the gathering, doubtless kept many who had intended to be present away. Nevertheless, a large number of ladies and gentlemen assembled, and the meeting proved one of the most interesting in the history of the Association. His Grace, Archbishop McEvay, was present, this being the first occasion on which he had publicly presided since taking charge of the Archdiocese. With His Grace on the platform were Rev. Frs. Rhoeder, Hand, Kidd and Whelan. Mr. M. O'Connors was in the chair. Mr. P. Hynes, Agent, and Mr. Kernahan, secretary, were also at their post. The meeting opened with prayer, after which the routine business of the reading of minutes, Agent's quarterly report and the financial statement, were submitted. The Agent's report showed that during the term just closed 125 cases, affecting the interest of 157 children, had been brought to the notice of the Society. Of these 73 were from the Children's Court and 52 were private cases reported to the office. The report also showed that 153 Wards were now on the books of the Society, and that since the inception of the organization 3,943 cases involving the interest of 6,192 children, had been dealt with. The excellent work of Mr. William O'Connors, Government Inspector for Dependent and Neglected Children, in connection with the St. Vincent de Paul Children's Aid, was also commented upon. The city was also thanked for increasing its grant from \$600 to \$1,000 per annum.

After the business had been disposed of the following address was read by the zealous and indefatigable President, Mr. M. O'Connors, to His Grace the Archbishop:

To the Most Reverend Fergus Patrick McEvay, D.D., Archbishop of Toronto:

May it please Your Grace: The President and the Executive of the Saint Vincent de Paul Children's Aid Society of Toronto beg to extend to Your Grace a cordial welcome to the meetings of this Association. From Your Grace's illustrious predecessor, Most Reverend Dr. O'Connors, as our distinguished Patron, we received many inestimable favors. From Your Grace we appreciate the initial favor that you are bestowing on us by your presence here this evening, and note with pleasure that this is Your Grace's first official visit to a public meeting of any Catholic charitable organization in Toronto. Permit us to hope that all those roseate wishes which have been expressed for Your Grace's welfare since your advent to the See of Toronto may be fully realized, and that Your Grace may have many years of health and happiness wherein to perform the manifold duties of the high and holy office to which it has pleased Almighty God to call you.

We respectfully request Your Grace to do us the further favor of becoming the Patron of the Society. We beseech Your Grace graciously to bestow your archiepiscopal blessing upon ourselves, our society, and the children under our care. Signed on behalf of the Saint Vincent de Paul Children's Aid Society of Toronto.

M. O'CONNOR,
President.

His Grace was most happy in his reply, the manner in which he touched upon the details of the work of the Society showing him to be quite conversant with all its phases. He spoke particularly of the method of giving the children into foster homes, and emphasized the advantages of doing this when the child is young, when its affections would most easily twine about its foster parents and when it was most pliable to training and development. He knew from experience that some children so adopted had become as dear to the home of their adoption as the natural children of the home themselves. His Grace also promised to attend the meetings whenever possible and made no scruple in stating that the St. Vincent de Paul and its branches would always receive his first attention. He also willingly promised to become the Patron of the Children's Aid.

On motion of Eugene O'Keefe, Esq., seconded by Dr. Chas. McKenna, the following resolution was unanimously carried:

That the members of the Saint Vincent de Paul Children's Aid Society of Toronto hereby place upon record the expression of their regret that His Grace Archbishop O'Connors has been compelled through ill health to retire from the duties of his office, and that thereby this Society is deprived of the benefit of the warm and active interest, which in his official capacity, as well as personally, His Grace showed towards this society during the time he filled the Archbishopric of Toronto. This Society extends to His Grace the gratitude of its officers and members for that kindly interest coupled with the fervent hope that Providence may soon restore His Grace to his former state of good health.

At the conclusion of the business of the meeting the Archbishop held an informal reception, those who had not already met His Grace being presented by Mr. O'Connors, the Archbishop having a genial and tactful word for each. After giving his blessing His Grace withdrew and the meeting adjourned.

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Bishop Scollard Sends Denial

The following letter has been published by The Toronto Star from Bishop Scollard, with the heading as here appended:

North Bay, July 1st, 1908.

Editor of The Star:

In your issue of June 29th you have permitted the insertion in a most prominent place in The Star of a most misleading report of a petty dispute between members of the choir of the North Bay church. This dispute, I say advisedly, was confined to the membership of the choir, and you have made it appear that there is a national cleavage in the congregation as a whole. The French-Canadians celebrated their national festival this year just as they have done during all past years. They had high Mass and a sermon in French appropriate to the occasion. They asked permission through the priest of their race stationed here, to have a choir made up exclusively of French-Canadians, sing during the High Mass. This permission was most cheerfully accorded them by me. I had an appointment for a pastoral visit on Sunday, and left town on Saturday morning to keep the appointment. On the 25th of June, the day following the festival of St. John the Baptist, the leader of the choir asked me if the boys' choir of the French-Canadian choir would sing the High Mass on Sunday, the 28th. As I had no information from the French-Canadians of their desire to repeat their singing on Sunday, the 28th, I told the choir-master that he and the boys would sing, as usual, on Sunday, 28th. As I was absent when the French-Canadians came into the church choir on Sunday, the choir-master had no option but to carry out the directions received from me some days previously. There is no long-standing prejudice between the French-Canadians and other races in North Bay, as you state in your issue. All live harmoniously together. Both languages are taught in the North Bay Separate School, though great difficulty is experienced to secure duly qualified teachers conversant with both languages.

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2 Hours to Hamilton

Leave Bay Street Wharf daily except (Saturday and Sunday) 11 a.m. and 5.30 p.m.
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SATURDAY—Leave Toronto 7.45 a.m. and 2 p.m.
Single Fare 35c. Return 50c.
10 Trip Tickets \$2.00. No Restriction.
Phone Main 575 for Excursion Rates.

G. F. MacCONNELL, C. A. GOODBERRY
Agent Toronto Gen'l Mgr. Hamilton

Death of Rt. Rev. Mgr. Farrelly

On the 8th inst., Right Rev. Monsignor Farrelly died at Belleville after an illness of some weeks. The deceased priest, who was born in Cavan County, Ireland, in 1827, was one of the oldest, best known and most respected priests in Canada.

A Good Joke

It has been quite the popular thing for parties of from ten to fifty to take in the "Turbinia" Moonlight on Friday evening and enjoy the eighty-mile trip to Hamilton and return. The "Skipper" of this popular steamer has instructions to leave promptly at 5.30 p.m. in order that he get back to Toronto on time (10 p.m.) When the phone rang at 5.27 last Friday and a sweet voice inquired of the Ticket Agent if he would kindly hold the boat for five minutes for a "party of 25" he took a chance and said he would consult the captain and keep the big boat for a few minutes, but no longer. The Captain stood on the bridge ready to order the lines cast off and the gangway pulled in as soon as the "party of 25" got aboard, when a sweet young lady in pink dress and Merry Widow to match, hurried down the wharf and hopping aboard said to the purser, "Are you

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SATURDAY—Leave Toronto 7.45 a.m. and 2 p.m.
Single Fare 35c. Return 50c.
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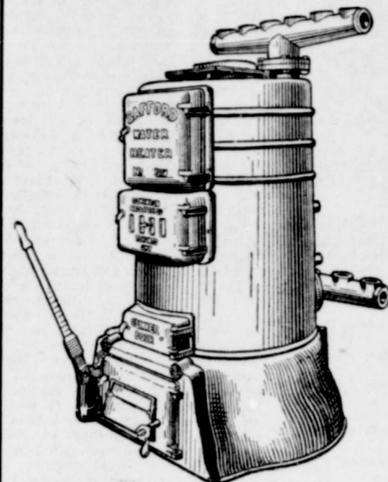
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waiting for "party of 25" He smiled and said, "We are." "Well," she said, "the boat can go, as the "party of 25" is on now." He was rather taken off his feet, but signaled the Captain to go. The steward, who was standing by, remarked as he pulled his blonde moustache, "Another good joke," and went below to prepare supper for the numerous other larger parties who had arrived on time. Moral: Get your tickets in advance or be at Bay St. Wharf on time, as the agreeable Captain may not care to be "taken in" again. The fare is 35 cents return.