

# The Catholic Register

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

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## MATTERS OF MOMENT

### Japan as a Missionary Field—Rights of the Stole—The "All Red Route"—Its Advantages.

The return of the Hon. Rudolph Lemieux from his embassy to Japan has something for the man in the street apart from any political purpose it may possess. A statement that must cause some surprise to those who listen to his narration, is that which tells of the knowledge the Japanese have of the English language. Mr. Lemieux says that he was struck with wonder at hearing the English tongue so commonly spoken. "It is simply wonderful," he said. "I can truly say that I never felt inconvenienced by inability to speak the Japanese language while in Japan." Our ambassador found our language spoken not only in hotels, but by the clerks in stores and in many quarters where such would not be expected. A great many, says the same authority, are educated in the English and United States universities, and in the Japanese schools of higher education the study of English is compulsory, while German, French and other foreign languages are optional. This information awakens ideas of a missionary field filled with exceptional promise. Usually when we contemplate foreign missions as ground wherein to sow the seed of the gospel, we think, and rightly, of difficult and almost impenetrable obstacles as illustrated by primitive intellect and death of many ready means of lingual intercourse. But here is an absence of all this. When we remember the rapid advancement of the people of Japan along the road of modern civilization it suggests the avidity with which they might embrace anything that would appeal to them as developing and elevating. We have read somewhere that the nation is more material than mystical and that religion does not appeal to them as a people. To a certain extent this may be true, but on the other hand they are apparently susceptible to contagion and environment. The alertness of intellect which they display and their readiness to adopt modern ideas and lines of thought, would seem to promise at least a hearing. Four hundred years ago St. Francis Xavier sowed seed which even yet might fructify. It is a present-day prelate of the Church, Archbishop O'Connell of Boston, who is known as the only English-speaking ambassador who gave the Mikado the gratification of speaking the language of Japan for some time previous to his embassy. Thus it would appear, on the surface at least, that Catholicity could make for itself a road more readily in Japan than in many other lands. Easy means of transit and the intercourse made possible by the quickly spreading knowledge of the English tongue, together with the high intellectual plane of which the people are capable, would indicate easy acceptance of the beautiful truths of the Church. The land once trodden by the footsteps of St. Francis seems to promise a fulfilment of his hope in its regard.

The latest of the series of sermons or lectures on the business side of religion by Rev. J. T. Roche, LL.D., which are finding extensive publication in the Catholic Press, is called the "Rights of the Stole." In this instance the title is of course merely figurative, the stole, standing for the name of the wearer. Father Roche gives an instance which illustrates one of the many ways in which the "rights" are not accorded to or recognized and thus an injury is done, not always purposely, sometimes carelessly, but with results always the same. The instance given is that of a baptism in a family of the ultra-fashionable. Five automobiles, costly raiment and fine cloths surrounded the event. Much time was spent by the entire party in settling upon a name for the little one—something which ought to have been arranged beforehand—and after this had been finally adjusted, and the child baptized, the party went out, the mother smilingly informing the pastor that she would "see him later," the inference being that the promise has never been redeemed and that the obligation of the people to see that the pastor is reasonably recompensed for his services in their behalf is oftentimes forgotten. Of course, says Father Roche, there is no such thing as a charge for the administration of a sacrament. Catholic teaching is very strict on this point. The priest must always hold himself prepared to administer these great means of salvation at all times, and he must scrupulously avoid anything which savors in the slightest degree of covetousness or self-interest. "If, however," says the Rubrics, "after the sacrament has been administered, something be freely offered by the faithful, as is customary in many places, it can be licitly accepted." There is no room for misunderstanding here, and even poorly-instructed Catholics are cognizant of the traditional teaching of the Church on this head. The universal custom of making offerings on such occasions is merely a recognition of the principle that he who ministers at the altar should live by the altar.

Reading the above makes us wonder if there are any nearer home who smile sweetly and fulfil their obligation—for it is surely so morally—by the promise to "see" the priest later. From personal experience we should say there are not many, but then our experience is limited, and if there are even any, the reminder of Father Roche may be timely. The point as treated, however, recalls to us another which is commonly placed in a false light, and wherever so met with, it never fails to bring to the listener a certain amount of shock. This is the subject of "offerings" for Masses.

How often do we see in the papers "so and so left so much for Masses." So stated it seems as if Masses were to be bought and paid for at a certain valuation, and every time such a statement is published it is one more inducement towards strengthening the long-time calumny that the church buys and sells her sacramental gifts. Nor is it outsiders alone that give color to this kind of statement. Catholics are frequently heard asking, "How much is it for a low Mass?" "What is it for a High Mass?" It ought of course to be remembered that the word "offering" is implied, or understood, but unfortunately this is all too often lost sight of, and ignorance and carelessness sometimes lead to a totally wrong acceptance of the meaning or reason for the offering made. How many of us fully realize the value of the Mass, or in other words how many realize that the Mass is beyond all value that can be measured by the finite mind. If even an approach to this were understood we fancy people would not talk as glibly as they do about so many cents or a dollar for a low Mass, and so much for a High Mass. We often wonder why Mass is not frequently offered for more general purposes than is customary. There are, we know, those who seem to think that the prayers of a pious friend or religious community are the first thing to seek in time of trouble or petition. Offerings for these are sometimes largely made. These prayers are, of course, efficacious and useful, but when we remember that all the prayers ever said from the time of Adam down and including those of the Blessed Virgin, all the Saints and Patriarchs, have not the value of a single Mass, their action is puzzling. Catholics at least act so not because they have not been taught and do not know differently, but because they get into a sluggish and careless mode of thought and expression of speech, and the consequence is statements and questions and acts that often startle and shock those whose experience it is to come in contact with them.

The meaning of the stipend or "offering" in connection with the Mass is explained as follows by Father Roche: "Though the stipends given for Masses do not, properly speaking, fall within the scope of this subject, it may be well to state here that the stipend is by no means a price paid for the all-holy and priceless sacrifice of the Mass. It is a free-will offering made towards the support of the priest in the same spirit as the offerings for baptism and marriage, and similarly sanctioned by universal custom. There are theological distinctions and subtleties, but back of them all stands out the just and equitable principle that if the Church places a priest at the beck and call of the people, the people in turn are bound to provide him with a decent means of livelihood. The 'rights of the stole' are not rights in the strict sense of the word. 'Perquisites' is a better term. They are rights in the sense that they have been sanctioned by the faith and piety, and, I may add, by the common-sense of Christians in every age. They are not rights in the sense that they can be demanded prior to the ministrations of the priest. The interests of immortal souls must ever remain prior to all other considerations, and it has rarely happened in the history of the Church that the ministrations of the priest have been prostituted to personal gain."

Speaking of the late visit of Bishop Clancy to Ottawa, to lay before the Government the proposed scheme for the "All Red Route," the New York Freeman's Journal comments as follows: An Irish Catholic Bishop crossing the ocean to help in promoting a great trans-Atlantic steamship project, the carrying out of which would be not only of vast benefit to Ireland, but of incalculable advantage to the world's commerce, is surely an event interesting and unique. When talking with the Montreal Daily Witness Bishop Clancy spoke of the chief points in the scheme which include steamers of twenty thousand tons, travelling twenty knots an hour and making the passage between Halifax and Blackrod Bay in three and a half days. Thence another would continue across Ireland by rail, across the Irish Sea to a port in Scotland by car ferry, and down to London in thirteen and a half hours from the time of leaving Blackrod Bay. This now famous bay is in the County Mayo, Ireland, and is one of the finest harbors in Europe. On this side of the Atlantic the proposition is to run trains from Halifax to Montreal in eighteen hours and as a consequence make the construction of stone piers to make the construction of the largest vessels in the world. General commerce is taken into account by the embodying in the scheme of fast ships across the Pacific to New Zealand and Australia and also connection with the Far East. The journey from London to Auckland, New Zealand, under the proposed plan, would be made in twenty-one days instead of in thirty-five as at present. His Lordship also showed what this change would mean in the way of a development of Canada's trade and opportunities in Ireland, and there is no doubt but that the promoters of the plan and the people of the western part of Ireland are fortunate in having Bishop Clancy as their advocate in this matter which, if carried through, seems to promise many and incalculable advantages.

## OLDEST PRELATE DEAD

### Most Reverend Daniel Murphy, Archbishop of Hobart, Tasmania, Mourned by all.

Hobart, Tasmania, Dec. 29.—The Most Rev. Daniel Murphy, D.D., Archbishop of Hobart, and the oldest prelate in the world, died to-day.

Archbishop Murphy was born in Crookstown, Macroom, Cork County, Ireland, on June 18, 1815, on the eve of the day that Napoleon met his defeat in Waterloo. He sprang from ancestry as distinguished for lineage (being descended from Cathair Mor, and Heremon) as illustrious for virtue. His parents were models of Christian virtue and were especially noted for their charity. They were indeed blessed in their children. One was the Venerable Rev. Denis Murphy, pastor of Kinsale, famed as a Celtic scholar. A daughter, Sister Mary Frances H. Murphy, for many years ruled the Presentation Convent, Fermoyle, with consummate prudence, then founded the flourishing establishment in Hobart Town, where she died. It was the Archbishop's maternal uncle who translated the "Imitation of Christ" into Irish verse.

At an early age it was clear that Daniel Murphy was called to the ecclesiastical state.

He went through Maynooth College and was ordained priest on Jan. 9, 1835. G. called him to a missionary life, which he began in Hyderabad, India. It is not easy to measure the difficulties of such a mission. Here was a young priest with no fellow priest nearer than 400 miles. For the first two years he was absolutely alone. During this time he studied with success the Hindostanee, Tamil and Telugu languages, and soon became proficient in these tongues. He also studied Arabic that he might be able to grapple with the Mohammedans. Caution, prudence and zeal were the characteristics of Father Murphy. In his energy, tireless, he obtained favors and concessions alike from Parsee and Bengalee, from Mahomedan and Christian. Providence blessed his undertakings. Catholicity advanced, and with the advent of 1845 came an enlargement of the India hierarchy.

Though hidden from the eyes of men, God's eye was upon the zealous young missionary, for on the eve of St. Patrick's Day, 1846, he received a brief appointing him coadjutor to Dr. Fennelly, Vicar Apostolic of Madras. The district of Hyderabad was erected into a vicariate apostolic and Father Murphy was made the first bishop, becoming the youngest prelate in the world.

The consecration of Bishop Murphy took place in the church in Kinsale, Cork County, Ireland, where his brother was parish priest. The consecrator was Bishop Murphy, of Cork, who had confirmed him, and who was then in his eighty-second year. The new Bishop returned to Madras, where he had the honor of performing the obsequies ordered by the Pope for Daniel O'Connell.

The name of Bishop Murphy is "written in the history of the Ind." For 50 long years Sepoy and Musselman vied with those of his own to do him homage. Through the mutiny of 1857, the magic of his name saved the Christian home and property from destruction and ruin. Accompanied by Archbishop Persico (afterwards so well known in Ireland as papal legate), he visited cantonments and trench and stockade, and chiefly owing to his intimate knowledge of the dialects and caste customs, he averted disaster after disaster and converted defeat into victory.

In common with all Europeans in his district, he was in much danger during the Indian mutiny. He prepared himself for the worst by arming the students of the college. His courage so much pleased Nizam, head of the Parsees, that he sent his own men to protect the Bishop and priests and students.

A quarter of a century under the burning sun of India, which no British soldier is supposed to be able to stand for a succession of years, told on his constitution, and he became a physical wreck. He returned to Ireland scarcely able to walk; he could with difficulty stand at the altar. But his native air had a marvellous effect, and in a short time he recovered his lost strength. He then put himself absolutely in the hands of Pius IX., refusing to make any choice of a mission. The Holy Father appointed him second Bishop of Hobart Town, having Tasmania as his episcopal territory.

In 1865 Dr. Murphy, by a most evident protection of Providence, escaped death in the wreck of the London, in which he had engaged his place, circumstances forcing him to wait for the next vessel for Australia. He was formally enthroned on May 3, 1866.

Entering in his devotion to his flock, the Bishop worked unceasingly till 1888. The June came the Golden Jubilee of his priesthood. The Cardinal Archbishop of Sydney, Bishops and priests in great numbers, graced the occasion. In that same year His Holiness raised Hobart to the dignity of an archiepiscopal see, with Dr. Murphy as first Archbishop. In May, 1889, Cardinal Moran, as delegate of the Holy See, conferred on Archbishop Murphy the pallium. His cathedral and numerous churches and schools that dot that beautiful island the Catholic spirit that prevails, all tell of unsleeping energy and unflagging zeal on the part of the lamented prelate. In the question of denominational education he was most active, and in season and out of season denounced Godless state schools. Astronomy had peculiar claims for him, and able essays periodically appeared from his pen on

that and kindred subjects. In 1895, on the occasion of the second Plenary Council of the Australian Church, held in Sydney, many of the sessions were presided over by Archbishop Murphy, who proved himself an able co-operator of Cardinal Moran. Rev. Dr. J. O'Sullivan, writing of some reminiscences of Archbishop Murphy in 1905, said:

What has been the secret of that marvellous longevity and unimpaired vitality? No doubt a life of absolute regularity has been a powerful factor among the causes of such wonderful results.

"Qui regule vivit Deo vivit." Now, as ever, this is and has been the theory and the practice of the Archbishop's life. From early morning until at night every hour of his daily routine has its allotted duties—those of recreation as well as those of prayer and toil; and the program is always adhered to with scrupulous exactness.

"He, no doubt, owes much to the vim-giving elixir of the Tasmanian climate; but more, perhaps, to the strenuous physical vitality transmitted to him through a long succession of Irish chieftains reaching backward in unbroken lineage for 700 years. Our Irish genealogies place the name of Archbishop Murphy in such a lineage, and give fact and name and date, century after century, in proof of his perfect right and title to the clan of O'Mahoe motto, 'Fortis et hospitalis,' which is seen in his episcopal seal to-day.

"The story of the family is one of magnificent devotedness to faith and fatherland for 700 years.

"It is the indomitable vitality, which has enabled the clan to survive the persecutions and the Irish battles of many a century, that has given to the grand old Irish chieftain of Hobart his marvellous longevity. It is that self-same spirit of sacrifice transmitted to him by those who willingly forfeited for their faith the richest lands of Leinster and of Cork.

## The Irish Fair in New York

A group of hand loom workers from the poorer sections of Ireland are working at the Irish Fair in New York, which opened Jan. 7th. They represent an ancient industry, which after being almost stamped out by both progress and oppression, is now seeing a revival. The hand workers can't fail to be a most interesting feature, showing the process of linen making in its original form. It was necessary to erect a gigantic lumbar in the garden in order to supply the moist atmosphere so necessary in the making of linen.

Miss Lily Yeats, of the Dun Emer Guild in Limerick, near Dublin, sister of the noted poet Yeats, and her father, have come over. Miss Yeats is an Irish beauty and one of Ireland's foremost representatives in art world. The productions from her department, consisting of fine embroideries, artistic book binding and printing, have received high honors at the several exhibits in Ireland and England. She comes here to represent her industry, which employs a number of girls from the surrounding country districts, to show Americans what she has accomplished for Ireland in furthering the fine arts.

## Rev. Father Gnam Preached

Rev. Father P. J. Gnam, of Wyoming, attended the ordination of the three young men mentioned in our last issue as ordained for the Diocese of London. Rev. Fathers James and John Hogan, brother priests, were among the newly ordained, and on the following Sunday their friend, Father Gnam, preached, referring in the course of his address to the Christian character of the remark made by the father of the two young priests. On congratulating Mr. Hogan on the ordination of his sons and on his reward for the sacrifices made in their behalf, Mr. Hogan remarked: "Oh, it was a little, but I only gave back to God what He gave to me." The eloquent speaker developed the idea of the Catholic father who thought, not of himself, but of the honor of God and the happiness of the journey to the priesthood. The sermon was much admired by the congregation and the encouragement it gave to the work of recruiting the clerical ranks was recognized by all present.

## BOOK REVIEW

### QUANTITATIVE PUNCTUATION.

Among the books lately published by the William Briggs Company, Toronto, is that on "Quantitative Punctuation," by J. D. Logan, A.M., Ph.D. (Harvard). The work is of value because it corresponds to the needs of the time, which tend more and more to brevity and the elimination of all useless elaboration. As advocated by Dr. Logan, punctuation accommodates itself in a most natural and practical manner to the style and customs of present-day composition of either tongue or pen. The author claims that in the best literature of the century there are seldom used more than three points of punctuation, viz., the comma, period and mark of interrogation. This he very effectively illustrates. The book lays down no particular rules, but demonstrates the usefulness of its advocacy by showing that punctuation of itself is a function of the structure of the sentence. The work is not extensive, covering only forty-four pages in all, but it is exhaustive in as much as it covers the ground thoroughly. Students, teachers, journalists and those engaged in any clerical business career, will find the work a valuable guide, making as it does for clearness and simplicity of expression. Dr. Logan of Harvard is now a resident of Toronto and his work may be obtained from the publishers.

## SUBJECT OF THE HOUR

### Sermon by Cardinal Gibbons—Co-Operation of Laity—Examples and Offerings Necessary.

One of the largest congregations that ever attended a regular service at the Cathedral, Baltimore, was present at High Mass on Jan. 6th, when Cardinal Gibbons preached. Many persons went away, unable to gain admittance.

The Cardinal took for his theme "Secondary Causes of the Growth of the Primitive Church." He said:

"On another occasion I spoke of the rapid growth and development of the Christian religion in the days of the apostles and in the centuries immediately following. I asserted that the Church's expansion and enduring vitality must be regarded as miraculous. For while all human institutions and governments are subject to the law of birth, development, decay and death, the religion of Christ maintains her vigor unimpaired. The primary cause of her miraculous continuity and expansion must, of course, be ascribed to the promise made by Christ to His apostles and to the consummation of the world."

"But as Almighty God works His wonders through human instruments and secondary causes, it may be interesting and instructive to us to consider some of the leading agencies which, under the influence of God's grace, operated so powerfully in the diffusion of the Christian religion in the early period of the Church."

"The Christian religion proclaimed a God who created all things by His power, who governs all things by His wisdom, and whose omnipotent providence watches over the affairs of nations as well as of men, without whom not even a bird can fall to the ground. It spoke of a God infinitely wise. This idea of a Supreme Being so consonant to our intellectual conceptions was in striking contrast with the low, debasing and sensual notions which the pagan world ascribed to its divinities.

"The religion of Christ not only gave man a sublime notion of his Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. He knew not whence he came nor whither he was going. He was groping in the dark; the past and the future were for him buried in impenetrable darkness. The religion of Christ imparted to him a knowledge of his origin, of his destiny, and the means of attaining it. It rescued him from the frightful labyrinth of error in which paganism had involved him. What light and joy Christian revelation brought to those who were walking in the darkness of paganism may be inferred from the sagacious speech of the English thane to Edwin, King of Northumbria. When Edwin deliberated in 617 on becoming a Christian, whose wife Ethelburga had already embraced the Christian religion, he convoked an assembly of his counsellors. One of them thus spoke:

"Often, O King, in the depth of winter when you are feasting with your thanes, and the fire is blazing on the hearth in the midst of the hall, you have seen a sparrow pelted by the storm enter at one door and escape at the other. During its passage it was visible, but when it came or whither it went you know not. Such seems to me to be the life of man. He walks the earth for a few years, but what precedes death we cannot tell. Undoubtedly, if the new religion can unfold these important secrets, it must be worthy of our attention, and ought to be followed."

"The Christian religion gave not only light to man's intellect, but also peace to his heart. It brought him that peace of God which surpasseth all understanding, and which springs from the conscious possession of the truth. It communicated to him a triple peace. It taught him how to have peace with God by the observance of His commands, peace with his neighbor by fulfilling the law of justice and charity, and peace with himself by keeping his passions subject to reason, and reason guided by the light of faith.

"Another distinguishing feature of the religion of Christ, and which attracted the admiration and sympathy of the masses, was its all-embracing mission and its appeal to the universal human race without distinction of rank or condition. In this respect it differed from all other religions that had preceded it. They were all local and national in their character, the creatures of the State. They had the official seal of the government stamped on them. The religion of Christ, on the contrary, was cosmopolitan, world-wide, universal, restricted by no State lines or national boundaries. Christ came as the world's physician. He alone could feel the pulse of humanity and prescribe to each man the remedies to assuage his fever and restore him to spiritual vigor. It was the first and only religion that proclaimed the fatherland of God and brotherhood of Christ. Like the air of heaven, which ascends the highest mountain and descends down to the deepest valley, everywhere purifying the face of nature, the Gospel permeated every rank and grade of society, diffusing everywhere a healthy moral

atmosphere. It had a message for master and man, for rich and poor. To the Greeks and to the barbarians, to the wise and the unwise, I am a debtor," said the apostle.

"Without rudely dissolving the relation between master and slave, it admonished the master to be kind and humane to his slave, reminding him that he had a Master in heaven who had no respect for persons. It taught the slave to be docile to his master. It cheered him by the comforting thought that he was not a mere animated machine or a chattel, but that he was endowed with an immortal soul and was a child of God. It gradually relaxed the severity of his bondage, till the chains fell from his feet.

"The primitive Christians aided the apostles not only by their edifying example, but also by their zealous co-operation. They were all missionaries on a limited scale. They were ever ready to give an account of the faith and the hope that were in them. The more enlightened lay converts, like Tertullian, Justin Martyr and Lactantius, vindicated the claims of Christianity by learned treatises. The merchant was a traveling missionary. Together with his wares, he brought a knowledge of Christ to the houses which he entered. The soldier preached Christ in the camp. The captive slave preached Him in the mines. The believing wife made known the Gospel to her unbelieving husband, and the believing husband to his unbelieving wife; and thus as all nature silently, though eloquently, proclaims the existence and glory of God, so did the whole Christian family unite in magnifying the name and in proclaiming the divine mission of our Saviour Jesus Christ.

"Our forefathers eagerly embraced Christianity at the risk, and often at the sacrifice, of their lives. No such sacrifice is exacted of us. But it is just because our faith costs us so little that we do not esteem it at its due value. The father who amasses a fortune by his own individual exertion appreciates his wealth far more than the son who falls heir to it. We are the heirs of this blessed kingdom, and how many alas! are there who let it slip from their hands, and who, like Esau, sell their birthright for a mess of pottage. Let us preserve this treasure of faith as the apple of our eye.

"But your faith should not only adorn your own person; it should also diffuse its heavenly perfume among those with whom you are thrown in family or social relations. We need your help. We have seen what valuable and efficient aid the primitive Christian laity rendered to the apostles in propagating the Gospel. And if the apostles, with all their pious zeal and grace, could not have accomplished what they did without the help of the laity, how can we ministers of the Gospel, who cannot lay claim to their piety or zeal or eloquence, hope to spread the light of the Gospel without your earnest concurrence?"

"How are you to co-operate with us? First, by the open and manly profession of your faith, by being always ready to satisfy every one that asketh you a reason for that hope that is in you. While you will afford to those who differ from you the right of expressing and maintaining their religious opinions you must claim for yourselves the same privilege. You ask for nothing more. You will be content with nothing less. And surely if there is in this world anything of which you ought to be justly proud, it is this: That you are members of the religion of Christ. In the days of pagan Rome's imperial splendor the Roman said with pride: 'I am a Roman citizen.' This was his noblest title. It was a title which even St. Paul claimed and vindicated when he was threatened with the ignominious punishment of scourging. The Roman was proud of his Republic because it was venerable in years, because of the vast extent of its domain, and because of the valor of its soldiers and the wisdom of its statesmen.

"And if the Roman was proud of being a Roman citizen, if you are proud of claiming the title of American citizen, how much more should you glory in being citizens of the Republic of the Church!"

"Do you seek for antiquity of origin? Nearly two thousand summers have already rolled over her head, and she is to-day as fresh and vigorous as when she issued from the cradle of Jerusalem. Time writes no wrinkles on her heavenly brow. She has seen the birth of every dynasty of Europe, and it is not impossible that she may witness the death of them all and chant their requiem.

"Do you seek for wide expanse of territory? Her spiritual dominion extends over the surface of the globe.

"Where will you find a wisdom comparable to that of her saints? There is a wisdom born not of man, but of God. And where will you find a heroism so sublime as that of her martyrs? There is a heroism not aroused by the sound of martial music or by the clash of arms on the battlefield, or by a lust for fame, or by the emulation of comrades, but a heroism inspired by a love for God and their fellow-beings.

"You can co-operate with us by your generous offerings in the cause of religion and charity, and by helping us to build up the walls of Jerusalem and by contributing to the decency and splendor of divine worship.

"Above all, you can co-operate with us by the rectitude of your private lives and the influence of your example. Having your conversation good among the Gentiles, that whereas they speak of you as evil-doers, considering you by your good works, they may glorify God in the day of visitation. When God visits them by the light of His grace and removes from their eyes the scales of prejudice, your virtues will shine resplendent before them. Let your light, then, so shine before men that they may see your good works, and glorify your Father who is in heaven."



The HOME CIRCLE

A NEW YEAR THOUGHT. When weary one night from the toil of the day...

The past is gone, with its sorrows and faults. Then leave it and build you anew.

Do Not Delay.—When, through debilitated digestive organs, poison finds its way into the blood...

A LITTLE CHRISTMAS LOVE STORY.

All day long the rain had poured down unceasingly. The streets showed one running stream beneath the glitter of the now fast lighting lamps...

Within one of the mansions opposite Kensington Square the advent of the Nativity had already been anticipated and a peaceful silence hung over the house...

More Terrible Than War!

More terrible than war, famine or pestilence is that awful destroyer, that hydra-headed monster, Consumption, that annually sweeps away more of earth's inhabitants than any other single disease known to the human race.

Dr. Wood's Norway Pine Syrup

You would save yourself a great deal of unnecessary suffering. Dr. Wood's Norway Pine Syrup contains all the life-giving properties of the pine trees of Norway...

on his shoulder his eyes met hers. She was the woman he loved—she was all the world to him—his mother. —I.M.H.

Signals of Danger.—Have you lost your appetite? Have you a coated tongue? Have you an unpleasant taste in the mouth?

A TEST OF CHARACTER.

Finishing what one has begun is one of the severest tests of character. Beginnings are not difficult. We do not grieve a woman's ability by what she starts; the veriest weakling may commence as many enterprises as a skilled promoter.

It is just here where so many girls fail. They cannot carry any undertaking to a conclusion. No matter how keen is the enthusiasm that is brought to the inception of their enterprises it soon wanes and before the first real difficulty it vanishes.

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc.

JUDGE NOT.

When some one sings a little song, And asks you what you think about it, Do not reply, with face drawn long, "It may be good, but yet I doubt it";

When some one does a little deed, And you, perchance, observe the act, Do not conclude with thoughtless speed That it will gain no sweet attraction;

When some one lifts a whispered prayer, From mother's knee or gilded altar, Doubt not that God is waiting there To hear the lips that lip and falter;

But know, O man, so proud and blind, So full of doubt or cold misgiving, These little gems, which all may find, Make earth a heaven, and life worth living.

Does this cap fit? If your eye is constantly offended by meeting some frayed, ugly curtain, or table cover, about the house, get rid of it, even though you have nothing to replace it, just then.

CONUNDRUMS.

Why shouldn't you speak of private matters when out driving? Because horses carry tales. What must a man be to have military honors at his funeral? He must be dead.

A NEW YEAR'S MOTTO. Look to this day, for it is life, the very life of life. In its brief course lie all the vicissitudes and realities of your existence—the bliss of growth, the glory of action, the splendor of beauty.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted.

Roman Catholic Institutions Endorse Psychine

Has Been Used by the Good Sisters of the Academy of Grey Nuns in Aylmer, Quebec, and at St. Joseph's Hospital, Victoria, B.C., with Great Success.

Their Words of Praise and Recommendation Need No Special Qualification—and will inspire hope in Many a Drooping Spirit—They Know whereof They Speak.

On June 28th, 1907, this testimony came from the Sister Superior of the Academy of Grey Nuns, Aylmer, Quebec:

"After giving your excellent tonic, Psychine, a trial, the Sister who has taken it testifies that it has done her a great deal of good. Will you kindly send two more bottles as soon as possible."

SISTER SUPERIOR, Academy of Grey Nuns, Aylmer, Que.

This was followed by another on July 18th:

"Your very kind letter is to hand, and I thank you very much for the attention you have given to orders for Psychine. Will you kindly send by express, prepaid, six more bottles of Psychine. I am giving it to another one of our Sisters here, and we find it very satisfactory, and we hope that by the time the next six bottles are used that these Sisters will be re-established in health."

Still further words of praise came to us on July 30th:

"We are very grateful for your prompt answer to our order. We are in receipt of the six bottles of Psychine safely. Please accept our sincere thanks, also for sending them express prepaid. The second Sister who has begun to take Psychine feels that it is doing her a great deal of good, so I have given it now to a third Sister. We are very well satisfied with it, and I have recommended it to many of our houses, and I think you will receive orders from them. I enclose a check. Many thanks for your kindness."

Respectfully, SISTER SUPERIOR, Academy of Grey Nuns, Aylmer, Que., July 30th, 1907.

Blue Ribbon Tea advertisement with coupon and contact information.

In a letter dated September 1st, this same good Sister Superior, in a letter to Dr. Slocum, says: "We have found PSYCHINE an excellent tonic, and wish you every success in the sale of these excellent remedies."

SISTER MARY BRIDGET, Superior, St. Joseph's Hospital, Victoria, B.C.

This was followed by these confident expressions of praise in a letter on Sept. 1st:

"I have ordered over a dozen large bottles of PSYCHINE since the beginning of July, and can truly say it is giving excellent results. Hoping many more may be benefited by the valuable medicine. Yours sincerely, SISTER M. BRIDGET, Superior, St. Joseph's Hospital, Victoria, B.C.

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Burdock Blood Bitters advertisement listing cures for various ailments.

Burdock Blood Bitters advertisement with product image.

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The Late Mr. Daniel Bergin, Leap Castle, Ireland

The notice which follows will be of interest to many readers in Canada and the United States, the late Mr. Daniel Bergin being one of a family with many connections on this side of the Atlantic.

The death on Saturday, 16th Nov., at his residence, The Knock, near Leap Castle, of Mr. Daniel Bergin, aged 95, removes from that part of the county one of its most patriarchal figures, who enjoyed through his long career the esteem of the community.

Architects advertisement for Herbert E. Moore.

Architects advertisement for J. M. Cowan & Co.

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The Children's Page

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Doctor: "What did I say to my patient, the Shoemaker?" First player: "Will last some time." Doctor: "What did I say to my patient, thin little Mr. Gray?" Second player: "Short of breath." Doctor: "What did I say to my patient, the sausage-maker?" Third player: "Dog-gone such dog-gings!" Doctor: "Nice, polite thing for a doctor to say to his patient! Out you go for forfeits. No. 4 answer. What did I say?" Fourth player: "Prepare for the worst." Doctor: "All right. What did I say to the baker?" Fifth player: "Exercise kneaded." Doctor: "What did I say to the milkman?" Sixth player: "Use levs drinking water."

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 an Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the homestead duties under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years.

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Of long years lost, Its work is done Ere yet begun. Yea, good and great Is 1908! Perfect the morn, To time unborn! Happy New Year! But—did we hear —Or didn't we?— This eulogy Printed before '07, '06, '05, '04 Had come to stay On New Year's Day? Well, hope's the best Of human quest! May 1908 Keep sweet and straight; Do half the tasks Its owner asks, And leave this sign To 1909: "I've done the best; Undo the rest, Happy New Year!" —Busybody.

Mother Graves' Worm Exterminator has the largest sale of any similar preparation sold in Canada. It always gives satisfaction by restoring health to the little folks. FROM "THE OLD WAR HORSE" IN "BLACK BEAUTY" "My master, my dear master, was cheering on his comrades with his right arm raised on high, when one of the balls whizzing close to my head, struck him. I felt him stagger with the shock, though he uttered no cry; I tried to check my speed, but the sword dropped from his right hand, the rein fell loose from the left, and sinking backward from the saddle, he fell to the earth; the other riders swept past us, and by the force of their charge I was driven from the spot where he fell. "I wanted to keep my place by his side, and not leave him under that rush of horses' feet, but it was in vain; and now without a master or a friend, I was alone on that great slaughter ground; then fear took hold on me, and I trembled as I had never trembled before; and I 'oo, as I had seen other horses do, tried to join in the ranks and gallop with them; but I was beaten off by the swords of the soldiers. Just then, a soldier whose horse had been killed under him, caught at my bridle and mounted me; and with this new master I was again going forward; but our gallant company was cruelly overpowered, and those who remained alive after the fierce fight for the guns, came galloping back over the same ground. Some of the horses had been so badly wounded that they could scarcely move from the loss of blood; other noble creatures were trying on three legs to drag themselves along, and others were struggling to rise on their forefeet, when their hind legs had been shattered by shot. Their groans were piteous to hear, and the beseeching look in their eyes as those who escaped passed by, and left them to their fate, I shall never forget. After the battle the wounded men were brought in, and the dead were buried.

"Do you know what they fought about?" said I. "No," he said, "that is more than a horse can understand, but the enemy must have been awfully wicked people, if it was right to go all that way over the sea on purpose to kill them."

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THURSDAY, JAN. 16TH, 1908.

## THE PASSING OF CHRISTMAS.

With the Octave of the Epiphany the Christmas tide concludes. On such an occasion the words addressed by the great St. Augustine to his neophytes under somewhat similar circumstances are exceedingly apt. They had presented themselves in white garments from Holy Saturday, the day of their Baptism to the first Sunday after Easter, known to that account as the Sunday in White. After the devotions of this latter Sunday, the white robes typical of Baptismal spotlessness were laid aside. And the great son of Carthage warns his hearers not to lay aside with their snowy robes the purity these typified. The same exhortation is most suitable to our present situation. We have taken down our Christmas decorations and mottoes; let us retain the Christmas spirit,—love of home, kindness to the old folks, sympathy with distress, love of the Altar particularly. We cannot of course keep up the pace of the Christmas time all the year round. Family reunions, presentations, offerings, like Christmas decorations, can only come at intervals. But "Glory to God and peace to men"—the spirit of peace and charity, the broad sympathy with distress of soul or body, the determination to brighten our own and other homes, the thought of those who still sit in darkness and the shadow of death and the desire to aid in bringing to them the light of Bethlehem,—these stirrings of the Christ-spirit should be in evidence at all times, only blazing a little more brightly around the Saviour's birthday.

## THE FEAST OF THE MOST HOLY NAME OF JESUS.

"Jesus"—name borne by some of the most illustrious of the leaders of God's chosen people—name selected by the Eternal Father for His incarnate Son before He was conceived in the womb—name written in the blood of Calvary—name which has brought Heaven's light into the homes and hearts of the human race—name above all names, which causes the Seraphim to bow in adoration as its accents roll with majestic sweetness through the heavenly courts, which dissipates the dark clouds of temptation, brings courage to fainting hearts, lights the eyes of the dying, scatters confusion and dismay through the ranks of the demons! Although every day of the Church's year is a day of glorification of the name of Jesus, though that name shines on every page of her liturgy and concludes all her prayers, it is well that she should devote a special feast to the honor of that name, and must we say it, to reparation for the insults it daily receives. That such a condition of things should prevail amongst any persons professing Christianity, that those who believe that Jesus is the Christ, the Son of God, Who died to save them, and that there is no other name under heaven whereby men may be saved, would trample upon that adorable name—would be incredible were it not a matter of daily experience. Not alone by the sot who staggers along the street, or the rowdy who is one of the menaces of our civilization, but by the young man and the old man whose appearance would suggest a certain amount of refinement, and, saddest of all, by the mere boy, is the name of the Saviour bandied about with a carelessness and irreverence unspeakably shocking.

It is a happy inspiration of the Church to institute a special festival to recall to the minds of her children the sweetness and sacredness and greatness of that adorable name. They know all this, but their proneness to forget, which is humanity's greatest weakness, renders a periodical stirring-up, advisable. And the time selected for this awakening of reverence as well as reparation for irreverence is marked by the Church's usual skill. Whilst the glow of Christmas still warms us, and the light which has radiated over the earth from the name of Jesus yet throws its charm round us, we are invited to unite in a grand demonstration of love and reparation to Him, over Whose cross that name was placed in derision, and over Whose cross it shall shine in triumphant glory on that day on which "at the name of Jesus every knee shall bend, of those in Heaven on earth, and under the earth."

## THE HOLY NAME SOCIETY.

It is gratifying to find that the society which owes its inspiration to the Feast we will celebrate on next Sunday, namely, the Holy Name Society, is making such progress amongst our co-religionists in the United States that it evokes favorable comment from non-Catholic journals. In a recent number of the Sacred Heart Review the following comment concerning a meeting of 14,000 men, each bearing a tiny flag with the initials of the Holy Name Society, addressed by Bishop McFaul, of Trenton, New Jersey, is quoted from the "Christian Advocate," the great Methodist paper of New York: "All over the country this society is doing good work, and another Catholic society devotes itself to total abstinence. Every person must approve these efforts. Profane swearing demoralizes the moral sense when it is begun, shocks those who hear it for the first time, and when it becomes spontaneous and almost automatic, disgraces people in society in which on no account would they be guilty of such speech. Worst of all, it undermines reverence, takes the sympathy and love out of the name of Jesus and the majesty and authority out of the name of God. None who profane the name of God and Christ habitually are in the habit of sincere prayer, though they count their beads, or utter in public or to themselves stereotyped Methodist phrases."

The excellent impression produced on the leading Methodist journal of New York by the demonstrations of the Holy Name Society is repeated in Toronto, where the editor of the religious page of the Sunday World is trying to inaugurate a movement against profanity somewhat on the lines of that organization, and invites its co-operation in the work. What an impetus that excellent movement would receive from a reunion of the various branches of the Holy Name Society in Toronto? Why should we not have such a demonstration as that addressed recently by Bishop McFaul?

## PRIVATE JUDGMENT AND AFTERMATH.

It is claimed by its followers that Protestantism has private judgment for its triumphant arch. We would not absolutely deny that it has had a certain amount of success, more than its principles could legitimately claim or its purposes hope for; but we do deny that private judgment is its crowning achievement. Whatever successes marked its initiative and for a short time its progress were due to political agitation and the prospect of gain from the plunder of religious houses. Private judgment achieved no victory either for itself or against Rome, nor can it ever accomplish anything. As a religious principle it is essentially erroneous, and it has historically proven its danger to the individual professing it as well as the system relying upon it for support. Private judgment starts wrong; and it never gets right. It makes Christianity vary from individual to individual. It is not the supremacy of the spiritual order over the temporal, or over the individual; nor the law of Christ binding those to whom it is given. Private judgment is the assertion of the individual to make a religion for himself or, if he so pleases, to go without a religion. Private judgment in the sense of subjective assent to faith is a Catholic principle, as living and energetic in the Church as political opinion in the state. In its Protestant significance it is used so that the individual can accept or reject what he pleases.

The right of private judgment is another phase of the question—depending upon the fact whether Christ gave to every disciple this power of deciding for himself what he was to believe and practise, and what not. A right supposes an institution and a corresponding duty. So far from our divine Saviour giving each disciple this right of private judgment, He took all precautions to guard His Church against it. The commandments were that the apostles were to teach, to administer sacraments, to be the guardians of truth. They, and not the ordinary disciples, were vested with our Lord's own power. Their mission was the same as His; and those who would hear them would thereby hear Him. The unity of the Church required that the central power should be strong and clear in order that the disciples might not be ensnared into novelties, and might know where to look with confidence for the fulness of truth and revelation. For fifteen hundred years no heresiarch, no matter what his error might be, claimed that he had the right of private judgment. Nor did the so-called Reformation either establish this right or prove that the Church had robbed its children in any age of it. No matter what may have been the papal policy in regard to the nations of Europe in their formative periods, no matter how a Hildebrand or an Innocent may have viewed their prerogatives, there never was in all these stirring events any question of private judgment in matters of belief and discipline. We see no sign of this monstrous enormity until the rise of Protestantism. It is the assertion of man's independence and the denial of God's sovereignty. In order to get rid of the authority of the Church Protestants have asserted the right of private judgment. And in

## COMPOUND INTEREST

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

### A FIVE-DOLLAR BILL AT INTEREST

(From the Philadelphia Star)

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

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

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so doing they have renounced all right to assert religion, for religion, if religion at all, is the law for private judgment. Religion is therefore the direct contradictory of the essential Protestant principle.

No valid reason can be given for exaltation in private judgment. As a guide it has been blind, and is largely accountable for the marks of failure indicated by a Rev. Dr. Newman Smyth of New Haven, Conn. Whilst this gentleman regards private judgment as the signal triumph of Protestantism, he also maintains that Protestantism is a failure. The signs are many. Protestant faith—whatever that may be—is, he says, "losing mastery over the controlling forces of modern life, Protestantism 'has lost the old authority of the Church.' 'It has lost it in its own families; it has lost it in the state.'" Dr. Smyth charges Protestantism with failing to give to the people a good religious education, and finally states that Protestantism has utterly lost the unity of the Church. Although all of these are not directly to be attributed to private judgment, still indirectly they are the result of that most unsound principle, the fruit of that evil tree. Protestantism rebelling from the Church never had the authority of the Church. Its disintegration might take time, though it was sure to follow. Protestantism either directly favoring divorce or denying the sacramental character of matrimony disclaimed all influence over the family as such. In separating from the Church Protestantism bartered to the state all claim to power; it became national to save its own existence. So far from having power over the state, it has ever been the creature and slave of every sceptre in the civilized world. If the state anywhere is persecuting God's Church to-day it may easily be traced back to this private judgment and the lesson taught modern Caesars by the leaders of Protestantism. Instead of private judgment being a triumphant arch at the gate of the city of God, it has proven to lead to the city of confusion and irreligion.

## SOCIALISM.

More controversy is going on in England upon Socialism than is likely in Canada for at least a generation. We cannot, however, close our eyes to its overshadowing approach. Nor can we either from religious or from patriotic views regard the issue without concern. Socialism religiously is anti-Christian. It is in the economical order what modernism is in the spiritual and intellectual order. German social democracy declares religion to be a private matter. The Erfurt platform demands that "the use of public funds for ecclesiastical and religious purposes shall be abolished." If the socialistic state would force priests and religious to abandon their vocations and to contribute their share to the public production of wealth—clearly the rights of God would be openly violated by His creatures, the freedom and efficiency of the Church could be dreadfully injured. In a Christmas reflexion some years ago a German Socialist organ accuses Christianity of fulfilling none of its promises. "We know," it says, "that Christianity has not brought redemption. We believe in no Redeemer, but we believe in redemption. No man, no God in human form, no Saviour, can redeem humanity. Only humanity itself—only laboring humanity—can save humanity." If this be regarded as an exaggerated expression of German Socialism, we may turn to an American Socialist, Mr. Herron, formerly a congregational minister. He unblushingly says that "Christianity stands to-day for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects on the common life." That is undoubtedly false as applied to the Catholic Church whose religious influence has shown best in the by-ways and alleys of civilization, where misery was greatest and help most difficult. It is all very well to take the world to-day, and upbraid Christianity with misfortune and failure. There is much misery, sin and selfishness. What is the world of this twentieth century of the Christian era to the world of the first? If much more good is not accomplished it cannot be attributed to the weakness or inefficiency of the Christian religion, but to the world itself which through pride and sensuality has withdrawn itself more and more from the benign influence of that Saviour who alone is God's worshipper and man's true benefactor. The arm of His grace is not shortened, nor is the ocean

of His goodness exhausted. It is our own want of correspondence to His call and law—our striving to serve both God and mammon, a thing which He said was impossible—it is a divided Christianity which makes the whole Dispensation a sad picture to a critical world. But it is all very well to find holes in socialistic logic. We may with justice regard the system as tending too seriously to disturb existing conditions. We may look upon it as too theoretical, not practical enough. To our mind it may exterminate liberty and fetter the whole race. It will bind us all to earth without holding out hope to the breaking heart or relief to the sorrowing soul. All this fault and much more we may find with Socialism. We doubt whether argument prevails with the minds of men nowadays. One great contention against Socialism is that it will not even attain its essential purpose, of eliminating wealth or capital and having nothing but labor. The relations between capital and labor are those to which the attacks of Socialism are directed. Capital is the enemy of the race. Its allies are religion and the state. It becomes, therefore, an economical question whose solution threatens the whole social city. Supply and demand, capital and labor, value and wages, are closely related. Their variations change in harmony, not with the persistence of mechanical law, but with the steadiness of moral consuetude. To do away with capital and place the whole burden upon labor is essentially erroneous. It puts the whole value upon labor. Capital is nothing, labor is everything. There will be no wealth. The only economic law will be the iron law of wages. How labor will be classified, whether it will be classified at all, whether intellectual labor will be recognized or whether it along with religion will be relegated to private life and care are questions upon which Socialists are not agreed. They are, however, agreed in their undue emphasis of industrial life.

PAPERS ON MODERN AUTHORS.  
This week we begin the publication of the papers on modern authors upon which the members of the Catholic Young Ladies' Literary Association are engaged as part of their work for the present season. The papers are not published for their literary merit—though this in many cases is not lacking—but because they all represent the results of a certain amount of research, which it was thought might be found interesting and useful to others as well as to those for whom they were primarily intended. The article this week is by Miss Katie O'Donoghue, and the subject is the interesting one of the Bensons, the English writers now so much before the public.

## The Crises of Catholicism

(Freeman's Journal.)

In an interesting article, published in the Catholic World of New York, Mr. Cornelius Clifford points the moral of the present unrest in Catholic circles, by a reference to the history of the Church. Although, he says, Catholicism has been an indubitable and obvious factor in Western civilization for at least eighteen centuries past, the crises through which she has passed have long formed one of the common-places of the picturesque ecclesiastical historian.

The first one came when Catholicism was unwittingly put upon its trial at Alexandria in the earlier outbreaks of Gnosticism and afterwards under Pantænus and Origen. The result of this crisis for Catholic belief was to prove that the truths which have been inherited from Christ through a handful of Galilean peasants, could be substantially reformulated even in the most elusive terms of current philosophy without losing any of that meaning for the solitary conscience or forfeiting any of that personableness so to call it which is ever found to attach to them in the presence of men of good will.

Nearly a thousand years later, when Scholasticism became perilously articulate in the undisciplined universities of Western Europe, and when Aristotle with his peculiar method of thought has gone, it still exerts its effect, in, for example, the sharp emphasis laid upon the idea of authority, as well as in the preference manifested for practical, as distinct from purely speculative questions of theology which have, says Mr. Clifford, been so distinctive a note of the schools of Latin Christianity since the days of Trent.

The previous crises had been in the greater measure, intellectual in tone. The interests aroused by the Reformation were profoundly and unalterably pragmatic, the result being that for the subsequent three hundred years, Catholicism was to be occupied with a form of self-justification which may be described as disciplinary and sacramental rather than intellectual.

As this will account in a great measure for the extraordinary activity and the remarkable inward development that characterize the Latin Christianity period, so will it serve perhaps, says Mr. Clifford, to explain some day the long misunderstandings which such a process of self-realization necessarily engendered.

Even now, continues our authority, it is felt that we are once more drawing towards a term. The Northern and Teutonic peoples, for whom conduct is more important than theory, are beginning to show signs of an interest in latter-day Catholicism, which is as inspiring as it is difficult to justify on any purely rational or political grounds; while the Southern or semi-Latin races of Europe and America are apparently about to experience a similar change of heart. There is unmistakable evidence, in more than one quarter of the horizon, that the public opinion of the English-speaking communities of mankind may direct them towards the pursuit of ideals which when accepted may yet furnish Catholicism, says Mr. Clifford, with a hundred social opportunities and outlets for its zeal, besides which the political prestige of the past will dwindle into insignificance.

Catholicism is always pertinent because it is always alive, and whatever else may be alleged against it as an historical whole, it can never be alleged against it that it is intellectually moribund, or hide-bound, or out of touch with the true actualities of the age in which it lives. Its power of renewal seems never to fail it. When it all but dies along with the crumbling classical world, in Northern Africa, it suddenly takes root beyond the Danube and the Rhine. . . . Catholicism is more than a system because it is a Way—The Way.

It is more than a philosophy because it pretends to be a Truth—The Truth.

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NEWS OF THE WEEK

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

Canadian

The people of St. Francis de Sales Church, Smith's Falls, on a late date presented the assistant Rev. Lewis Staley, with a beautiful fur-lined coat as a testimony to his labors and zeal for the parish.

Someone has given the statistics of the Indian schools in Canada as follows: There are 903 Indian schools in Canada, of which 106 are Catholic, ninety-one Church of England, forty-four Methodist, sixteen Presbyterian, one Salvation Army, and forty-five undenominational.

Rev. Father Arthur Staley, of St. Michael's College, Toronto, preached an eloquent sermon in St. Mary's Cathedral on Friday evening, it being the first Friday of the month. The Rev. gentleman is both an excellent singer and preacher and has few equals in the Province. He left for Toronto on Saturday.

Of the 80,000 Catholics in the Diocese of Antigonish, Nova Scotia, 45,000 are Highland exiles or their descendants, 20,000 are French, and 15,000 Irish. There are sixty Gaelic-speaking priests, of whom the dean is Bishop Cameron. An old man he is, who has himself seen Popes Gregory XVI., Pius IX., Leo XIII., and Pius X. Besides the sixty priests are about fifty Gaelic-speaking nuns in the diocese, who are chiefly engaged in the schools.

United States

The first important step in the development of the Boston diocese under the administration of Archbishop O'Connell was announced recently in the creation of five new parishes.

The French Catholics of prominence living in St. Louis, at the hands of Mme. Peugnet, presented Cardinal-Archbishop Richard, of Paris, with a purse of \$800. Cardinal Richard was gratified and sent a souvenir to every contributor to the fund.

Bishop Ryan of Alton, Ill., had twenty-five priests slide down a new chute fire escape at the Catholic orphanage in that city last week while he stood at the bottom and watched them come shooting out. All came down in safety. Bishop Ryan said he was satisfied with the test and did not make the experiment personally.

Because of the present hard times and the increased cost of living Bishop Ignatius Horstmann, head of the Diocese of Cleveland, has increased the pay of the teachers of the parochial schools. He announced December 29th that each teacher would receive \$50 more in salary after Jan. 1st. The diocese covers the entire northern part of Ohio and about 1,000 teachers will be affected by the increase. There are 181 schools in the diocese, with 42,665 pupils.

British and Foreign

The Emperor of Austria, nearly 80 years of age, has recovered from his recent grave illness, and will return to his Imperial City, beautiful Vienna, with all Vienna turning out to meet him and to honor him.

The Archbishop of Westminster, England, has sanctioned a scheme of penny collections by which the poor will be able to contribute toward the fund which is being raised to erect a monument to "the people's Cardinal" in Westminster Cathedral.

The Rev. James Spillman, of Straide, Ireland, who is collecting funds in this country for a memorial church to Michael Davitt, announced recently that he had collected sufficient funds for the edifice on the spot where Davitt was born. The most of the money was gathered in Philadelphia.

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religion had been taken out in connection with the business. He could not help contrasting it with the humble little Catholic church in which the same ceremonies were used, the same doctrines practised as were used and practised throughout the world. For two years, however, he looked on these doubts of his as a temptation of the Evil One. During this time he joined one of the few orders of the Anglican Church, reciting his rosary daily, as part of the English Church service. He was led on, step by step, however, to the Catholic faith and after a year's special reading was ordained priest at Rome in 1904. He is now assistant priest at the Catholic Church in Cambridge.

Some of his publications are "The Light Invisible," "A Book of the Love of Jesus," "The Sentimentalists," "The King's Achievement," and "A Queen's Tragedy." KATIE O'DONOGHUE.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES

The general committee of the American Federation of Catholic Societies, which is in charge of the arrangements for the annual convention of that body, to be held in Boston in August, and of which Archbishop O'Connell is honorary president, met in the Conference Room of the Cathedral, Boston, on Sunday, December 29. About 500 delegates representing three-fourths of the Catholic and parish societies, many of them accompanied by their pastors, attended. The gathering was notable, particularly because of the presence of Archbishop O'Connell, who thus gave an additional proof of his practical interest in the great work of the society in addition to serving as honorary president of the committee of arrangements for the convention. Archbishop O'Connell received a most cordial welcome from the committee. He made an interesting address in which he congratulated the officers of the Society on the splendid meeting, and exhorted them to perfect the work of organization so well begun. Henry M. Wessling, vice-president of the Society and president of the Suffolk County Branch, served as chairman of the meeting and Charles T. Daly as secretary. Addresses were made by Very Rev. G. J. Patterson, rector of the Cath-

edral and vicar-general of the archdiocese; Mr. A. J. Teeling, P.R., of Lynn, the Revs. J. S. Cullen, of Watertown, and F. N. Dolan, D.D., of the Cathedral; Judge M. J. Murray and D. F. Sheehan, president of the Young Men's Catholic Association.

Monsignor Teeling spoke as follows: Throughout our country there are several Catholic societies and organizations. To unify, centralize, bring all these societies and organizations into one grand federation for the general and particular welfare of the Church, nation, community, home—that is what is meant by federation. All these grand Catholic organizations and their different branches, courts, divisions, councils, etc., each in its own way, are doing a great amount of good; may God bless them for it! But what an immensely greater good would be accomplished by them for themselves, for holy Mother Church, for the dissemination of her doctrines and the enforcement of her judicious discipline, for our beloved country, for the solution of the moral and social questions that are coming to the front every day throughout the length and breadth of the land if they would but unite their efforts, their forces, on those great issues!

Realizing all this, about seven years ago a number of zealous Catholic bishops and loyal, earnest Catholic laymen started a great movement towards that desirable end and named it the American Federation of Catholic Societies. There have been six national conventions of this Federation held in different cities of the Union and the next will be held in the city of Boston sometime the coming August.

At these national conventions questions of vital importance to the welfare of our Church and country have been brought forward, carefully and ably discussed, and their solution given to the members and the general public; questions, for instance, as the observance of Sunday, divorce, socialism, Christian education, fair and honest distribution of school appropriations, treatment of the Indians, spiritual care of the nation in the army and navy, etc. The duties of Catholics towards their Church and their country, their ecclesiastical and civil responsibilities, have been plainly shown and insisted upon. It has been made manifest that the Church calls for invincible faith, strong principle and the sound moral training of her valiant sons and daughters. She needs them for her development and for her defence in time of attack. And, similarly, the nation; faith in God; belief in our dependence on Him; realization of duty to Him

and to His creatures, or neighbors; otherwise, our country will drift into a state of irreligion and immorality, which are the precursors of disintegration and destruction. What better means could be adopted to bring all this about than the combination of all the Catholics of these United States into one solid phalanx, whose great duty consists in the development of Holy Church by the good example of her children; by making known and explaining her true and sublime doctrines; by upholding her in all her teaching through our faithful obedience to her precepts; by opening wide her records to the confusion of her enemies; and by proving to the world that the true loyal Catholic must, of necessity, be a sincere patriot, the most loyal of citizens to his country. Yes, my friends, show me, show the world, the Catholic who lives up to the teaching of his Church and who models his every-day life according to that teaching and I will show you and the world will see the most devoted patriot to his country, and one upon whom his country can rely at all times, even in the most distressing, the most soul-harrowing circumstances.

The American Federation of Catholic Societies and parishes has the hearty approbation of our Holy Father, Pius X., as it had of his illustrious predecessor; he approves of it and wishes it God Speed. The archbishops and bishops of the country have given it their unquestioned approbation; our own Archbishop has given it his warmest and unqualified approval. What more does the Catholic priest, the Catholic man, or woman want? Why this apathy on the part of many? Why stand many gazing up to be reproved, as were the men of Galilee, by the angels? Why stand you in the market place all the day idle? Why not enter the vineyard of Christ and labor for the eternal reward? God has promised the instability of His Church. But He never received us as members of His Church to be idle members of her body.

As members of this grand organization—the American Federation of Catholic Societies—we can do much through this organization to promote the interests of Church and country. Had France federated her Catholics would she be to-day ruled by infidels? Would her ecclesiastical property be confiscated, and she left a weakling in the hands of a minority of wicked, sacriligious men? Had she learned a lesson from her victor, Germany, and profited by that lesson, 30 or 40 years ago, as so forcibly exemplified by Windhorst, we would see a different state of affairs in France to-day. But no. France sat down and remained idle all the day. The infidels educated her youth according to their anti-Christian ideas; they found her napping, bereft of organizations which would give power and strength; they struck her—and we behold the terrible effect of that blow.

God will protect His Church; but He expects each and every one of us to do his part in contributing to the glory of His Church. We are told to trust in Providence. Yes, certainly. In whom else shall we trust? But Providence will do little for us unless we do something for ourselves. Let us, then, be up and doing, and enter heartily into the work before us. Let us, citizens of Massachusetts, federate every county in the state. Let us contribute our very best efforts to federate every state in the Union. Then we can show the world the sincerity and loyalty of the Catholics of the United States to Holy Mother Church and to our noble country.

"Condemning the laxity of the divorce laws and standing for the sanctity and purity of Christian marriage; condemning emphatically those philosophical principles on which the leaders of international socialism base their economic demands, these principles constituting rank atheism and materialism; condemning the action of those employers who force their employes to perform unnecessary work on Sunday; condemning the indecent and unwholesome displays made upon the billboards as an offence to artistic sense and moral decency, and protesting against indecent plays; affirming that religious instruction is absolutely necessary in every department of the school life of the American boy and girl; requesting the co-operation of the immigration commissioners for the purpose of improving the condition of immigrants; approving the enactment of laws to prohibit child labor; the unification of Catholic nationalities in America."

Dr. Dolan spoke of the enthusiasm manifested at the national convention when the invitation to come to Boston for the next meeting was extended, and he exhorted the societies of the archdiocese to so work together that when the delegates came to Boston they will find that their enthusiasm was justified.

A Blow to Masonry

The President of the Argentine Republic has refused the request of the Freemasons of that country for civil incorporation. The denial of the petition was based on the report of the Procurator, who maintained that the Freemasons, in spite of their protestations to the contrary, were not organized for the common weal, and that their statutes comprised a certain number of prescriptions which were in formal opposition to the constitution and laws of the country.

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# THE METROPOLITAN BANK

## Statement of the Affairs of the Bank as at Dec. 31st, 1907

LIABILITIES	ASSETS
Notes of Bank in circulation \$593,530.00	Specie and Dominion Notes \$ 584,721.10
Deposits not bearing interest 716,692.27	Deposit with Dominion Government for security of note circulation 48,200.00
Deposits bearing interest (including interest accrued to date) 3,290,299.92	Notes of and cheques on other banks 245,429.56
Balances due to other banks in Canada 160,985.02	Balances due from other banks in Canada 131,817.90
Balances due to agents in the United Kingdom 415,246.32	Balances due from agents in foreign countries 110,982.92
Capital Stock, paid up \$1,000,000.00	Railway and other bonds, debentures and securities 676,639.77
Reserve Fund 1,000,000.00	Call loans secured by bonds, debentures and stocks 805,579.62
Rebate on bills discounted 20,459.75	Current loans and discounts \$2,605,371.11
Dividend No. 12, payable Jan. 2, 1908 20,000.00	Notes and bills overdue (estimated loss provided for) 2,776.52
Previous dividends unclaimed 6.00	Bank premises, safes and office furniture 165,235.76
Balance of Profit and Loss Account, carried forward 241,532.26	
	\$5,476,754.64
	\$5,476,754.64

PROFIT AND LOSS ACCOUNT	
Dividends Nos. 9, 10, 11 and 12 \$ 80,000.00	Dec. 31, 1906, balance at credit account \$183,714.23
Written off Bank Premises account 10,000.00	Dec. 31, 1907, profits for the year after deducting charges of management, interest due depositors, rebate on unmatured bills, and after making full provision for all bad and doubtful debts 147,819.03
Balance carried forward 241,532.26	
	\$331,532.26
	\$331,532.26

W. D. ROSS, General Manager.

### THAT MINX AISLIE

(Boston Pilot.)

When Hugo Despard De Tracy Molyneux De Moleyns succeeded his cousin, Lord Inishcarra, in the title and estates, he had not the remotest idea that his inheritance of Castle Tracy could be regarded as an injury by any one in the world.

He had never had any knowledge of his Irish cousin, and had not been informed of his death in time to attend his funeral. The late lord's man of business, who signed himself L. Oscar O'Flanagan, had apparently not thought it the right thing to inform the new lord that the title and estates were his while their late owner was above the ground. When he wrote it was in a grandiose fashion corresponding with his name. The letter hoped that when Lord Inishcarra came over to take possession he would accept the hospitality of Mrs. O'Flanagan and writer till the castle was ready for his reception, and that he would extend to the firm of O'Flanagan, Sons, of Portnaerce, the confidence they had enjoyed from the late lord.

The new lord was in no hurry to inspect his new possessions. Indeed, he had so many of them already that a probably roofless and windowless castle in the West of Ireland could hardly add to his happiness. His branch of the family had become rich through trade, and that fact had never been forgotten or forgiven by the elder branch. He had more than enough of the world's goods, and he had looked forward to a winter with the Pytchley, having just bought a delightful little shooting box in the neighborhood of that famous park.

He was a big, fair, good-natured young man, really rather ascetic in his personal tastes, but devoted to sport, in the pursuit of which he had undergone hardships and privations which would have been heroic in another case.

He had once enjoyed some salmon fishing on a South of Ireland river, and had always remembered it as a very pleasant experience. He wondered if there was any salmon or trout fishing at Castle Tracy. He wished now that he had made approaches to the old man while he lived. It must have been lovely lying like that with out wife or child. Perhaps his animosity toward the younger branch of the family had not been so great as was represented. Of course, it was preposterous that there should have been animosity at all. But it was no use thinking of it now—now that the two branches were one.

Perhaps some duties awaited him over there. There would be tenants, very poor, no doubt, quite unlike his English tenants, who under a beneficent rule, had nothing left to be desired in the way of prosperity. He wished old Terence had not died or had left children. He did not want his responsibilities added to; and there was a certain very proud, very handsome lady, who rode with the Pytchley with whom he was a little bit in love, nor had she seemed to look on him with disfavor.

Well, perhaps he might find that Castle Tracy could run very well by itself, or at least aided by Mr. L. Oscar O'Flanagan, so that he might spend a portion at least of the winter hunting, as he had hoped to do, with Irene by his side taking her fences like a bird.

He arrived at Portnaerce one very moist evening in July, and was met by Mr. L. Oscar O'Flanagan, with a jaunty air, which carried himself and his pertinacity to a big, square, hospitable house a mile beyond the little town.

"I hope your lordship intends to settle," the lawyer said, with what Inishcarra felt to be a disappointed glance at the scantiness of his luggage.

"Who are Mrs. O'Donovan More and Miss Aislie?" he asked.

"Mrs. O'Donovan More was a distant cousin of his lordship. She was a Miss Fanny Townsend, of Castle MacTownsend, the creature, and she'd better have stayed so by all accounts that have married O'Donovan More. He wasn't very good to her, and he spent all she brought him. If his lordship hadn't taken her and the little girl in they might have starved, so they might, for they'd never have begged."

"Oh!" Inishcarra was interested. "They are my cousins, too, I suppose?"

He had a distinctly pleasant feeling in the supposition. He was a sociable, affectionate fellow, and he did not relish his loneliness where relations were concerned. It was a melancholy thing to be the only one of your blood living.

"Your lordship could hardly claim them as cousins. They were connected with the late Lord through his mother. Connections perhaps—perhaps hardly that."

"Well, I wish they'd waited for me, then, quite apart from the question of their leaving me servantless. They would have found me very unexpecting, and I should have liked to have found a couple of ladies at Castle Tracy whom I could claim as kinsfolk. I'm particularly lonely in that way, Mr. O'Flanagan; I haven't even a cousin."

"See, that now," said Mr. O'Flanagan, sympathetically, and then added with unconscious cynicism: "Sure any one in your lordship's position needn't lack for cousins."

Lord Inishcarra was welcomed heartily by Mrs. O'Flanagan, a big, soft, gracious-looking woman whom her husband addressed as Maeva. She had a soft, drawing brogue, which delighted Inishcarra, and she seemed to have her arms always full of children. He hardly ever saw her without two or three, about whom she kept her arms as she talked; and somehow the sight of the little dark and golden heads pressed against her maternal bosom made the new lord feel lonelier than ever. His own mother had not lived long enough for him to remember her.

He was greatly interested in Mrs. O'Donovan More and Miss Aislie. Why had he not known of them before? Why should they not come and keep house for him as she had done for his cousin?

They were at dinner now, and Mrs. O'Flanagan was dispensing excellent chickens and bacon to a couple of hungry men. The children were all in bed and the elders were free to talk. Mr. O'Flanagan coughed it a pertinent way in answer to these questions, and Mrs. O'Flanagan, putting down the carvers, turned her large benignant eyes on Inishcarra.

"Indeed, then," she said, "it's a great pity, it is, but they aren't friendly at all. They won't look at your lordship, so they won't. Great foolishness, I call it. And Mrs. O'Donovan More is black out with Larry because he would keep on the business of the estate. And Aislie—many's the time I've comforted her when she was sick and sorry—just as bad. Indeed, I don't think you need be looking for any friendliness there at all, at all."

putting a new roof on the castle and getting the old ruinous place put into order, as he'd have done if he could; but sure he never had pence to jingle on a tombstone."

"Maev!" said Mr. O'Flanagan, warningly.

However, the guest seemed not to have noticed Mrs. O'Flanagan's indiscretions in the surprise of what she had told him.

"But," he protested, "it's medieval. It isn't my fault that I have money, and sure if anything I could have done would have kept poor Terence alive I shouldn't have been Lord Inishcarra at this moment. To be sure, he kept me at arm's length. But I should have thought women would be more forgiving—if there was anything to forgive—more reasonable, kinder."

"Indeed, then, you are greatly mistaken," said Mrs. O'Flanagan, compassionately. "The Madam's easy enough—it isn't Mrs. O'Donovan's fault—but she's a child in Aislie's hands. You wouldn't believe it of Aislie, for she has eyes like pansies, and she is fond of children and animals and birds and anything that's helpless and dependent. But she's a spitfire when your lordship is spoken of."

Inishcarra shook his head in an incredulous way.

"I'll go and talk to them," he said. "They can't go on hating me like that. It's unnatural—it's un-Christian."

"Don't now, dear," said Mrs. O'Flanagan, quite forgetting that she was addressing anyone so mighty as Lord Inishcarra. "The least they'll do is shut the door in your face. Maev is Aislie would be setting her dogs after you. She has them all breeds and sizes. Indeed, I don't know but what it would be worst of all if the Madam was to take it into her head to receive you. You'd maybe get a cold into your heart, and you wouldn't be so terribly freezing in her ways, can the Madam, although a kinder hearted woman never breathed."

Lord Inishcarra turned to his host in a stupefied way.

"Is it possible, O'Flanagan?" he asked.

Mr. O'Flanagan inclined his head toward his wife with an old-fashioned courtesy which had the least little touch of irony in it.

"Mrs. O'Flanagan is a charming woman," he said, "and she always tells the truth."

row. I'll put them in a way of paying the rent, and then I'll make them pay it for the sake of their own characters."

Mr. O'Flanagan trembled, partly at the delight of the magnitude of the scheme in which O'Flanagan & Sons were to have a part. How long was it since the business of the Inishcarra estate had been anything but a name? Still his honesty obliged him to utter a warning.

"The gentry will never forgive you" he said.

"And why not?"

"Their tenants will expect them to do the same thing. And your tenants will be up in arms against you for meddling. They're very well content as they are."

"They'd better be discontented," Lord Inishcarra said, his face taking on an obstinate look which entirely altered the usually good-humored, friendly, easy expression of it.

"To be sure, to be sure," assented Mr. O'Flanagan, hastily; and afterwards remarked to his Maev that a deal of her sympathy was wasted on the new man, who would fight his corner with the best of them.

That night Lord Inishcarra wrote a letter to his English business man and another to his valet. The valet was to join him with a supply of garments equal to the requirements of a long stay. The man of business was to see that the hunting box in the Pytchley county was put on the agents' lists for sub-letting. Lord Inishcarra proposed to hunt in Ireland during the coming winter. Other arrangements were to be made about the re-letting of the town house. One or two servants were to be sent over. The others were to go down to Mullions, his Norfolk home.

The next day he drove over to call on Lord Kilmacsgart's agent, Mr. Ward. On the way he passed a long, low white house in an orchard. The golden thatch and white walls peeped out through a tangle of boughs and fruit. A long white wall separated the orchard from the road.

Mr. O'Flanagan was nothing if not sporting, and his jaunting car had the newest thing in pneumatic tired wheels. The road was grass grown. The equipage came along soundlessly.

Suddenly Lord Inishcarra was aware of a charming apparition. A young girl in a dark blue cotton frock was sitting in the fork of a plum tree. Her hat swung by a ribbon over her arm. Her feet in little brogues, dangled in view, revealing a few inches of stocking. The plums were rosy and purple about her head. The haze of autumn hung in the branches. Silvery blue was the bloom on the plums. He had an illusion that the whole tree was rosy like a Burning Bush.

The girl's head was a vivid copper red. She had small pale features, which wore an air of courage and pride. She was reading as the car came noiselessly close to her, so close that Lord Inishcarra, who was on the side nearest to her, could see the faint powdering of golden freckles on her milky neck.

Then she looked up and her eyes were dark as pansies. He saw them dilate. She whisked herself about in the plum tree and dropped out of sight, but not before she had sent him a withering glance of scorn.

Lord Inishcarra turned and looked at Mr. O'Flanagan. The little man had taken out a big handkerchief and was wiping his brow.

"Didn't I say she was a spitfire?" he asked, dejectedly.

"Ah, so that was Miss Aislie," Lord Inishcarra answered thoughtfully. "She did look rather vicious."

His interview with Mr. Ward was entirely satisfactory, and when it was concluded, the agent invited Lord Inishcarra to dine with him and Lady Nora on a certain evening.

"You must meet some of your neighbors," he said. "And you'd better make a good impression before they know what you're going to do on them. If I hadn't taken a fancy to you, Lord Inishcarra, I wouldn't suggest it. Of course, as a man of business, I shall be pleased to pull off this purchase of Kilmacsgart, but in my private capacity I think you couldn't make a greater mistake. It's going back on your class; it really is, and no one will thank you for it. We're very happy as we are. It's a great mistake to try to change things. But you're young; you'll learn in time—you'll learn."

# MANUFACTURERS' SALE

WE are delighted with the immense response to our announcements of this sale. Since its commencement our store has been thronged with fur buyers who are anxious to participate in the reductions that we have made. The sale will continue every day during this month, and we trust with unabated interest. The reductions will be the same and the quality of the goods will be the same throughout the entire sale. Every article that will be sold during this sale is our own make, and consequently carries with it our guarantee for quality and style.



- Persian Lamb Muffs**, large heart-shaped No. 1 select Persian Lamb Muffs, trimmed with genuine Russian ermine. This is the new shape. This muff is beautifully finished, lined throughout with satin. Regular \$27.50; sale price..... **\$15.00**
- Persian Lamb Caps**, made from finest quality skins, in the newest wedge shape. Regular \$15; sale price..... **\$10.00**
- Persian Lamb Ties**, these are beautiful No. 1 Persian Lamb skins, specially selected quality, trimmed with genuine Russian ermine. There is no prettier combination than Persian lamb and ermine. They are 65 inches long. Regular \$27.50; for..... **\$15.00**
- Persian Lamb Jackets**, these jackets are our new exclusive "Imperial" and "Alexandra" styles. Plain or Canadian mink trimmed all sizes. Regular \$125, \$135 and \$145; sale price..... **\$89.00**
- Ladies' Fur-Lined Coats**, fine cloth shells, linings of muskrat, squirrel and hamster; collars of mink, sable, Persian lamb, and lynx; shells in all colors; sizes from 48 to 52 inches long. Regular \$65 to \$85, sale price..... **\$40.00**
- Lynx Throws**, beautiful long Lynx Throws, cut from the very latest style, extra quality long fur. Regular \$15 to \$18; sale price **\$8.75**
- Sable Scarfs**, A1 quality Sable Scarfs, beautifully made with ten tails and ornaments. Regular \$18 to \$20; sale price..... **\$12.00**
- Sable Muffs**, Western large Sable Muffs, made in the new "Imperial" style. Regular \$8 and \$9; sale price..... **\$5.25**
- Miases and Ladies' Grey Lamb Mitts**, made from beautiful select furs, well made and finished. Regular \$5.50; sale price **\$3.50**
- Snow Shoes, 50 per cent off**. We have an immense stock of Snow Shoes that must be cleared out at once. We have cut the price exactly in half, and as snow-shoeing is going to be a very popular sport this year, this is a very acceptable bargain.
- Men's Otter Gauntlets**, Men's Otter-Tail Gauntlets, made from beautiful skins. Regular \$16.50; sale price..... **\$9.75**

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you; and, mind, she's a very thorough-going woman. She won't rest till she has reconciled the Madam and Aislie to you."

"I should like that very much indeed," said Inishcarra, with the simple sincerity which went so far in gaining him friends.

The negotiations for the transfer of Kilmacsgart went on quietly while Lord Inishcarra was making headway with the county.

"I'll be called a traitor when they know," said Mr. Ward. "But I said from the first I'd stand by you. By the way, they are going to offer you the hounds. One of your name has been master for a long time now, and none of the rest of us can keep them up. Not that your poor cousin kept them up. Everything is in a shocking state, from the roofs of the kennels to the whipper-in's coat. You'll have to spend a bit of your superfluous money, Inishcarra."

"I shall be delighted, and I call it very handsome of the county."

"We feel that we are doing the handsome thing, and are immensely proud of ourselves."

There's more trouble than their attitude, if I don't make a mistake. The people are quieter than I like to see them. There's some mischief brewing, and Aislie's at the bottom of it."

The day of the opening met came with a bad attendance. People were repenting their own trustfulness which had made them offer the hounds to Inishcarra, who had come over from England with a fine set of revolutionary ideas, and was going to make all the peasantry discontented. So many stayed away from the great event, fretting and fuming over missing it the while.

It was as well for those who were absent. Everywhere the hounds went they and the riders were met by angry peasants armed with forks and spades and flails and scythes and all sorts of agricultural implements, and brought to a halt. It was no use arguing, threatening or coaxing. Pretty well all the countryside seemed to be in the conspiracy.

"Why, Matthew Darcy?" Mr. Ward said to one who was armed with a reaping hook and looked as though he would use it if necessary. "What is the meaning of this madness? A sportsman."

(Continued on page 7.)

### Don't Condemn Yourself to Bright's Disease

TAKE GIN PILLS NOW

Bright's Disease claims its thousands yearly solely because people won't heed nature's warnings.

Pain in the back and constant headaches mean Kidney Trouble. Swollen hands and ankles, and pain in the joints, mean Kidney Trouble. Frequent desire to urinate—urine hot and scanty—mean Kidney Trouble. Sick Kidneys mean Bright's Disease. If you know your kidneys are weak—or if you suspect them to be so—take GIN PILLS. Taking GIN PILLS soothes the irritated, inflamed membranes—gives to the kidneys strength—corrects every kidney and bladder trouble.



The QUIET HOUR

SOMETHING WRONG. (From the Apostolate.)

There's something wrong about our teaching the obligation of attending Mass on Sunday and holy days. Not that the attendance, generally speaking, is not good, but it is not what it ought to be, considering the grave obligation. Our sense of that obligation has been shocked frequently by the flimsy and often no cause at all which both men and women, young and old, offer for missing Mass on Sunday. Now, why is that? They are not impressed with the supreme importance of the duty of going to Mass every Sunday possible. Yet there is nothing in the Church's regulations of so much importance. It is fundamental. With the sense of this obligation developed to the full, people will get everything else. If they don't go to Mass, they get nothing. They do not know when Masses are, when holy days occur, when Easter duty time comes; they do not know when Masses are, when holy days occur, when Easter duty comes; they do not hear the word of God explained; they know nothing of the Church.

Church societies and fraternal organizations of Catholics should never cease harping on the necessity of all their members and all Catholics attending Mass every Sunday and holy days that it is at all possible; and the Mass-misser should be tabooed and with warning, ridicule, penalty and every other way made to feel his delinquency. In certain parts of Germany, I am told, a man who misses Mass on Sunday frequently is pointed out as one to be shunned, and one for the children to be afraid of as a bogey man. The same is done in parts of Ireland where no one dares miss Mass on Sunday unless for the most serious reason. Such means must be resorted to here in order to bring some so-called Catholics to a full sense of their duty. A crusade must be instituted against the Mass-missers.

Some people easily get into the non-Catholic habit of thinking that there cannot be a grave obligation to attend "Sunday services"; that if they are tired or ailing a little, or the weather is too hot or too cold, or the distance far or the preacher not very good, or if things are not just so, they are not obliged to go to Mass. This is modernism, modern ease, modern selfishness, modern fastidiousness; and if the Pope does not condemn it, God does. Some people who do not go to Mass regularly only get a pious streak occasionally, when something extraordinary is going on in the parish, a mission, a strange priest, a new choir, or a special sermon or special doings of any kind. Indeed, we are getting to have to announce special doings for some people, as special preacher, a special musical programme. The Mass is not considered at all. It is common. Now, this is all wrong, all worldly and all destructive. The Mass is everything to a true Catholic. It has always been the centre and source of all Catholic devotions. It is the highest service that can be given to God; it is the grandest act that was ever performed on this earth. It has been reduced to a short half hour or so, but it is the very quintessence of prayer and praise. The Mass, then, is what must be insisted on, and not the frolics, feathers and "fluffy ruffles."

A true Catholic will always make the Mass his central thought and the supreme object for Sunday services. If there is a fine choir and an eloquent preacher, so much the better; but these are away down the list, of which the Mass stands supremely first. The Church has made Mass attendance on Sunday her first law. "Thou shalt hear Mass on Sundays and on holy days." It is not merely the law of the Church; it is God's law to rest and keep holy the Sabbath day. Now, Catholics know no other way to keep holy the Sabbath day than by going to Mass on Sunday. We're gone to some length on this subject, but we are not done with it. We are going to keep harping on this subject till this duty of supreme importance is supremely felt.

THE GREAT ST. AUGUSTINE.

There are few more interesting figures in the history of the Church than St. Augustine. As one of the greatest thinkers of all time, he well deserves to be called "The Great Doctor." The following comment upon his surpassing wisdom and ability is taken from the second volume of the Catholic Encyclopedia.

It is first of all a remarkable fact that the great critics, Protestant as well as Catholic, are almost unanimous in placing St. Augustine in the foremost rank of Doctors and proclaiming him to be the greatest of the Fathers. Such, indeed, was also the opinion of his contemporaries, judging from their expressions of enthusiasm gathered by the Bollandists.

Advertisement for St. George's Baking Powder, featuring an illustration of a man and text describing the product's quality and availability.

THAT MINX AISLIE

(Continued from page 6.)

man like you! And your father and grandsire before you fine sportsmen!" "It isn't the Hunt we're agin," said Matthew Darcy. "It's the new lord that's going to evict the poor devils at Castle Tracy and has bought Kilmacagarr from yourself to stock it with Englishmen."

Mr. Ward tried to remove this amazing misconception, but such a hubbub broke out a little higher up where Inishcarra had attempted to pass, with the result that his horse had received a blow of a flail on his side and his master was now down holding a peasant by the throat, that it was impossible to make anybody listen to anything. For a few seconds things looked rather nasty for Inishcarra; and when finally the hubbub was quelled, and Inishcarra stood at one side of the hedge pale and panting with his assailant was being helped home on the other side, his forehead showed a nasty cut where some one had flung a stone at him from a distance with excellent accuracy of aim.

"You'll have to give up the Hounds!" said Mr. Ward. "I'll hunt this country," said Inishcarra. "I suppose some fellows will be decent enough to stand by me. If any one touches the dogs or the horses I'll shoot him." "You'll be hanged," said his friend, agast.

"I don't seem to mind if I am. This mad country of yours is making me as mad as the rest of you." "Give it up, Inishcarra, for the present. They'll all be ashamed of themselves presently. It's that mix Aislie. Give it up and don't be spoiling sport and making bad blood for those who were friendly enough to give you the Hounds."

Lord Inishcarra turned a pale, fierce face on him. "The County made me Master for its convenience," he said. "I'll remain so for the present to please myself." "I never liked him so well," said Mr. Ward, afterward, to his wife. "And I'm going to hunt on Saturday. They won't do me any harm. I dare say there are a few others who won't desert him."

As a matter of fact a respectable number turned up on the Saturday, anticipating some fun. The hounds found in a neutral No-Man-Land, and the fox went away in the direction of the Grange, the small house and farm which sheltered Mrs. O'Donovan More, her daughter, and their broken fortunes.

When it was apparent that he was going to cross the Grange lands a good many riders fell back. They were not going to embroil themselves with old friends, and would wait to see what was going to happen. There were plenty of signs. Just beyond her boundary stood Miss Aislie O'Donovan, surrounded by a motley rabble of peasants armed with all kinds of weapons. Inishcarra set his teeth hard.

"I'm going to cross her land if I die for it," he said to himself, and felt the wound of the stone throb in his forehead. The crowd of people turned the fox aside. He ran along the boundary hedge some considerable distance, then got through. The hounds were leaping at the hedge, giving tongue in a deafening manner. It was on top of a high bank and was thickest. He saw them running hither and thither as though baffled. He heard the huntsman shout something he could not understand. Then at last they were over.

Inishcarra was close behind them. He noticed that the huntsman had ridden along the hedge as though looking for an easier place. Every-one seemed to be shouting at once. As he put his horse at the steep bank he saw above it the coppery hair and violet eyes of Miss Aislie herself. She was making gestures as though to keep him off, but there was no weapon in her hands.

"Stand out of the way," he shouted, almost brutally, thinking only that she would prevent his passage. The horse scrambled up the bank. Why, she was whiter than a sheet. He couldn't have believed her color would fade like that. She had moved off a little way and was staring at him with absolute horror.

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polished furniture and a robin was singing outside the window.

He coughed, and the cough hurt him. He was sore from head to foot, and especially in the region of his chest.

When he coughed and groaned some one stood around the foot of the bed and stood looking down at him. It was Aislie herself, but a new Aislie. As her eyes met his childish tears filled them, her lips quivered.

"Never mind . . . dear," he said. "If you knew what I have been suffering on your account. I can never forgive myself. But the doctor at last says that there are no internal injuries; you have half a dozen broken ribs, but they will only need rest and time to mend them."

It was astonishing how Aislie's agitation seemed to bring her nearer to him. Why, she was only a child, after all.

"The wire . . . was low . . . dearie," he said, languidly. "It wasn't . . . playing the game . . . The horse . . . Was the poor horse badly hurt?"

"The horse was only scratched." Forked lightning seemed to play in the amethyst eyes. "Good heavens, you don't think I knew about the wire?"

"Didn't you, dearie?" Despite the broken ribs he felt as though a weight had been rolled off his chest. "You shouldn't think such a thing about me," she said, her young breast heaving. "I am a lady, and have always lived with honorable people. I only meant a demonstration. And I wouldn't have hurt a horse or a dog for all the world. It was that brute, Andy Maher. Of course, it was my fault, for I excited them. I only knew of the wire as you rode up to it, and I couldn't make you hear me."

"I hope Andy Maher . . . realizes . . . the turpitude of his act." "I flogged it into him," she said, stormily. "He was one of the sta-

ble boys at Castle Tracy. He was always a bad lot, always. It isn't the first time he's had a flogging."

"You should be explicit with these people . . . dearie." Despite the ribs he felt an immeasurable ease. "It is easier to rouse them than to control them."

"No one would have done it but Andy," she said, eagerly. "Every one is furious about it. And the people know that you are their friend. Can you forgive me?"

"I think I can, Aislie . . . if . . . if . . . we're almost relations, aren't we? . . . if you'll kiss me."

He saw with languid delight the rush of color to her cheek. "If you won't," he said, "I'm going to move about and get these ribs all shaken up again. The least . . . you can do . . . after nearly killing me . . . is to cure me and marry me."

He felt a touch light as rose leaves on his lips. Then she was gone, and presently Madam O'Donovan was standing by his bed, looking what she was, a kind, elderly woman whom her daughter had forced into hostility.

"Aislie tells me we are to be friends," she said, laying a white hand over his. "We are almost kin." "I have always wanted kin," he said with half-closed eyes. "I am the loneliest fellow . . . in the world."

"She has been almost inconsolable about the wire." "I believe" . . . murmured Inishcarra, so sleepily that the good lady thought he dozed, "that the wire . . . I was the most blessed . . . happening of my whole life."

Then he was really asleep.—The Graphic.

presented to the Venerable Archbishop of France a purse which has been made up by the old French families, who have taken up the recent appalling condition in France.

Last winter, when the trouble between the French Government and the Roman Catholic clergy was at its height, occasioning an upheaval of the customs and time-honored rights and usages which for centuries have been the prerogative of the churchmen of France, many of the old French aristocracy of St. Louis conceived it their duty to protest against the persecution of those of their faith in the mother country.

Mrs. Judge Robert Bakewell, who is one of the leaders of the most exclusive descendants of the early French settlers, suggested that a signed protest should be drawn up by them. Mme. Armand Peugnet, however, having lived long in France, and understanding, perhaps better than others, the real hardships which would be brought about by the movement in France, gathered about her in her parlor at the Buckingham last winter an exclusive little coterie of the old French families of the city.

She suggested that a subscription be raised and the sum thus obtained forwarded through the proper channel to the venerable Cardinal Richard, Archbishop of Paris.

The aged and venerable Cardinal Archbishop, who is in his 89th year and living strictly in retirement, and granting almost no audiences on account of the infirmities of his great age, graciously received Mme. Peugnet, and upon reading the petition, was much moved, declaring that the funds would enable him to accomplish much which had without such a sum been beyond his power to achieve.

Gift to Cardinal Richard Madame Armand Peugnet, a lady well known in the most exclusive Catholic circles of St. Louis, Mo., has

PREVENTION OF THE WHITE PLAGUE

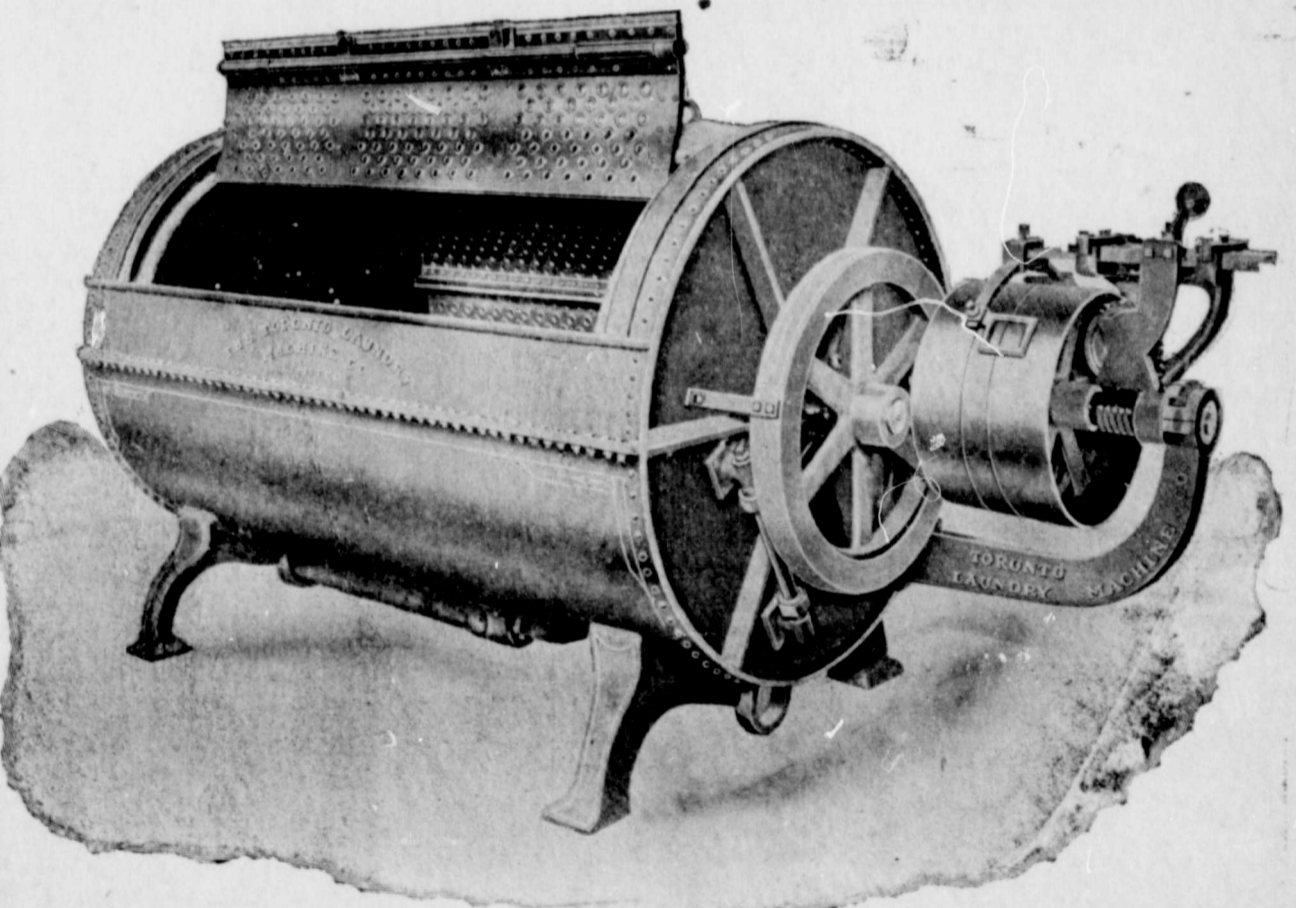
The prevention of Consumption and its cure in its early stages is a matter of fresh air and nourishment, but to secure nourishment you must have appetite, and nothing is better known to medical science to stimulate and invigorate the system than the active principles of COD LIVER OIL—the only drawback has been that it has hitherto been impossible to separate the really valuable elements of cod's livers from the nauseous oil or grease, which fact has largely offset the good derived from the alkaloids or active principles contained in the OIL.

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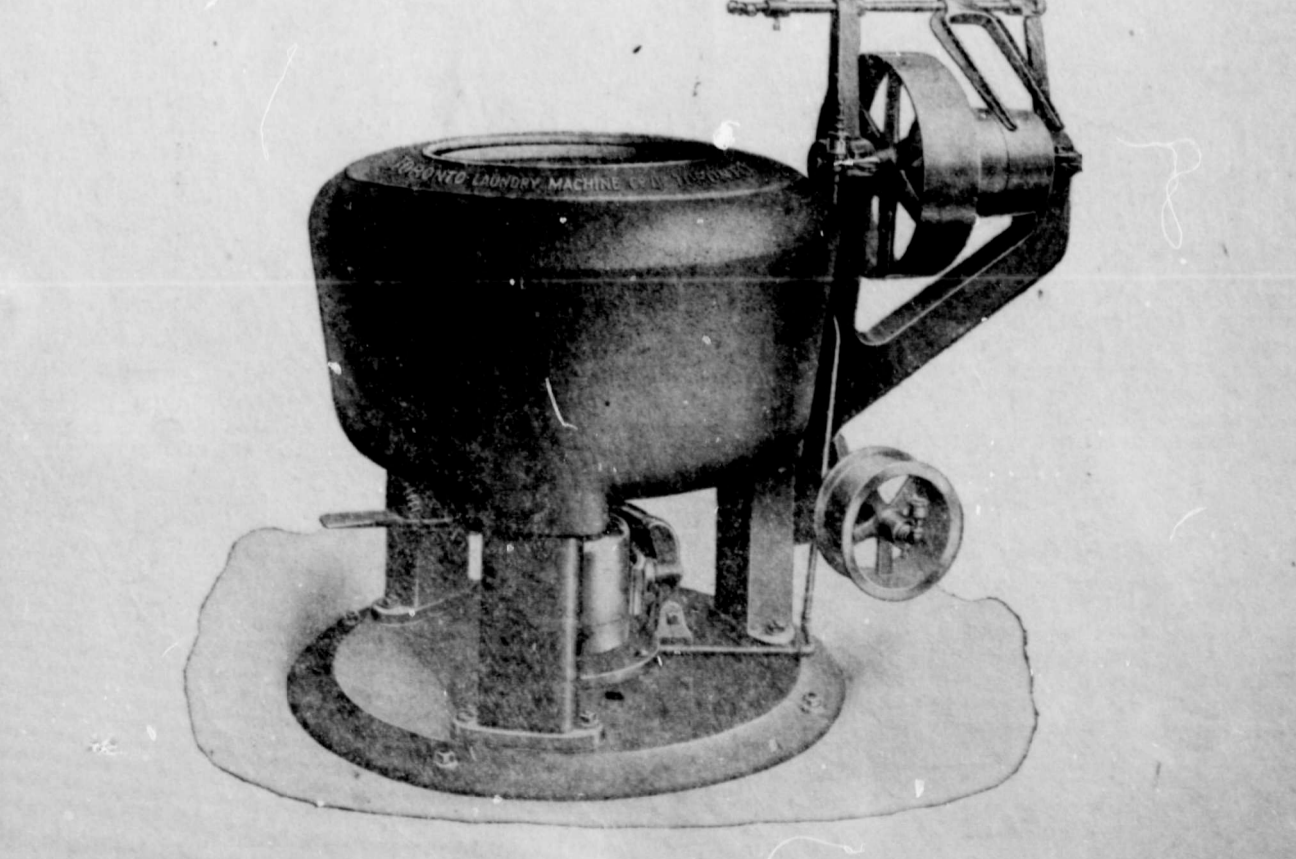
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In and Around Toronto

INSTALLATION OF OFFICERS. The officers of St. Peter's Court, No. 1510, for the ensuing year have been installed as follows: C.R., Thos. J. Conlin; V.C.R., Thos. J. Chadwick; R.S., Kenneth J. McKay; F.S., John Hay; Treasurer, Charles C. Custance; Trustees, W. J. Ryan, M. J. O'Leary, F. Donnelly, Sentinels, M. Hanley, J. McRae, Conductors, John M. McGregor, Martin E. O'Grady; Spiritual Adviser, Rev. L. Minehan.

LECTURE ON ROME AND ITALY. A treat for the members of the Young Ladies' Literary Association and their friends is expected on Wednesday, the 29th inst., when Rev. Father O'Brien, D.D., of the Cathedral, Peterborough, will give his beautiful lecture on Rome and Italy. The entertainment will take place in the hall of the Margaret Eaton School of Expression, North Street, and tickets may be had from the members or from the Secretary, Miss Gretta Mallon, at 33 Jarvis street.

RITA HERNON WINS. Rita Hernon, the little eleven-year-old daughter of Mr. A. T. Hernon of Church Street, was the winner in the late story contest in the Young People's Circle of the Globe. Little Miss Hernon is a pupil at Loreto Academy, 81 Bond Street, and her early success is doubtless due in a great measure to her school-training, but it may be also attributed to the influence of the home of Mr. Hernon, where, despite many business calls, literature and history find devoted students. We hope for Miss Rita renewed and many successes.

DEATH OF MRS. WM. KELLY. A cold contracted on New Year's Day which developed into pneumonia, was the cause of the death of Mrs. Kelly, wife of Mr. Wm. Kelly, one of Toronto's best known and most respected citizens. Mr. Kelly himself, was and still is, very ill, and the sympathy of a large circle of acquaintances goes out to the family. The funeral, largely attended, took place from St. Joseph's church, Rev. Father Canning saying the Mass of Requiem. Besides her husband, Mrs. Kelly is survived by four sons, one of whom is Mr. Hugh Kelly, prominent in the circles of the A.O.H., and four daughters. May she rest in peace.

YOUR SUBSCRIPTION IS NOW DUE.

We would remind our subscribers whose subscription is now due, to place it aside, so that our agent calling upon them may find quick work and no disappointment awaiting him in the new year. Through thoughtlessness many unnecessary and tedious trips are often given our representative, Mr. Coolahan. We think that if our subscribers would remember that whether the collector makes but one trip or half-a-dozen, the result to him financially is but the profit from one successful call, many would shorten his labor. We know our readers need but to be reminded to remember. The New Year is the time for good resolutions.

QUARTERLY MEETING OF CHILDREN'S AID.

The quarterly meeting of the St. Vincent de Paul, Children's Aid Society, took place on Monday evening. The principal item of business was the reading of the Agent's report for the quarter ending December 31st. This showed a large increase in the number of delinquent children, as compared with last quarter. Cases 139 in number, affecting the interests of 147 children were brought to notice. Of these 85 were from the Children's Court and 54 were private cases reported to the office. The Society was shown to have 147 wards under guardianship, 2 of these were made so this quarter and 2 were given for adoption. The President, Mr. Matthew O'Connor, in addressing the meeting, referred to a report he had received from the Society's Agent on the necessity of establishing a Children's Shelter in the centre of the city. In emergency cases the sister society kindly took charge of children over night, but it would be much more convenient and satisfactory if the St. Vincent de Paul Society had a shelter of their own. This suggestion was regarded favorably, and a shelter may be established if funds can be procured for the purpose.

ST. PETER'S COURT 1510.

At the last meeting of St. Peter's Court, No. 1510, Bathurst and Bloor streets, the recording secretary was instructed to write the following letters of condolence: Charles McGillivray, Esq., 311 Lippincott St., City:

Dear Sir and Bro.—The members of St. Peter's Court, No. 1510, were grieved to hear of the death of your revered father, Mr. James McGillivray, in Banffshire, Scotland. I have been instructed to convey to you their heartfelt sympathy in your bereavement. A valued member of this court, we feel for you in the hour of your affliction and trust that you will be comforted and sustained by Almighty God in bearing the loss of your beloved parent. Yours fraternally.

KENNETH J. MCKAY, R.S. St. Peter's Court.

John J. McGregor, Esq., 204 Clinton St., Toronto:

Dear Sir and Bro.—It was with profound sorrow that your brother members of St. Peter's Court, No. 1510, heard of the death of your respected father. In pursuance of a resolution passed by the Court, I beg

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to tender you and your family their sincere sympathy in your bereavement. No greater sorrow can visit the human heart than the loss of a fond and loving parent. Coming at this season of the year and when your own health was far from good, the blow was all the harder to bear, but we pray that our Blessed Lady of Sorrow will comfort and sustain you in the hour of your affliction. Yours fraternally, KENNETH J. MCKAY, R.S. St. Peter's Court.

THE KNIGHTS OF ST. JOHN.

Last Sunday afternoon St. Patrick's Commandery No. 212, Knights of St. John, elected and installed the following officers: President, John Kelly; 1st vice-president, M. Garvin; 2nd vice-president, J. Dykes; recording secretary, W. H. Callahan; financial secretary, M. Healey; treasurer, J. J. Nightingale; messenger, J. Judge; guard, T. Sullivan; auditors, R. Walsh and J. Smith; trustees, W. J. Gibson, J. Neville; sergeant, R. Walsh. The reports presented by the officers for the past year showed the Commandery to be in first-class condition, both in numbers and in finances. The committee the "at home" on Feb. 19th, in the Temple Building, reported that all arrangements were now complete, and that a good time would be guaranteed those who attended.

At the annual meeting of St. Patrick's Auxiliary, No. 6, Knights of St. John, last Thursday evening, the following officers were installed: Grand Vice-President, Prior, assisted by Mr. Chas. J. Connors; President, Miss Margaret O'Reilly; 1st Vice, Miss Ellen Scanlon; 2nd Vice, Miss Elmore Goedike; Recording Secretary, Miss Nellie O'Reilly, 203 McCaul Street; Financial Secretary, Miss Kate Cassin; Treasurer, Miss Camilla Geary; Messenger, Miss Maggie Maher; Guard, Miss Maggie Burns; Auditors, Miss Goedike and Miss Maher. After the installation refreshments were served and speeches congratulating the auxiliary were made by Rev. Father Brick, C.S.S.R., Col. M. K. McGuinn and Mr. Prior.

Columbus Auxiliary No. 55, at their last meeting elected the following officers for 1908: President, Miss Aggie Reilly; 1st Vice, Miss Mary Dwyer; 2nd Vice, Miss Nora Byrnes; Recording Secretary, Miss Aggie King, 113 Bond Street; Financial Secretary, Miss F. Sibley; Treasurer, Miss M. Heffron; Messenger, Miss Duggan; Guard, Miss G. Brynes; Trustees, Miss A. Rielly and Miss L. Bonnell; Auditors, Miss M. Dwyer and Miss M. Hennessey.

TORONTO MARKETS.

Table with columns for Grain, Hay and Straw, Fruits and Vegetables, Poultry, Dairy Produce, and Fresh Meats, listing various items and their prices.

John Madigan's Funeral

The funeral of the late John Madigan, who died Jan. 9th, took place from St. Mary's church, Port Credit, on Monday last at 10 a.m. The Rev. High Mass. Rev. P. Coyle, P.P., Holy Family Church, Toronto, was present in the choir. The Pastor, the Rev. Dr. Treacy, preached the funeral sermon. The deceased Mr. Madigan was a collector for years at St. Mary's church, Port Credit. He was also a member of the Public School Board. The teachers, trustees, and pupils of the school were present in a body to do honor to his memory. The church was crowded to the doors and the congregation, largely composed of Protestants, showed by their presence that they along with their Catholic neighbors, wished to do honor to the memory of one who was a sterling Catholic. The sympathy of the entire neighborhood goes out to the widow and her children. R.I.P.

Death of Mrs. E. Hart, Whitby

A death that came with appalling swiftness was that of Mrs. Hart, widow of the late Edward Hart and daughter of Dr. Doyle of Oshawa, which occurred on Thursday of last week. The deceased lady was making a call upon her old friend, Mrs. J. H. Long, when she expired with scarcely a moment's warning. Mrs. Hart was known throughout the country round for her attention to the sick, and her kindness and hospitality to all who needed such. Her sudden demise was much regretted by the entire community. R.I.P.

TO READERS OF THE CATHOLIC REGISTER. Will all who read these lines, in their charity, pray for the obtaining of a certain favor the writer is anxious for—if it be God's holy will.

Clippings From Ottawa

Among the Christmas donations received at the House of Bethlehem was the sum of fifty dollars from the late P. Moreau estate.

Rev. Father Duhaat and the congregation of Notre Dame De Grace church, Hull, have decided to expend \$10,000 on the interior re-decoration of the church. It is proposed to make many improvements in the edifice.

The annual report of the Basilica shows, through statistics, that the number of births has increased by 42 and the deaths have decreased by 42 and an increase of ten marriages, is reported, compared with the figures of the previous year. In 1907 there were 894 burials in Notre Dame cemetery.

The protest as to the election of Mr. T. McGuire as Separate School trustee has not been recognized, as it was not filed in legal manner. Consequently Mr. McGuire was declared elected at the next meeting of the Board. The protest was brought on the ground that the voters' list in the newly annexed district was not prepared in time and that the boundaries of the polling sub-divisions were not plainly understood.

The Grey Nuns Community of Hull received, some time ago, authority from the Quebec Provincial authorities, to conduct a normal school in that city. Later, however, the site chosen for the erection of the new institution was not approved. Consequently the city council has been requested to exchange the property for a site more favorable, but of the same value and owned by the municipality. It is understood that the request will be granted shortly.

The annual banquet of St. Bridget's Church choir and ushers was held recently and proved an enjoyable occasion. Very Rev. Canon Sloan presided and announced his decision to install a new organ in the church in the near future. A vote of thanks was passed to the reverend host and speeches were delivered by the pastor and Messrs. W. J. McCaffrey, J. Hutchingame, J. Smith, L. Maloney, and G. A. T. Crowle. A well-received musical and vocal program was contributed to by Messrs. T. P. Murphy, C. Smith, Toronto, L. Mooney, E. Bambrick, J. Tighe, M. Meade and W. J. McCaffrey.

Mr. and Mrs. Antoine Charest recently celebrated their golden wedding with a solemn high Mass in St. Jean Baptiste Church and a joyful assembly of many relatives. At the reception were five priests of the Dominican Order, Rev. Fathers Jacques, Dubuhait, Langlois, Marion and Granger, and Rev. Father Connor of the Capuchins. Among the many presents received by the aged couple was a crucifix of old silver, the gift of the priests of St. Jean Baptiste church. The Mass was celebrated by Rev. Father Thibault of St. Hyacinthe, Que., and a splendid sermon was delivered by Father Jacques, O. P.

His Grace, the Archbishop, has issued a circular to all the clergy of the diocese, in which they are instructed that the Golden Jubilee of the Apparition of Our Lady at Lourdes, France, and the fiftieth anniversary of His Holiness, Pius the Tenth's, ordination will be celebrated throughout the entire year in the various churches. It is ordained that the prayer "De Mandato" in the masses be said for the Pope's intentions and that the faithful recite the Rosary each day, particularly in families. On the Feast of the patronage of St. John, which this year falls on Sunday, May 10th, a Pro-Papal collection will be taken in all the churches of the diocese as well as a separate one in the religious communities. In the circular the hope is expressed that the faithful will respond to the appeal so generously that the united offering will be a practical manifestation of the Catholics' veneration for the Vicar of Jesus Christ. Further instructions as to the celebration will be contained in a circular to be issued shortly.

An impressive ceremony of Profession was held at the Water Street Convent recently, at which His Grace Archbishop Duhaat presided. He was assisted by Rev. Fathers Lalonde and Penlin. Among those present were: Rev. Canon Plantin and Fathers Kelly, Finnegan and French. The sermon in English was delivered by Rev. Father Stanton of the University of Ottawa and Rev. Father Maville preached the French discourse. Those who took the vows were: Choir Sisters: M. A. Alphonsine Desjardines, Ottawa, as Sister St. Zenaid; Marion Connel, Lewiston, Sr. Mary Florence; Jane Mary Donovan, Maniwaki, Sr. Mary Irma; Marie Joseph Watier, Ottawa, Sr. St. Antoine; Anne Louise Griffin, Cartono, Buffalo, Sr. Margaret; M. A. Ambeline Mayer, Lowell, Sr. St. Jean D'Avila; Laura Agnes Hendrick, Chelsea, Sr. St. Alexis; M. Anne Harrington, Brudenell, Que., Sr. St. Asail; M. J. Leonida Lambert, Three Rivers, Sr. St. Adolphe. Lay Sisters—Temporary Vows: Alice Faubert, Orleans, Que., Sr. Philippine; Josephine Lacroix, The Brook, Sr. L'Ange Gardien. Perpetual Vows—M. Valerie, Bertheume, Sr. Filavier, St. Alphonse de Ligouri.

Mulcahy—Taylor

At Paris, Ont., on Wednesday, the 8th inst., the marriage of Miss Mary Ellen Taylor, granddaughter of Mrs. Nelson of Paris, and Mr. John T. Mulcahy, son of Mr. Thos. Mulcahy, Orillia, took place. Rev. Father Teefy, LL.D., uncle of the groom, officiated, assisted by Rev. Father Crinnon, who also sang the nuptial High Mass. The bride was assisted by her sister, and Mr. Chas. Mulcahy supported the groom. Mr. and Mrs. Mulcahy are visiting their friends in Toronto, Orillia, Richmond Hill and other points while enjoying their honeymoon.

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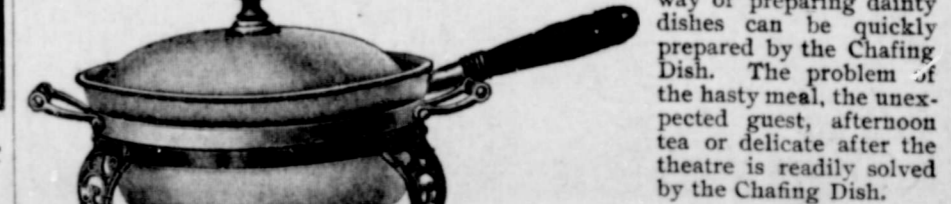
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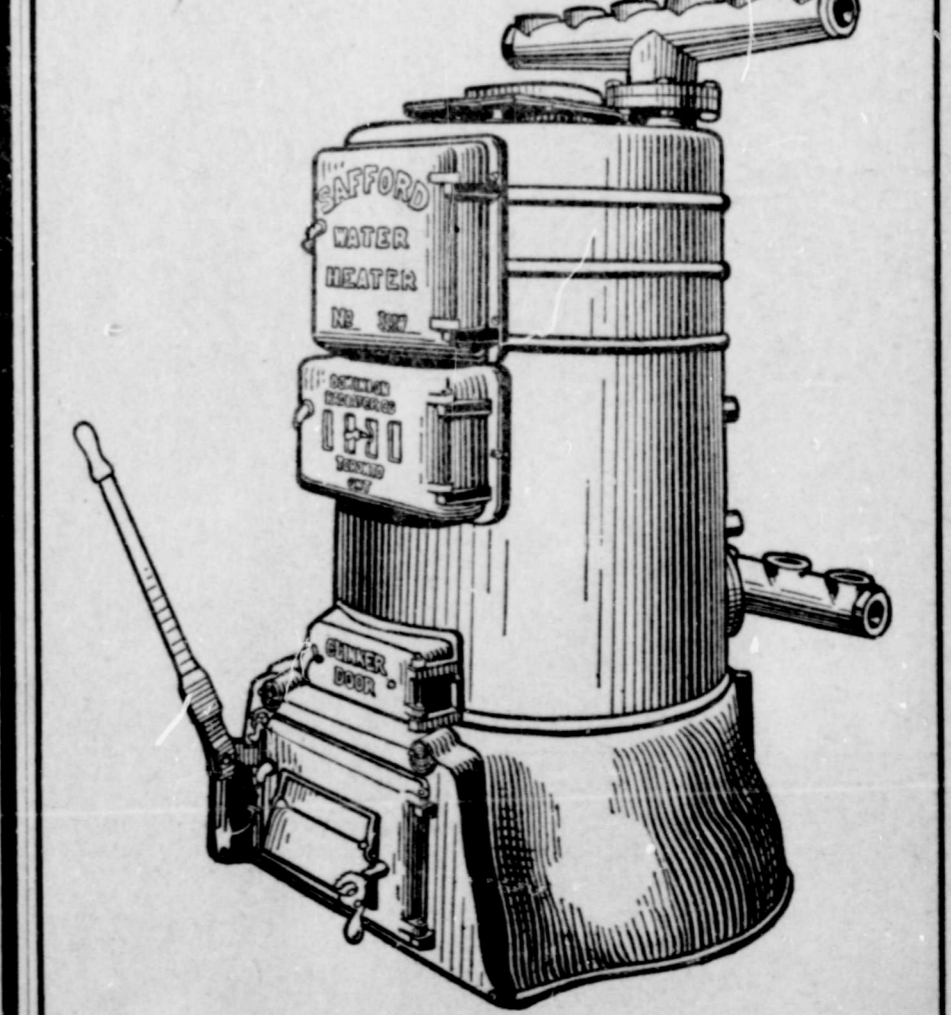


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