

The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest."—D'ALMEZ

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PRICE FIVE CENTS

MATTERS OF MOMENT

To Perpetuate Her "Plains"—No Place for Sectarianism—Royalty at Mass.

The movement to perpetuate the memories of the heroes who fell on the Plains of Abraham on that fateful day which meant so much to France and England, is being forwarded by the broad and patriotic spirit, which characterizes the utterances of such men as Earl Grey and Archbishop Bruchesi, whose ideas on the subject have already been published. These two noted men in common with the rational and broad-minded of the nationalities they may be said to represent, look back with the calm eye of distant history upon the momentous battle-field and recognize that the contest on either side was a struggle in which brave men fought for those things that patriotism everywhere holds dear. The Canadians of New France had everyone the remembrance of a home, to protect which his utmost endeavor needed to be put forth. The words of Horatius were in the mind if not on the tongue of every man of New France who assembled on the Plains on that eventful day. The lines:

How can man die better
Than facing fearful odds,
For the fresides of his fathers
And the temples of his God?
might have been appropriately blazoned on the forehead of every Frenchman who took the field. The English on their side had the reputation of England to sustain. Success for them meant more than the feat of scaling the "Heights," impossible as this was thought to be, for at that moment it meant the prestige of their nation before the world. Each army was led by a hero in whose person was fully illustrated the words:

"The paths of glory lead but to the grave."
Which was the greater character, Montcalm or Wolfe, it will be difficult for even the judicial scale of the distant historian to decide. The Battle of the Plains was a contest between gallant men who fought along the lines and according to the principles of militarism—mistaken though these may be—and patriotism and the feelings that actuated either side must have been those that have actuated armies under similar circumstances from the beginning of time.

In reading the story of the days of the great battle, something like the above would, it seems to us, pass through the ordinary mind, but there are, as we know some minds that are not ordinary, and what these metaphysical cylinders are capable of evolving is sometimes matter for marvel. An article on the editorial page of "The News" of Saturday reveals one of those astonishing evolutions. Speaking of the Battle of the Plains, its causes and effects, our Toronto contemporary tells us that "France of the eighteenth century was not a suitable mother of colonies. Nor was Britain until after the advent of the Wesleyans," and comparing things in Canada, with those of revolutionary days in France, The News continues: "The conditions were similar, an arrogant and avaricious aristocracy, extravagance and looseness in living, an ambitious and powerful ecclesiasticism and oppression of the poor." Could anything more sectarian and far-fetched be imagined than to bring in the name of Wesley at this juncture? What it had to do with making England a "suitable mother of colonies" is a proposition the answer to which is not clear to the ordinary mind. Then the conditions pictured as existing in Canada prior to its fall are not borne out by history. Here is the way Parkman describes it: "The St. Lawrence was watched by British ships; the harvest was meagre, a barrel of flour cost two hundred francs; most of the cattle and many of the horses had been killed for food. The officers of France were starving on their pay, while a legion of indigenous and imported scoundrels fattened on the general distress." Who were the aristocracy in those days? Principally those very officers who were "starving on their pay," and who were told by The News, were "arrogant and avaricious, given to extravagance," and the rest. Of course there were the "scoundrels" mentioned by Parkman, but even the great Battle of the Plains did not succeed in ringing the bells on all of these, and there have been many since who, like those of that day, "fattened on the general distress." Then as to the ambition and power of the ecclesiastics of New France, we readily accept them, but somehow we imagine that the directions in which these stretch out to our view are not those in the mind of the writer in The News. The ambition and power we have in mind were such as reached out to help those in need, which saw in every suffering human being, a brother of the Crucified Saviour, one for whom they must labor as for themselves, remembering the promise, "As often as ye do this to one of these, My little ones, ye do it unto Me."

The power and ambition of the ecclesiastics of those days were such as led to the peace and piety of the people, as represented by Longfellow when he tells us:

"Solemnly down the street came the parish priest, and the children Paused in their play to kiss the hand he extended to bless them. Reverend walked he among them, and up rose matrons and maidens, Hailing his slow approach with words of affectionate welcome."
The power and ambition we have in mind is further illustrated by Longfellow, when he tells us:

"In the midst of the strife and tumult of angry contention,
Lo! the door of the chancel opened,
and Father Felician

Entered, with serious mien and ascended the steps of the altar, Raising his reverend hand, with a gesture he awed into silence
All that clamorous throng; and thus he spake to his people:
"Let us repeat that prayer, 'O Father forgive them!'
And they repeated his prayer, and said, 'O Father, forgive them!'"

The poet's picture of the direction in which the ambition and power of the priest-hood, whether of the 17th century or of the present day are carried, is the one that appeals to us as being built upon that most essential thing truth, while the insinuation which phrase "an ambitious and powerful ecclesiasticism and oppression of the poor," as used by The News, is one which for general application has no foundation on fact. The project of perpetuating the memory of the brave on both sides who fell on the Plains of Abraham will not be helped by the suggestion of the sectarian, nor by the perversion of history for sectarian ends. The events of that day, from the historian's standpoint, were but the concluding scenes in a great military drama, upon which the curtain fell when Montcalm was laid in his soldier's grave beneath the convent floor at Quebec, and that other hero, Wolfe, was borne across the wave to have poured into his dead ear the praises never deemed his in life. Sectarianism and recollections of religious recriminations should have no part in the act of immortalizing the memory of Wolfe and Montcalm. The example of conqueror and conquered, at the time when the English and French held this position in Canada, should be ennobled by their descendants of the present day. England proved herself humane and generous, the French acknowledged this by an offering of loyalty, upon which nothing since has been able to encroach. That the great event which brought this about should be memorialized as proposed by the erection of a statue of an Angel of Peace, under whose folded wings an amalgamated people shall rest, happy and contented, is a plan that all must approve and to which assistance should come from every possible quarter.

The presence of their Majesties King Edward and Queen Alexandra at the Mass of Requiem offered in St. James' church, London, for the repose of the souls of the late King and Prince of Portugal has had the result of awakening a good deal of the old spirit which many thought dead, and the organization known as the "Protestant Alliance" voices the sentiments of its members in the matter as follows:

"The Protestant Alliance, representing Protestants of all denominations, views with astonishment and distress His Majesty's attendance at a Mass for the dead at St. James' Roman Catholic Church, such action on the part of His Majesty being inconsistent with his position as head of this Protestant nation, and a violation of the spirit of the Coronation and Accession oaths. While deeply sympathizing with the Portuguese nation in their great sorrow, the Protestant Alliance would humbly point out to His Majesty that, by Act of Parliament, 1689, 'all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome, shall be excluded, and be forever incapable to inherit, possess, or enjoy the Crown and government of this realm, and the people of these realms shall be and are hereby absolved of their allegiance.'"

Public opinion has been variously expressed both on the matter of the attendance of their Majesties at Mass and as to the pronouncement it has been the means of bringing forth from the Alliance. From an editorial in the New York Freeman's Journal we learn that the Protestant Alliance, which was interviewed on the subject, said the resolution was badly drafted and it was not clear, whether or not it was actually addressed to the King. If it was addressed to his Majesty he was afraid it would be considered by some as a direct insult—even treason and a resistance to his Majesty's rights. Undoubtedly every Protestant of the Church of England would be grieved that the Sovereign had attended in public a Mass for the dead, because that was in direct opposition to their own faith. And we are further informed through newspaper report that some of the extreme members in the House are to bring the matter before Parliament, their attitude being strongly endorsed by the Protestant Alliance, condemning the presence of their Majesties at the Mass, as "a violation of the spirit of the Coronation and Accession Oaths." It is also stated that this is the first occasion of a British Sovereign in his State capacity attending Mass in the city, since the days of James II.

The paper from which the Freeman's Journal quotes is of the opinion that apart from the painful controversy involved, the incident may have the result of settling once and for all the matter of the Accession Oath, which few persons in these days consider should continue to be administered to each succeeding British Sovereign in its present form, which is crudely offensive to the feelings of every Roman Catholic in these realms. That the words "crudely offensive" are well chosen will be seen from the following, which is part of that to which every British Sovereign has to subscribe:

"I solemnly and sincerely, in the presence of God, profess, testify and declare that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the Body and Blood of Christ at or after the consecration of them by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint and the sacrifice of the Mass as they are now used in the

WORKMEN'S RETREATS

A Successful Experiment as It Works in Belgium—Makes Social Apostles—Six Houses of Retreat.

(Catholic Universe, Cleveland.)
The following is the second of the series of four thoughtful and timely articles on the relation of the Church to the working man contributed to the English Catholic Times by Rev. Charles Plater, S.J., a fellow of Oxford. In the first article, quoted in the Universe last week, Father Plater spoke of the spiritual isolation of the working classes and the need of forming an apostolic nucleus among the workmen themselves as a remedy. He advanced the suggestion that the best means to form this nucleus was a spiritual retreat.

"We are not advocating an untried experiment," he resumes. "As we are now to see, these 'retreats for workmen' have had a success upon the Continent which is simply amazing. The retreats have been started in many countries, but they have attained their most complete development in Belgium."

"It was in 1890 that Msgr. Doutreloux, Bishop of Liege, urged upon the Catholics of Belgium the work we are to describe. 'Start this apostolate,' he said, 'and I will cover it with blessings.' The first beginnings were made at Charleroi a few days afterwards, when forty-two workmen made a retreat at the college of that town. They did not sleep at the college, but merely spent three days there, returning at night to their own home. It was soon seen that this arrangement was unsatisfactory. The full effect of the retreat was only to be obtained by withdrawing the men altogether from their usual surroundings."

"A house, then, had to be procured for the special purpose of enabling workmen to spend three days in uninterrupted retreat. This was effected in 1892, when a house and grounds admirably suited to the purpose, were bought at Fay-lez-Manage, and the first 'enclosed' retreat was given in the month of August to twenty-six workmen. The work grew rapidly, and all Belgium speedily became aware that a new social and religious force was active in the country. Some Catholic critics shook their heads. 'The new work would interfere with mission, and other parochial institutions.' These fears were unfounded. As bishops and clergy now all admit, the men who have made these retreats become pillars in their respective congregations, are assiduous at their parochial duties, and support their clergy with a self-sacrificing zeal and devotion which has changed the face of numbers of parishes in the country."

"Three years later, a second house was built at Ghent. Since then four more houses have sprung up—at Arlon, Liere, Liege, and Alken. The numbers of the men who have, in the last fifteen years, made retreats in these houses is simply astounding. The first house (Fay) during the sixteen years of its existence has given retreats to more than 22,000 men. Ghent in nearly fourteen years has received some 18,000 men. Liere in eight years about the same number. Alken in its first year received about 1,000. About 10,000 men made retreats in the various houses during the year 1907. Before long 100,000 men will have passed through these six houses."

"Now, we remember that these thousands of men have, in the great majority of cases, undergone a real spiritual change—that they have gone forth as apostles and centres of light and strength to their fellows—we shall easily understand that the good effects of the retreats have been felt all over Belgium, and that they have produced a radical change in the character of whole districts of the population. But before considering these effects, we must see something more of the retreats themselves."

"Let us pay a visit to one of these houses and follow the course of a retreat. We may take for our purpose the house at Liege."

"Leaving the city in a train, we find ourselves after half an hour at the top of a high hill where stands a well-built mansion enclosed in spacious grounds. A great gallery with huge glass windows runs along its entire length. Here the men may walk about when the weather prevents their venturing into the garden. The garden, by the way, is an absolute necessity for the purpose of a retreat. For a man unaccustomed to dwell with his own thoughts, to be boxed up in a small room for half a week would produce a state of nervous tension fatal to the success of a retreat. He must be able to find a secluded garden walk where he can stroll up and down between the meditations and smoke his pipe. The shrubs and flowers have their part to play in a retreat. The contrast between them and the rush and roar of industrial life is not without its effect."

"Entering the house, we survey the chapel, the dining hall, the forty plain but neat little bedrooms (privacy for prayer and reflection is indispensable; each man must have his private apartment, however small), and the rest. Two or three priests live permanently in the house. One is occupied incessantly with organization and direction. Another gives the retreats. "Three days' retreats are given every week to batches of thirty or forty men. Most of these are workmen; but not infrequently special retreats are given to a batch of students or business men, or clerks, or soldiers, and so on. Employers and employed do not unfrequently make a retreat together. The writer has seen a distinguished member of the Belgian Senate in retreat with workmen."

"In the evening, we may imagine, we witness the arrival of a batch of workmen. How they have been got to come is a matter that will occupy us presently. At any rate, here they are, and it is interesting to watch their faces and listen to their conversation. Some, who have made a retreat in previous years, are business-like and seemingly quite at home. Others are evidently wondering what they are in for. They wander in a lost sort of fashion about the galleries looking vacantly or curiously at the pious statues and pictures, or exchanging whispered comments. Some are even sullen, or wear a defiant or truculent expression, as if to indicate that they are not going to be taken in by any humbug. They have come up to oblige an insistent friend, or from curiosity or bravado, or even, it may be, with a desire to canvass the priests in favor of Socialism. So long as they undertake to keep the rules of the house and not to disturb the others, they are asked no questions about their motives or dispositions. But it is ten to one that they will have reconsidered several important matters before they leave the house. What happens to them in the interval we shall see in our next paper."

SUBJECT OF THE HOUR

Lent a Time to Mortify the Body That the Soul May Be Strengthened.

Lent, with its sackcloth and ashes, with its fast and abstinence, with its enchanting wand dispelling all unbecoming sport and amusements and its stern dictum forbidding festivities and social gatherings, is now at hand. Penance is so interwoven in the religious beliefs of a Christian as to be almost an integral part of his being. He recognizes the fact that he must do penance in order to merit the good will of heaven. And how beautiful to see the Christian World kneeling in penitential garb at the feet of God!

Lent, from the Anglo-Saxon *lenten*, which means spring, signifies the fast which takes place just before Easter, by which it runs. The forty days were introduced to commemorate the 40 days' fast of Christ in the desert before He began His public ministry. Christ, however, did not institute Lent, neither did He order His disciples to fast, though at one time He said they would fast when the bridegroom, meaning Himself, would be taken away from them. It is, therefore, not of divine origin. It is purely an ecclesiastical institution, but one so thoroughly in harmony with the spirit of Christianity as to be inseparable from it.

Like many other practices and institutions of the Church, it has an interesting history. She goes back so far and has passed through such dark nights, whose blackness no human eye can pierce, and has seen the beginning and end of so much that it is impossible to account for everything. The Lenten observance is one of these; in other words, its origin is lost in the gloom of the past. It is certainly a very old practice, probably dating back to the times of the Apostles. The Scriptures, however, make no mention of any fast before Easter; but early ecclesiastical writers refer to it as in existence for generations immediately succeeding them. It is enough to cite one of the Fathers, St. Irenaeus, speaking in the second century of the fast before Easter, and of the many ways in which it was observed in different parts of the country, says that this diversity of observance was no new thing, but had arisen "long before in a past generation."

About the same time, we find Tertullian engaged in a discussion about the same subject. These references show the very old standing of this salutary institution of the Church. Its age has cast about it the sanction of antiquity and imparted to its name a divine approval. It was never a mere sentiment or theoretical proposal of discipline. It was considered to be binding, as we learn from the Council of Nicaea, held in the fourth century. This council enjoins upon all Christians the obligation of keeping the Lenten fast "observed by the Church." It may be supposed, too, that the great faith of the early Christians as well as their belief in the efficacy of severe disciplinary laws, made their observance of the penitential season much more exacting and less sentimental than at present. To talk of the Lent of Tertullian's time is to talk of bread and water, sack-cloth and ashes in the fullest sense of their meaning, of deep faith and close communion with God, such as the world does not now behold. The way it is now kept is only a shadow of the old time-honored custom.

In primitive times it had no uniform duration. There is no allusion to the forty days which the Church now makes binding. It was only after the custom itself was well established that the length was prescribed. In the absence of any general law to the contrary, each province, through its Bishop, determined the duration of its penitential season, but all were agreed in one thing, namely, that it should take place immediately before Easter, or the day commemorating the resurrection of our Saviour. Hence the non-uniformity of length of time which springs up in different places. The people of some localities fasted seven weeks, of others four weeks, and of still others only three. As a rule the Greeks kept seven weeks, but excepted Saturdays and Sundays; and the Latins generally kept it six weeks, but excepted Sunday, a custom to which they still adhere. St. Gregory speaks of Lent as a little less than two months, while St. Augustine calls it Quadragesima, and connects it with the forty days' fast of our Lord, and also with that of Moses and Elias. In the fifth century the northern part of Africa, which was then flourishing and intensely Catholic, all Egypt, Palestine and the West generally kept it for six weeks; but, by excluding Sundays, there were left thirty-six fast days. Constantinople—which then knew no religion but the Catholic—and the Eastern provinces under its influence kept it for seven weeks, but by excepting both Saturdays and Sundays there were left only thirty-five fast days.

Along in the seventh century, the Church, in order to insure uniformity and to supply the extra four days, so as to make the fast coincide with that of our Lord, prescribed that it should begin on the fourth day before Ash Wednesday. The whole Catholic Church has strictly adhered to this rule from then till now. It begins on Ash Wednesday, it ends with Holy Saturday—just forty days, leaving the Sundays out. When people observe this holy time as their religion teaches them, does it not look much like an imitation of Christ's conduct? "And when He had fasted for forty days and forty nights, afterwards He was hungry."

The custom of sprinkling the forehead with ashes on Ash Wednesday has a somewhat surprising origin and

APPOINTMENT OF MR. J. J. AUSTIN

Hamilton Herald.

John J. Austin, 57 Oxford street, a mail clerk, is being congratulated by his many friends in the city on his promotion to the position of assistant post-office inspector at a salary of \$1,400 a year. His headquarters will be at London. Mr. Austin has been a mail clerk on the Harrisburg and Southampton division of the G. T.R., and has lived in Hamilton for ten years. During that time he has made many friends in this city, and has taken a prominent part in fraternal and charitable organizations. For the past five years he has been the acting president of St. Vincent de Paul Society, and for two years he was president of branch No. 56, C. M.B.A. He is also a member of the A.O.H.

Speaking of his appointment the London Free Press says:

"The office of assistant post-office inspector here became vacant by the superannuation of D. Maloney. The former occupant of the position having been a Roman Catholic, it was held that his successor should be chosen from among his co-religionists. This claim has been recognized, as Mr. Austin is a Roman Catholic. The new deputy will assume the duties of the office on the first of March. The appointment will cause a good deal of heartburning among the residents of the city. The bringing in of an outsider will not help to allay the opposition among those who did not lead the official plume. Mr. Austin was born of Irish parents in the neighborhood of Goderich."

Mr. Austin's friends claim that as he has worked in the London division, and has had many years' experience, he is entitled to the promotion. The patronage did not belong to London.

RICH CATHOLICS ARRAIGNED

Frequently, says the Catholic Sun, it is claimed that the prelates and priests of the Church tolerate actions in wealthy Catholics which they bitterly denounce when the offenders happen to be poor.

This cannot be claimed true down in St. Patrick's Cathedral, New York, apparently. A few days ago Father Francis H. Wall delivered several blows from the shoulder which it is probable a number of his hearers will long remember.

The occasion was a sermon delivered by Father Wall in which he scored rich families who have let their social ambitions interfere with their religion.

"There is a strong tendency among men to divorce business from religion," he said. "It seems to be taken for granted that a man cannot be an eminent lawyer or physician or successful business man and at the same time an eminent and practical Catholic. If such were the case then the Redeemer of the world was a visionary and the mission of His Church an absurd hallucination. The injunction of the Founder of our faith that you cannot serve God and Mammon has no bearing whatever on the question at issue."

"It is sad beyond all sadness to witness the conduct of so many of our Catholic people, who, having amassed wealth, stifle the faith in their hearts and in their unhealthy greed for social prestige send their sons and daughters to places of education where their faith is jeopardized and their moral character wrecked. Therefore we have the scandalous spectacle of the sons and daughters of those who should be zealous members of the household of faith filling the divorce courts, shocking the religious sensibilities of coreligionists, bringing unmerited dishonor upon the Church."

OATH OF FIDELITY TO THE HOLY SEE

The following is the declaration made by the Archbishop of Boston, when he lately received the Pallium:

"(and then the Archbishop pronounced his name), elected to the Chair of St. Peter, from this hour henceforth will be obedient to blessed Peter the Apostle, and to the Holy Roman Church, and to our Holy Father, Pope Pius, and to his successors canonically elected. I will assist them to retain and to defend the Roman Papacy without detriment to my order. I shall take care to preserve, to defend, increase and promote the rights, honors, privileges and authority of the Holy Roman Church, of our Lord the Pope, and of his aforesaid successors. I shall observe with all my strength, and shall cause to be observed by others, the rules of the Holy Fathers, the Apostolic decrees, ordinances or dispositions, reservations, provisions and mandates, unless prevented by a canonical impediment. I shall make personally the visit ad limina apostolorum every ten years, and I shall render to our Holy Father, Pope Pius, and to his aforesaid successors, an account of my whole pastoral office, and of all things pertaining in any manner whatsoever to the state of my Church, to the discipline of the clergy and the people, and finally to the salvation of the souls which are entrusted to me; and in turn I shall receive humbly the apostolic mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment, I shall fulfill all the aforesaid things through a designated delegate having a special mandate for this purpose, a priest of my diocese, or through some other secular or regular priest of known probity and religion, fully informed concerning the above-named things. I shall not sell, nor give, nor mortgage the possessions belonging to my mensa, nor shall I enfeoff them anew or alienate them in any manner, even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if through me any such alienation shall occur, I wish, by the very fact, to incur the punishments contained in the constitution published concerning this matter."

When friendships are real, they are not the glass threads of frost-work, but the solid things we know.—Emerson.

We have thus seen that Lent, as we now have it, is an old institution. It sprang into existence when faith was strong, when religious teachings were thought more of than worldly principles of wisdom, greatness, or renown—when the world was governed by men whom all acknowledge to have been immeasurably our superiors in imitating the conduct and following in the blessed footsteps of Him whom we call Master. The custom which they brought into vogue was by no means an empty theory, for the betterment of life, but a severe reality. With them fasting meant fasting, not a useless desire to give up articles of food; abstaining from pleasures meant just as it reads, not donning a sombre looking gown, appearing sad on public occasions, or staying indoors when there is any possibility of gaining a little credit by so doing. Early Christianity presented no sentimentalism, no sham, no merely outward appearances. The primitive Catholics were in earnest, as their divine Master was in earnest; they believed with Him that the way to everlasting life was not easy; on the contrary, they believed with Him that it was narrow and hard to traverse, full of ups and downs, full of pit-falls and stumbling blocks, and literally strewn with thorns and briar.

It is man's human nature that makes it so; and hence to bring by the most efficacious means, that nature under control was the motive at the back of the practice of fasting and abstaining during the Lenten-tide. It was, therefore, a time in which the faithful asked God's mercy for themselves and showed it to others—a time in which sinners had greater opportunities of being reconciled to God—a time of mourning in which all amusements, festivities and social gatherings were considered to be out of place—a time in which the body was mortified by discipline that the soul might be strengthened and fortified with virtue. That is what Lent was to the Catholics of ages long since gone by, and that is its spirit to-day. This may be a dark and gloomy picture of six weeks of the welcome year—the God-given year, with its warmth and sunshine, with its charms and beauty, with its recurring seasons of activity and repose—but it is no darker than the spirit of Christ's teachings, the universal testimony of the early Catholic writers, and the constant ruling of the Church in every age of her long existence will warrant us in drawing.—Chicago New World.

CANVASSERS WANTED

Canvassers wanted for "The Catholic Register." First-class remuneration to good workers. References required.

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The HOME CIRCLE

DAY BY DAY WE ARE FORMING OUR CHARACTERS.

God helps us to know the power that is developed in our daily lives—the protection for our souls, the safeguarding of life's greatest interest, in the day of trial—that is gain, in the habits we are forming day by day, in the quiet movements of our lives. We may consider this deeply. Because there is a dark side of this law of habit...

Owing to the enormous advance in the price of teas at the gardens during the past eighteen months, the "Salada" Tea Co. have had to raise the price of "Green Label" from 25c. to 30c. and "Brown Label" from 30c. to 35c. per pound. No other changes in prices have been made.

ONE SOLDIER DEAD.

A fair young mother calmly read, While one hand rocked the cradle bed Wherein her firstborn slept away The twilight of a summer day. She carelessly the paper turned Till "Latest War News" she discerned; "Our loss was small," despatches said— "A skirmish, and one soldier dead."

They troubled not to give his name, Or e'en the troop from which he came, For who, rejoicing in success, Cares if there be one private less? Only a soldier lying there, With blood upon his sunny hair, With no kind friend to raise his head Or treasure the last words he said.

O happy mother, do you know That not so many years ago That soldier was a baby, too, With face as sweet and eyes as blue As those with which you cradle there, And knew a mother's tender care, Who now must sit alone and weep Because he wakes not from his sleep?

RECIPES.

Baked Ham.—Soak the ham overnight in sufficient cold water to cover it. Next morning, wash and trim it neatly. Put it in a large kettle; cover with cold water; add a tablespoonful of molasses and a quart of cider; cover the kettle and cook slowly fifteen minutes to every pound of ham. When the ham is done, take it out, remove the skin and place it in a baking pan, fat side up; brush it over with beaten eggs; sprinkle lightly with bread crumbs; add a pint of cider to the pan and bake in a moderate oven one hour, basting once or twice with the cider. Serve hot; cut in very thin slices.

Potato Boats with Corn.—Take Shapely potatoes of about the same size. Peel and cut in half lengthwise. Scoop out the inside, leaving the shells about one-quarter of an inch in thickness. Rub inside and outside with soft butter and dust lightly inside with salt and pepper. Fill with canned corn seasoned to taste and add some butter; then sprinkle with bread crumbs, and dot with inch in thickness. Rub inside and hour. Serve with or without sauce, as preferred.

Oysters and Macaroni.—One-half a pound of macaroni, one-half can of pint of oysters, one-half cup of butter, one and one-half cups of sweet milk, two eggs, one cup of cracker crumbs, salt and pepper to taste. Break the macaroni into inch pieces. Put it into boiling water and boil twenty minutes. Skim it out and

put a thick layer of it in the bottom of a buttered pudding dish. Put the oysters and liquor on this, with bits of butter, pepper and salt, add the remainder of the macaroni; beat the bits of butter. Bake about half an hour and spread the cracker crumbs over the top. Bake thirty minutes. Creamed Salsify.—In a saucepan eggs well, mix with the milk, pour one of flour. Add a half teaspoonful of salt, one-quarter of a teaspoonful of white pepper and one cupful of hot milk, stirring until smoothly thickened. Add one pint of cooked and diced salsify cut in half-inch pieces and simmer for five minutes.

Orange baskets.—Allow one orange for each person. Stand them blossom end up and cut out from each upper half two right-angled pieces of such a way as to leave the lower half intact and a strip of skin over the top to form a handle. Remove all the pulp and juice, strain it and for each pint allow one-half of a box of gelatine, one-half of a cupful of cold water, one cupful of sugar and the juice of one lemon. Soak the gelatine in cold water until soft, add the sugar and boiling water; when dissolved, the fruit juice. Strain and set aside until firm. Cut into cubes, fill the baskets, put a spoonful of whipped cream on each and serve; or the baskets may be set on broken ice, filled with the liquid jelly and put aside until it is firm.

Chocolate Wafers.—A wafer iron is essential for the making of these wafers. Mix one-quarter of a cup of cocoa with one cup of flour, one-half teaspoonful of salt; add water until the batter is of the right consistency—that is, will pour from a spoon. Heat the iron very hot, pour in the batter and bake live wafles over the fire.

Chicken Mayonnaise in Shells.—Pick the meat from the bones of a cold boiled chicken, mince fine and cook with a little mayonnaise over the bottom of china shells; fill up with the minced chicken and smooth the surface with a knife. Arrange the shells in a large dish, cut tomato aspic into stars or other fancy shapes and put around each shell. Cover the center with sieved yolk of hard-boiled egg and minced parsley. Serve very cold.

Olive Sandwiches.—Stone, chop and pound four dozen large olives. Mix with them one teaspoonful of celery salt, one-half teaspoonful of French mustard, two teaspoonfuls of tomato catsup, four drops of tabasco and one cupful of thick mayonnaise. Spread this on soft bread from which the crust has been removed, roll and tie.

White Fruit Cake.—Beat one-half of a cup of butter to a cream, add one cup of powdered sugar. Beat until smooth and creamy; add the whites of four eggs, unbeaten, one at a time, stirring until each is well mixed before adding the other. When the whites are all beaten in add one-half of a cup of milk and one and one-fourth cups of flour; beat until the batter is very smooth, stir in one teaspoonful of baking powder and the fruit, mixing it well with the batter. Turn into a well greased tin and bake in a moderate oven for two hours. The amounts of fruit are as follows: One-half of a pound of raisins, one-half of a pound of dates, one-half pound of figs, one-fourth of a pound of citron and one pound of English walnuts.

TO START NEW INDUSTRY.

Within the next few weeks there will open in Toronto a new industry which promises to grow as rapidly in Canada as it has in the United States. The new plant to be opened is that of the Sanitol Chemical Laboratory Company, which is an international association of druggists and dentists conducted on the co-operative profit sharing plan.

The products of this company are already well known to Canadians, although they have always in the past been manufactured in the United States. Some time ago the Sanitol people conceived a distribution scheme to better introduce their products to the public and as a result the demand for the dainty toilet requisites they turn out has marvelously increased, which is the best evidence possible of their quality. The company also adopted a very clever advertising plan which was conducted for them in Canada by the Woods-Norris Advertising Agency. At all events, the sale of their products increased with such rapidity that they found it necessary to enlarge their plant.

The new factory in Toronto will be at the corner of Bathurst and King streets and at the start the company will employ about fifty hands. The main idea of the company in establishing a plant in Canada was to give the druggists the benefit of increased profits, which will naturally be made from the fact that no duty will have to be paid. The company will also do a good part of its export trade from the factory to be established in Toronto, which will be conducted under the management of Mr. J. A. Thunder. Ten years ago the Sanitol business was started with one product, Sanitol Liquid Antiseptic, and it was started with but one man, but the company has continually grown and now turns out a complete line of toilet preparations, while over five thousand dentists in the United States are associated in the business co-operatively and over four-fifths of the dentists in the United States and Canada are prescribing Sanitol tooth preparations to their patients. The company will start to install its machinery in the new plant in Toronto immediately, and will begin operations about the beginning of April.

Expressions of loyal adhesion to the Encyclical condemning modernism continue to pour into Rome from bishops in all parts of the Catholic world. To those of France, Germany, Spain, United States, Canada, Ireland, has been added the addresses of the Belgian episcopate. This collective adhesion is signed not only by the bishops, but by all the professors of philosophy and theology throughout the various teaching institutions of the kingdom and expresses the unanimous declaration of some 260 leading intellectual authorities.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

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Archbishop Riordan Back. In view of the extensive newspaper comment regarding the appointment of Dr. Hanna to the position of Co-adjutor Archbishop of San Francisco, the following from the Cleveland Catholic Universe is interesting: Archbishop Riordan of San Francisco, arrived in New York last Sunday from Naples after two months spent in Rome. The Archbishop went abroad partly for his health and partly on business connected with the appointment of a coadjutor in his see. He has been warmly advocating, as is well known, the elevation of Rev. Dr. Hanna of St. Bernard's Seminary, Rochester, against whom some suspicion of "Modernism," based on articles in Catholic Encyclopedia and the New York Review, has been directed.

Another Minister Convert. A recent conversion deserving of more than casual mention is that of the Rev. William H. Sloan, for thirty-five years a minister of the Baptist Church and for the past twenty-three years a missionary of that church in Mexico. Mr. Sloan's decision to embrace the Catholic faith in Mexico, which for years has served as a kind of signal station whence Protestant missionaries have fashed all sorts of charges and bitter criticisms of the Church to the four quarters of the globe, is in itself an interesting and suggestive circumstance. It is presumably from his observation of the Church in Mexico, and perhaps from an acquaintance with the methods of his brethren and a comparison of their reports with the facts that Mr. Sloan has concluded to enter its fold.

By his action," says the Mexican Herald, which reports the conversion, "one of the two oldest missionaries in the Republic becomes a member of the Church against whose control of the religious field of Mexico his work of a quarter of a century has been directed. "As missionary, as minister, as man of the world, and as a man," continues the Herald, "he has always stood in the very front rank of the American colony here. He has al-

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ways commanded the highest respect, and his voice in the councils of whatever body of men he engaged in it, of the work they are doing, or of their motives in pursuing that work. I may say, however, that my faith is held in the Catholic Church militant, the Church of all lands and all ages." Asked for a statement in regard to his conversion, Mr. Sloan said: "I have become a member of the Catholic Church because through my years of theological study and particularly in Mexico, I have come to the belief that the Catholic Church is right. I have no desire to enter into a theological controversy, and for the work of the Protestant Church in Mexico I have nothing to say, either of the men who are engaged in it, or of the work they are doing, or of their motives in pursuing that work. I may say, however, that my faith is held in the Catholic Church militant, the Church of all lands and all ages."

Do Catholics Want a Catholic Paper? Sometimes we doubt it. And it is not without reason we doubt it. We look around us and we see the welcome accorded the secular press; we cannot help but notice how eagerly Catholic people purchase the daily papers. We glance through these papers, and, alas, we find many of them but a tissue of scandals, sensations, gross exaggerations, evil suggestions, false principles. Some of them are so unclear that they are not fit reading for any Christian eyes; some of them are deliberately designed to carry their foul message into the hearts and homes of the people. Most of them are not proper reading to put into the hands of children. And yet our Catholic people eagerly buy them, read them, carry them to their homes, hand them to their little ones, spread their contagion, inoculate their friends and associates with their virus.

But when it comes to subscribing for a Catholic paper, how slow those erstwhile eager hands are to pay the price. It is for the most part dry reading; it has none of the exaggerated flavor of the scandal or the crime; it does not flatter with silly praise or ponder to self-love or foolishly dismiss all responsibility and open the door to ease, to pleasure, to wilfulness, to sin. It tells of things that are sweet and pure, it teaches the beauty of self-repression; it speaks holy doctrines with becoming gravity. It dares to tell the truth; it protests against the wild opinions and false principles that men eagerly drink in, because they excuse or palliate human wickedness.

But under present conditions in our country, is it not simply a duty for a Catholic to take into his home a Catholic paper? A Catholic paper is a whiff of the pure fresh air of heaven. It brings with it life and health. What better missionary labor may any Catholic do than to spread Catholic papers? They are the most practical antidote to the poison of the daily press. The danger to Catholic faith and morals is not from sectarian pulvits. That day is past. The biggest pulpit of our time is the press; the danger is from the press. Every Catholic that buys a secular paper erects

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The Children's Page

DOROTHY'S RESOLUTIONS.

"Oh dear! That's the last of them—the very last." Dorothy hung her small self limply into the nearest rocker, her school books slipping from her knees to the floor one by one.

Aunt Lois looked up from her sewing, just a little startled at the despairing tone. It was hard to tell what loss might have befallen Dorothy. Dorothy was so careless and irresponsible. She decided in favor of hairpins, as her quick eye noted the disorder of Dorothy's sunny brown hair.

"Yes, that's one of them," Dorothy exclaimed, reading the glance. "I resolved solemnly to brush my hair smooth every single noontide this year. Now look at it. It's so unruly it needs fussing with every hour in the day, and the wind's dreadful this afternoon."

"But that wasn't the last—the very last!" Aunt Lois smiled inquiringly into the perplexed face before her. The hair problem had lapsed into hopeless unimportance three times, at least, within the week, and she had written "January" at the head of a letter that very morning.

"No. The last was talking back—not talking back, rather. It isn't temper exactly. It's getting ruffled up and letting my tongue go at loose ends, when the girls tease me about something. I've been ashamed of it a hundred times, and I wrote down with the rest the night before New Year's day, 'I will hold on to my tongue,' and put two red lines under it. And I've smiled sweetly as a June morning—when I didn't feel smugly a bit—flattering myself all the while that my face would get used to the new lines. But Julia Douglas sprang something on me this afternoon—nothing worth while, but Julia can be sarcastic—well, that went, like the others."

"Reading something useful every day—I think you told me something about that." Aunt Lois' gray eyes were thoughtful behind her spectacles. "That fell through the second day—or was it the third?" Dorothy replied disconsolately. "We had callers two or three evenings, then the lessons seemed long and harder than they'd ever been before, and—"

"I see," Aunt Lois was studying the situation sympathetically. It was one of Aunt Lois' strong points with Dorothy that she never scolded, much less laughed at one, which was a deal more. "You spoke of 'holding on' a moment ago—your tongue. I think it was. I was wondering whether you had thought of applying the same treatment to your good resolutions."

Dorothy's fair forehead crinkled in lines of inquiring thoughtfulness, just as it did when an example in arithmetic had been worked through to the finding of a wrong answer. "I don't believe I understand exactly, aunty," she said doubtfully. "When you resolve to do something, and don't do it, that's the last of it. Everything's spoiled, and you might as well—"

Dorothy paused at the warning of Aunt Lois' uplifted finger. "No, no, my dear, not 'spoiled.' Breaking over mars the pattern, but that doesn't hinder you weaving in straight, pretty threads afterwards. It's discouraging, I know, and one feels dissatisfied every time one's eye falls upon that ugly cross-thread, but there's sure to be more or less of that sort, try as we may. The main thing is to keep on weaving, with a sharp eye out against making another as bad, or worse."

"You mean to get right on just as though the break hadn't been made at all?" Dorothy put in eagerly. Her aunt nodded. "But that wouldn't be New Year's resolutions. You couldn't say—"

"You could say that you had done the best you could under the circumstances," Aunt Lois interrupted, "and even God doesn't require more than failure to pick ourselves up, and press forward, after we've stumbled once, that wrecks so many New Year's resolutions. The first of January is a good time to blaze out a new path for ourselves, because the whole year is before us to follow it. And it's the following—the persistent following—that counts in the end, even if we get away from the beaten path now and then. There isn't any day in the whole year that's a good day to give up trying."

"I'll brush my hair this very minute," Dorothy cried impulsively, springing to her feet, with a fine show of enthusiasm in her bright, young face. "It mustn't look frowsy all the rest of the year, because it has a few times. And I'll take up reading that history to-night where I left off when the Crawford's came in. And I shall try to hold on to my tongue—and my resolutions, too."

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

A MASQUERADE. A little old woman before me Went slowly down the street; Walking as if weary Were her feeble, tottering feet.

From under her old poke bonnet I caught a gleam of snow, And her waving cap-string floated, Like a pennon, to and fro.

In the folds of her rusty mantle Sudden her footsteps caught, And I sprang to keep her from falling With a touch as quick as thought.

When, under the old poke bonnet, I saw a winsome face, Framed with the flaxen ringlets Of my wee daughter Grace

Mantle and cap together Dropped off at my very feet, And there stood the little fairy, Beautiful, blushing, sweet!

Will it be like this, I wonder, When at last we come to stand On the golden, ringing pavement Of the blessed, blessed land?

Losing the rusty garments We wore in the years of Time,

Will our better selves spring backward, Serene in a youth sublime?

Instead of the shapes that hid us, And made us old and gray, Shall we get our child-hearts back again, With a brightness that will stay?

I thought—but my little daughter Slipped her dimpled hand in mine; "I was only playing," she whispered, "That I was ninety-nine."

Great Things From Little Causes Grow.—It takes very little to derange the stomach. The cause may be slight, a cold, something eaten or drunk, anxiety, worry, or some simple cause. But if precautions be not taken this simple cause may have most serious consequences. Many a chronically debilitated constitution today owes its destruction to simple causes not dealt with in time. Keep the digestive apparatus in healthy condition and all will be well. Parmelee's Vegetable Pills are better than any other for the purpose.

ON APPROVAL. It all happened just like a story, and when Katherine told of it afterward she always said it was the most interesting tale she could recall.

Katherine was sixteen, and when her father and mother died "way down in the southern part of California, there was not one but Uncle Mark, her father's partner, to look after her. At least, there was no one else but Grandma Martin in New York, and a grandmother who had never taken any interest in you since you were born, and at that distance, too, could hardly be called anybody. But Uncle Mark decided differently.

"You can come back here, child," he said, "and Heaven knows you will be welcome. Your father has left a tidy fortune in my hands; but I think your grandmother should know all about you and have a chance to look upon you, should she so desire."

Katherine knew that her grandmother had disapproved of her father's and mother's marriage, but she did not ask Uncle Mark anything; unless some one of the family told her, she concluded, she would rather not know.

So Uncle Mark wrote to the stern grandmother and told all Katherine's pitiful little story, and in due time came this letter in reply: "You may send the child on for a visit, but understand it is only upon approval. Her mother displeased me by her marriage, and I shall not keep the girl unless I like her. I am glad she has plenty of money, for I do not feel in any way responsible for her."

Uncle Mark and Katherine laughed a good deal over this letter, and Katherine called herself merchandise and declared that she did not approve of her grandmother at all and would make her visit extremely brief.

Well, Uncle Mark accepted the strange invitation and everything was made ready for the hurried visit. Katherine's clothing was plain, but rich in texture, and had a pretty old-time look that neither Uncle Mark nor the girl herself realized.

Katherine was to travel from San Francisco alone, and Uncle Mark had only been able to procure her a whole compartment on the train as far as St. Louis; farther on she must share it, as the tide of travel from that point was setting due east.

It was a great event in the girl's life. Conductors, porters and passengers were all so kind that the days flew by and were really as interesting as could be. Often Katherine thought of the grandmother who was to meet her in New York and wondered just how terrible she would be, but the young girl enjoyed herself very much and quite forgot the coming meeting.

Then came St. Louis, and while the train made the long stop Katherine went out upon the platform to take the air. When she came back a very beautiful lady set in her compartment. "Dear me!" sighed Katherine, "I had quite forgotten my room mate!"

The old lady eyed her critically. "I suppose," she smiled so sweetly, "you are as sorry to see me as I am to be here; but, comfort yourself that you were fortunate enough to obtain the lower berth, I must gasp and tremble in the upper one!"

"I insist upon your taking the lower," there was a little conversation upon this point, then the two settled down as comfortably as could be. Of course on the long trip it was natural that the two should chat by the hour, but it was strange that it was the older woman who grew confidential—and the girl who became the confidant.

"You see," said the old lady one day, "I must get to New York in time. I have a very unpleasant duty awaiting me. There has been a delay in letters and I shall only be there in time, if I rush right through." Then came the story of the unlabeled granddaughter, and the old lady's apprehensions.

"Perhaps she will not be such a trial," Katherine timidly suggested. "I am sure she will be!" sighed the old lady. "I dare say she is dreadful—all bone and muscle, with a voice like a fog horn and manners of the wild bear. I only wish she could be gentle and refined—like, well, like you, my dear!"

Katherine smiled prettily, and looked out of the window. "I have a great curiosity to see her," the old voice went on. "I dare say I shall shudder at the memory ever after. I was wise enough to say I would only look upon her with the understanding that if I did not like her I should send her back."

"Perhaps she may not want to stay," Katherine's voice had a ring to it that made the fine old lady stare. This was a new thought. "You know," the girl went on, "you really like her, but her heart may be true to those who have loved and cared for her all these years. I knew one of those wild Western girls who was really the most faithful creature I ever saw."

That night there was a sudden awful crash as the train was tearing on; shrieks filled the air, and people were hurled hither and von. Surprised and shocked, Katherine found herself among a lot of debris on the roadside with an excited crowd pressing

WESTERN ASSURANCE CO. A.D. 1851

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 sections 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 duty under one of the following plans:

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

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

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

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

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

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

W. W. CORY, Deputy of the Minister of the Interior.

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around and calling out orders. Fearful as the collision had been, there was less loss of life than one might have expected, but many were injured, and great excitement prevailed.

Fortunately, Katherine had escaped anything worse than a bad shaking up, and with the knowledge came a desire to know how her companion had fared. She began to hunt around among the groups awaiting carriages to bear them away, and soon she found her former seatmate. The dear old lady was pale and trembling, and when she saw Katherine she stretched forth a welcoming hand.

"My dear," she said, "my leg is broken. They are going to take me to the nearest hospital, but you are able to go on?"

"Yes," whispered the girl; "can I do anything for you?"

"When you reach New York go to 33 Terrace place. I will not send a telegram; after all, there is no one but the servants to care. Tell them about all this delay, and when that—"

"Grandmother!" she whispered, with her warm lips on the cold hands she held; "grandmother, you have never guessed that—that I might be your granddaughter?"

The old lady forgot her broken leg and almost leaped to her feet. Katherine held her back.

"Now that you see me, grandmother," she said, "do you approve?"

"My dear!" whispered the weak voice, "I do believe I can stand anything now! By and by we will go home together!"

"But each year I must visit Uncle Mark!" said Katherine. "I approve of you, you dear, delightful grandmother, but my heart will always be faithful to Uncle Mark!"

"And quite right, too!" groaned the grandmother.—Kate Laiden, in Washington Star.

WHY TIGERS CAN'T CLIMB.

The tale is of the Tiger and his Aunt who is the Cat;

They dwelt among the jungles in the shade of Ararat;

The Cat was very clever, but the Tiger, he was slow;

He couldn't catch the Nilghau or the heavy Buffalo;

His claws were long and pointed, but his wit was short and blunt;

He begged his wise Relation to instruct him how to hunt.

The Cat on velvet pattens stole along the quiet hill;

"Now this," she whispered, "Nephew, is the way to stalk your kill!"

The Cat drew up her haunches on the mossy forest couch,

"And this," she said, "my Nephew, is the proper way to crouch."

She hurried through the shadows like a missile from a sling;

"And that, my loving Nephew, is the only way to spring!"

Oh, hungry was the Nephew, and the Aunt was sleek and plump;

The Tiger at his Teacher made his first apprentice jump,

He did it very ably, but the Puss, more quick than he,

Escaped his clutching talons and ran up a cedar tree,

To purr upon the Snarler from the bough on which she sat,

"How glad I am, my Nephew, that I didn't teach you that!"

And since that curtailed lesson in the rudiments of crime

No enterprising Tiger has discovered how to climb. —St. Nicholas.

WESTERN ASSURANCE CO. A.D. 1851

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THURSDAY, MARCH 5TH, 1908.

ASH WEDNESDAY.

Singularly cold must be the heart and narrow the mind that is not impressed by the ceremony of the blessing and distribution of ashes, which gives the name, Ash Wednesday, to the first day of Lent.

Frivolity instinctively shrinks from Ash Wednesday as it does from the whole Lenten season. And there can be no higher testimony than this to the power of the Church's ceremonies and observances, no more pointed refutation of the shallow calumny that her rites and fasts are a mere cleaning of the outside of the dish.

All, however, is not sadness in the service of Ash Wednesday. The Church indeed teaches her children in a startlingly expressive way the lesson of their nothingness—the lesson of the sad results of sin.

A FIT SUBJECT FOR INVESTIGATION.

The Toronto Globe of Feb. 28th reports a case of alleged cruelty and breach of contract which demands strict investigation. Eight Hungarian laborers were found wandering at midnight along Toronto Bay front and were gathered into Court street police station by a kindly patrol sergeant.

This is the explanation of how they came to make this awful journey. They were hired to work at \$1.75 a day for six months in the lumber camps. One of them produced a written contract dated Nov. 23rd, 1907, to that effect.

Such a state of affairs demands the most rigid examination. If conditions be as described, it would be a disgrace to humanity to permit those who brought them about to go unpunished.

eigners who do not speak English is that these can be bullied, held up, recklessly exposed to danger, cheated with comparative impunity. In their case sanitary precautions can be set at defiance, extortionate rates can be charged for board and supplies, life-saving precautions can be neglected, contracts violated, with comparative impunity.

We talk of the lawlessness of certain cliques of immigrants from Central and Southern Europe, and we are determined to put down the same by rigorous measures. Let us do so by all means. But let us at the same time get after the thieving, slave-driving, brutal railroad and shanty boss.

HEROISM OF COUNTY CLARE, IRELAND, FISHERMEN.

The annals of human bravery record no finer example than that of the fisher folk whose heroism is described in the circular published elsewhere in this issue, who rescued the crew of the French ship Leon XIII. from the raging waters of the Atlantic on the morning of Oct. 2nd, 1907.

The wisdom which brought about the uniting of the forces is an argu- ment for wisdom in the formulating and carrying out plans for the country and people towards which all the labors tend. Every division in the ranks heretofore meant a distribution and scattering of energies, some of which acted directly in opposition to others.

FOREIGN-BORN THUGGERY.

Our article demanding a rigid investigation into the treatment of some Hungarians who recently found shelter and food in one of our police stations shows that we are actuated by no narrow spirit in our remarks on foreign-born thuggery. We demand fair play for every man amongst us irrespective of race.

That this last condition is not lived up to in some quarters, is evident from reports of murders, stabbings, blackmail, which have been recently appearing in our papers with alarming frequency. The Mayor of Winnipeg found it necessary to have his house guarded within the last few days, because of a threat to blow it up unless he paid a large amount of money to a gang of terrorists.

The indignation aroused by these outbreaks of murderous lawlessness has been voiced in a motion or resolution moved in our Senate to shut out altogether immigrants of the nationality responsible for this series of crimes. This would certainly be an extreme measure, which would bear hard on tens of thousands of industrious, law-abiding, kindly citizens.

But in extreme measures are to be avoided, the law-abiding elements of the Latin race both here and in their native land, must make strenuous efforts to put down thuggery. The stabber, the blackmailer, the assassin, are developments for which this country will not stand.

crime committed by the agency of individual emissaries and should be punished equally with the actual perpetrators. The same rule holds good with regard to assassination. If the bomb and bullet organizations were made to feel that their lives would be forfeit for any loss of life brought about by their tools—that not the tools alone but those behind them, would be punished—there would soon be a pause to their activity.

OFFICIAL TREACHERY IN FRANCE.

A short time ago a commission of investigation deputed to report upon the causes of an explosion which inflicted great damage on a French warship made severe and disquieting comments on the state of naval discipline. Since that time instances of official treachery in France have again and again received publicity.

There is every reason to believe that if France be some day confronted with a sudden crisis there will be revealed such a condition of dishonesty, treachery, rottenness, as will make the decaying condition of the Empire of Pagan Rome pale by comparison.

UNION IN IRELAND.

There is general rejoicing that the long existing feuds and misunderstandings amongst the distinguished men of the Irish party are at length at an end. The products of the union are not yet apparent to any great extent, but that they will come without any possibility of doubt is the conviction that cheers the sons of Ireland and their descendants the world over.

The modern evolution of Ireland has been marked by many changes, punctuated by certain distinct and epoch-making events. Of such a nature is the late amalgamation of the forces under their judicial and strong leader Redmond. Union amongst the Irish members at Westminster means practically that they hold the situation largely in their own hands.

The modern evolution of Ireland has been marked by many changes, punctuated by certain distinct and epoch-making events. Of such a nature is the late amalgamation of the forces under their judicial and strong leader Redmond.

Hostile journalists are predicting dissensions and a return to cross-purposes; it is even possible that these dissensions being in non-existence, attempts may be made to create them, but amongst those who view the situation from the point of Ireland's well-wisher the optimistic view is uppermost and an enthusiastic belief in a continuance of the present hopeful outlook is the one that generally prevails.

With this in view the coming celebration of Ireland's Patron Saint will be entered into with the most cheering disposition. Every recurring St. Patrick's Day brings with it a re-awakening of hope, the virtue to which the children of Erin are most prone, and without which they would long since have fallen into the abyss which always awaits the despairing.

THE MERIT OF CATHOLIC POETRY.

The Catholic Universe is to the fore with a lengthy quotation from the British Whig a secular paper—the gist of which is, that the only sincere spiritual poetry of the day is written by those who claim membership with the Catholic Church.

This is an encouraging statement, one, too, which it will take many of us some time to fully digest and con- sider, in for so imbued are we owing to surrounding influences with the

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minor merit of our writers both in prose and poetry, that the assertion of their value has to come from some outside source in order to rouse us to an appreciation of its truth. The "British Whig" seems to have seen more deeply than even Catholics themselves, into those wells from which springs the real poetic sentiment, when it says: "If there is any field of literature in which Catholic writers should excel, it is certainly in the expression of spiritual feeling and aspiration."

Among the reasons given by the British Whig as ground for the justness of its estimate regarding Catholic versification, is that "poetry without God has no value and halting and uninspired a message that it is not heard above the din of the marketplace," and as a proof that the only surety respecting God is found in the Catholic Church, the article says "the contagion of doubt and self-sufficiency has made the poet outside the Church as uncertain as the scientist in his perception of spiritual truths."

Here is the whole thing in a nutshell. What is it that forms the inspiration of any declaration written on vocal? Is it not the conviction possessed by the writer or speaker, that the thing that he states is true. Apply this to spiritual poetry and who are they best fitted to produce it? In the words of the British Whig we must find them amongst those who are attached "to that source which is freshened and renewed from age to age by a Living Presence which keeps belief whole and consecrates all men's powers to their true purposes," in other words it must be found with those who alone of all the children of earth have and abide with that Living Presence from which all spiritual emanates and without which spirituality is neither experienced nor understood.

Now that this recognition has come to us through the medium of the British Whig it is to be expected that the beautiful verse of Father Ryan, the poet-priest, of Father Faber, the poet of nature and grace, of Mrs. Meynel, of Francis Thompson, of a dozen or so American poets and of our own Dr. Fischer, may be awarded a niche even in Catholic homes, much higher than has heretofore been given it.

AN IMPORTANT PUBLICATION.

On page 7 of our last issue we published copy of a notice from the "London Universe" of a work just published by Rev. T. Hurley, D.D., of the diocese of Elphin, with a preface by the Most Rev. Dr. Clancy, Bishop of the same diocese. We have since received a copy of the volume, and even a cursory glance serves to fill one with the idea of the importance of the work.

tain books, which books, however, nobody seems able to definitely tell you," might be extended, at least to Canada—speaking for ourselves—where the nature of the Index is probably just as vague, shadowy and obscure as in England or elsewhere.

This being so, this latest work of Father Hurley, his "Commentary on the Present Index Legislation," will likely find many who will be glad to avail themselves of the occasion of its coming to possess themselves of a copy.

In his introductory chapters the author deals with the necessity for preventing the circulation of wicked literature and the circumstances and conditions which led to the formation of the Index. The ancient heresies and heresies are all dealt with, the works of Arius, Origin, Nestorius, Scotus Erigenia and others, being touched upon. Points in science are incidentally explained in so far as they concern the work in hand; hypnotism, Mesmerism, animal-Magnetism and many other subjects of general interest are here defined. The work, though containing sufficient matter of common interest to make it popular, will be found of especial import to priests and ecclesiastics generally. The book may be obtained from W. E. Blake, 123 Church St. Toronto.

Leon XIII.

Rescue! Rescue!! These were the heartrending words and despairing cries of the crew (22 men) of the ill-fated French ship, Leon XIII., on the morning of Wednesday, October 2nd, 1907. The beautiful vessel had struck on a rock, in a fierce gale, on the most dangerous part of the wild west coast of Clare. The sailors, terror-stricken, fled to the rigging as the furious waves broke over the doomed ship. The shore was lined with crowds of spectators of the terrible scene.

The trained and capable Coast-guard launched their lifeboats. They were driven back again and again, and courage failed them, as one of their men was washed over-board by waves then rolling mountains high. Despair settled on almost every face. Hope seemed gone, but no! The brave Quilty fishermen, every man a Catholic, will prove that under God they can save that crew—French, American, British.

"To the Canoes," is the cry. Every man makes ready. At that moment the hearts of mothers, wives, sisters, children, friends, seemed to cease their beating as those brave men left the shore determined to do or die in that grand Christian effort. The sea and storm were raging furiously. The sailors in the doomed Leon began to leave their sinking ship. It was an awful moment!!!

"Well," said the captain, "it is all over now, but I may tell you as I clung to that raft for 48 long hours, and saw wave after wave sweeping down towards me, and heard the winds roaring and the waves rolling over me, I gave up all hope, but, somehow, were I to go to my doom at that very instant, I think my parting moments would be made happy by the sight of those intrepid Irishmen who were facing death in their mad efforts to rescue us. We owe them our lives." The crew to the last man was saved. The ship went to fragments where she lay. Irishmen have to their credit many brave deeds on land and sea, but none more brave or more heroic than the rescue of the Leon's crew by the Quilty fishermen.

Stretching along the sea-coast for two miles is the fishing hamlet of Quilty. It is made up of miserable houses scattered here and there. In some places there are clusters of those wretched dwellings, as, for instance, Quilty, Seafeld, Tromeroe, Clohaninchy East and Clohaninchy West. The village of Quilty, which is usually meant to include the other places mentioned, is inhabited by about seventy families. For the most part they have no land of any kind, and live on what they can wrest from the sea, in the shape of fish and sea-weed. They live as a distinct Colony and do not associate with those who live inland. For years and years, their ambition, their hopes, their prayers have been for "a little Chapel in which to worship God." The Bishop, the Dean, the Arch-deacon, and the Canons of the Diocese strongly approve of this project. The Bishop has contributed £50 towards its fulfilment.

The fishermen and their families scarcely ever go to Mass, but it is not their fault. Their all-sufficient excuses are: They are a very long distance from Church or Chapel, their clothes are of the poorest kind; they have the greatest reluctance to associate with, even at Mass, those better circumstanced in life, and, besides there is the almost constant pinch of poverty. Seventy families of such brave men, and not less brave women not going to Mass, is a sad—a deplorable sight in Catholic Ireland!!! Their bravery has called special attention to the pressing need there is of a little Chapel for those heroic men.

We appeal to generous America for help for this deserving object. Two of the rescued crew were American citizens. One of them, Albert Sleusser, was from Cleveland, Ohio. In his rescue three of the fishermen were dashed into the sea, and a most lost. Sleusser subsequently said, "We owe them our lives; I think God never created nobler men than the Quilty fishermen. They are brave fellows all."

We appeal to all creeds and classes on behalf of this good work, for those brave men. The Chapel will be a lasting memorial of the brave and successful rescue. It will be to the present and future generations an inspiration to noble deeds. It will be in the midst of those brave men—the scene of the rescue—to brighten the cheerless lives, and to bring the nearer and make them dearer to God. Help them, even a little, in their grand ambition in this good and Christian work, and may God bless you!! We appeal specially to the Clergymen, and Irishmen generally, who can with reason feel proud of those brave sons of the old land. We ask that your admiration and gratitude be practical. The Treasurer of the Fund is the Very Rev. James Canon Cahir, P.P., Kilmurry-Ibrickan, Co. Clare. Subscriptions will also be thankfully re-

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NEWS OF THE WEEK

Canada

Msgr. Begin, Archbishop of Quebec, was lately received in private audience by the Pope.

To celebrate Mass at Sebastopol church on a recent Sunday Rev. F. L. French snow-shoed from Brudenell.

Msgr. Pascal, Bishop of Prince Albert, Sask., has arrived in Montreal on his way to Europe, whither he is going to render account of his administration to the Holy See, and also to visit his family in France.

The marriage of Dr. Donald Hingston, son of the late Sir William Hingston, Montreal, and grandson of the late Hon. D. A. Macdonald, Lieutenant-Governor of Ontario, to Miss Lillian Peterson, Goderich, took place Tuesday at Goderich.

J. G. O'Donoghue is in Hamilton this week as arbitrator for the Street Railwaymen's Union in the Theaker case, and addressed the Canadian Club on "The Senate and Other Allments" at the club's night at Bennett's Theatre on Monday.

On Sunday morning, Feb. 10th, St. Patrick's Church, Whitehead, Guy County, was struck by lightning and set on fire. Notwithstanding that all the assistance available was willingly rendered, the building was totally destroyed. The lightning struck the tower.

One of Canada's most efficient and valuable public officials, Judge A. C. Killam, Chairman of the Board of Railway Commissioners, died at 8 o'clock Sunday morning of pneumonia, after a very brief illness. News of his death came as a great shock to nearly every one in Ottawa.

The death of Rev. Father Daniel, the oldest Sulpician priest, occurred last Thursday. Deceased, who was eighty-eight years old, was able to attend to his duties up to a few days before his demise. As director of the catechism classes at the Church of Notre Dame, Montreal, he prepared two or three generations of the French Canadians for their First Communion.

The untimely death of Mrs. John Brady, formerly of Pembroke and latterly of Eganville, caused great sorrow in the town and neighborhood. The deceased lady was a daughter of the late H. George and was only 46 years of age. Besides her husband, one son, Thos. Brady, a student at Loyola College, Montreal, survives, also one sister, Mrs. T. Brennan, of Flint, Mich., and three brothers, Messrs. Henry, John and Thomas George.

Msgr. Gauthreau, cure of St. Roch, has written to the Mayor, enclosing a number of resolutions adopted at a meeting held on February 2nd by the Anti-alcoholic League in St. Roch's Church. These resolutions, signed by over 5,000 citizens, convey the congratulations of that league to the City Council for adopting the Saturday early closing law, and hope to see the Council pass a by-law for the closing of bars on feasts of obligation. They also suggest that the bar licenses should be limited to one license for every thousand of the population. The letters were ordered to be filed in the archives.

United States

By means of a five-cent weekly collection, St. Paul's church, Wilmington, Del., has during the year been able to pay off a church debt of nearly \$15,000.

It is possible that during the coming year, says a Rome correspondent, the people of America may have a great treat in store for them, for efforts are being made to persuade the great Perosi to pay a visit to the United States and to produce there his latest oratorio, "The Passing of the Soul."

John Durkin, the first man in Chicago to sign the pledge in the Father Mathew movement, died recently in that city. He was eighty-four years of age, and for sixty years he worked

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A VOICE IN THE WILDERNESS

(Aubrey Fullerton in Saturday Night)

There have been many old-timers' tales told in the West for, as Professor Bryce of Winnipeg, pointed out in a recent address, the people of the West like that kind of thing, and improve every opportunity to hear or exchange stories of the days gone by. Some leeway must, of course, be allowed as to what length of years constitutes old-timerness; a term of residence covering two or three years is sometimes assumed to be sufficient qualification, but in the mind of the real pioneer the distinction is a thing of far greater depth. There is one man in the West who, above all others, is, by virtue of length of years and variety of experience, entitled to the highest degree in the Fraternity of Old-Timers. That man is Father Lacombe, the quiet little French-Canadian priest, who is still fresh of heart and surprisingly vigorous of body, despite his many years of pioneer missionary work among the Indians of the Northwest.

The other day a hundred of the business men of Edmonton gathered at a luncheon of the Canadian Club, at which Father Lacombe was the guest of honor. He talked to them, and in an hour's recounting of pioneer experiences he revealed to these men of the modern West what it meant to live in the West that used to be. It was in very fact, a wonderful address from a wonderful man. Standing at the table, in the quiet garb of the Oblate order, he was imposing, not because of either stature or manner, but because of the way everyone knows him to have done, and the experiences he has lived through and the blessing he has been to the West. It is useless to say that the man of affairs is without respect for the heroes of the mission. No king or prince is surer of respectful hearing and honest esteem than is this venerable priest in any part of the great West.

It is still with some hesitation that Father Lacombe expresses himself in English. The accent of the old Quebec still lingers on his lips, and his words come slowly and with occasional effort. It may be for this reason, that he is eloquent in gestures, expressing by a shrug of the shoulders, a wave of the hand, or a quickening of the eye, a thought which would sometimes take many words to express, and not half so well. For instance, in telling of one of the Indian massacres of many years ago it was not necessary for Father Lacombe to describe in many words the horrors of a scene, of which he himself had been a witness. The stretching with two hands of an imaginary rope, the bending of his head, and the quick stiffening of his body were enough—his hearers seemed to see the line of bodies hanging in mid-air.

Imagery, it may well be taken for



FATHER LACOMBE.

granted, has long been an art in which this veteran missionary has been practised; for in interpreting the Better Things to the children of the wilds he, like every other preacher, has found it necessary to paint pictures that can be seen and understood. And the fact that this method still clings to him, in the presence of even a cultured audience, makes Father Lacombe a speaker of rare interest and no little charm of manner.

There is much in word-emphasis, too. Father Lacombe knows the West, knows the spirit of the West, and gives them hope. It takes pages and pages of text and picture for the magazine writer of to-day to explain all this, but Father Lacombe told a little story, and in his quiet, quaint, graphic way laid stress upon one word, and made every man present feel just what it is that inspires us all with confidence in our West. He said that once upon a time, in the days when new-comers were not so numerous and when he himself knew practically everyone in Alberta, he one day caught a glimpse, from the trail, of a woman, barefooted, at work beside a newly-built shack. There was no other habitation within sight in any direction, and the country was new and bare and risky. He went to her, found that she and her man, who was at work a bit down the trail, had been there for a month or two, and that together they were braving the dangers of absolute pioneering. He asked her if she were not afraid or discouraged, and she said, "No, for we expect to do well here." It was a commonplace, and from almost any other man the story would have fallen flat, but Father Lacombe showed, by somehow ringing the changes on that one word expect, that the spirit of that prairie woman is at the bottom of every effort that has been made in the West from then till now. It is the glorious expectation of what is to be that has sustained the men and women by whom the battles of the West have been fought.

Father Lacombe does not tell overmuch of himself. He does not need to. What he has done is known not only to the people of his own faith, but is known and valued by everyone who has witnessed his history with fairness. For fifty-nine years has this man of the faith been working in Alberta. He came from Quebec, a young man, in the days when it took six months to travel from Eastern Canada to Edmonton. The route was either by way of the Ottawa, across the Great Lakes, or up the Mississippi to St. Paul, thence by ox-cart to Fort Gary, and from there still a two-months' weary jaunt over the trail to Edmonton.

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NOTES FROM OTTAWA

(By our own Correspondent)

Rev. Father Lemer, of Chicoutimi College, was in the city during last week on a business trip in connection with the College of Agriculture.

Rev. Father Motard of Orleans is confined to the Water Street Hospital with a serious attack of general debility. He has been in ill health for some time.

The Sisters of the Precious Blood have entered upon their annual retreat which will not terminate until Ash Wednesday.

Among the recent visitors to the Archbishop's Palace was Rev. Canon Dauth of Montreal, who was in the city on a business trip and stayed here for several days.

Rev. Canon Beauchamp, of Gatineau Point, Que., has returned from Montreal where he spent several days during last week.

An ecclesiastical conference of all the priests in the district of St. Rose de Lima was held at the residence of Rev. Father Dequire of that place, recently. Rev. Father Croteau of Buckingham presided.

Rev. Father H. Yelle, who was formerly curate at St. Andre Avelin, has been appointed parish priest of St. Gerard, Montville, Que., which position was rendered vacant by the resignation of Rev. Father Lamonde.

The Ladies' Auxiliary, No. 1, A.O. H., has held an enjoyable party in St. Patrick's Hall, for which many prizes were disposed of. The entertainment was under the direction of the president, Mrs. M. A. McIrdie, and was conducted by an industrious committee.

The advance sheets of a Catholic directory have been prepared and show the following statistics of the Ottawa diocese: Catholics, 151,000; clergy, 263; churches, 132; colleges and academies, 29; schools, 410; children in attendance, 28,100; charitable institutions, 12; Grand Seminary, 1; students, 20; University, 1.

The past week has been one of much activity among the church workers. Two annual entertainments under the auspices of St. Mary's and St. Jean Baptiste churches, were held. Both proved quite successful in every way and substantial sums were realized, which will be utilized in the church affairs. In both enterprises the success was directly due to the energetic efforts of the parishioners.

Rev. Sister Duhamel has been elected Superior-General of the Grey Nuns' Community, replacing Rev. Sr. Kirby, who has been honored in that position for two terms. The term is for five years. Sr. St. Anne was elected first assistant; Mother Demers, first councillor; Sr. Kirby, second councillor, and Sr. Rosque, councillor. Sr. Mary Victory was elected mistress of novices.

Conspicuous among those who on Paardeberg Day, gathered around the monument to the fallen soldiers, was Rev. Father O'Leary, who was chaplain of the first Canadian contingent, and ministered to the dying in the

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Penitentiary Supplies SEALED TENDERS addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tenders for Supplies," will be received until Monday, 16th March, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1908-1909, for the following institutions, namely:

- Kingston Penitentiary. St. Vincent de Paul Penitentiary. Dorchester Penitentiary. Manitoba Penitentiary. British Columbia Penitentiary. Alberta Penitentiary, Edmonton, Alta. Separate tenders will be received for each of the following classes of supplies: 1. Coal 9. Groceries. 2. Coal oil. 10. Hardware. 3. Cordwood. 11. Leather. 4. Drugs. 12. Milk. 5. Dry Goods. 13. Oils and Paints. 6. Forage. 14. Pork and Bacon. 7. Fresh Fish. 15. Sole Leather. 8. Fresh Meat. 16. Tinware. Details of information as to form of contract together with forms of tender, will be furnished on application to the Warden. All supplies are subject to the approval of the Warden. DOUGLAS STEWART, GEO. W. DAWSON, Inspectors of Penitentiaries, Department of Justice, Ottawa, February 14, 1908.

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

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MARTYRS' SHRINE

Correspondence in Orillia Times, Between A. F. Hunter, Barrie, and Rev. A. E. Jones, S.J., Archivist of St. Mary's College, Montreal.

Editor of The Times

Sir,—As your columns gave an account of the dedication of a memorial shrine near Wauhaushene, built upon what was claimed to be the scene of the massacre of the two Jesuit missionaries, Brebeuf and Lallemant, in 1649; may I ask space to correct a mistake in regard to its position, which the wide announcement of the event will be apt to convey.

Many persons are familiar from their school-days with the opening chapter of the history of Europeans in Ontario, particularly with the massacre of the missionaries, and would naturally be interested to know that some spot has been established as the place of the massacre without admitting of any doubt. As most of those who might have read the account of the shrine in the newspapers cannot get their knowledge of the locality and the circumstances at first hand, and are thus unable to judge of the merits of the published accounts (all of which claimed actual identification of the spot), there is all the greater need for asking the use of your columns to give some authentic facts.

It showed the practical sagacity of the Rev. Th. F. Laboureaux when he saw many years ago how the question rested upon individual opinions, and he set about building the Memorial church at Penetanguishene in a centre of population rather than out on some spot seven or eight miles from town, and always open to some doubt of its identity with the place of the massacre. No sooner did the Rev. Father Laboureaux through ill health abandon the scene of his arduous parish labors than the promoters of this new, and, as it were, rival memorial, began operations last summer. The position of the new shrine is on the east half of lot number four, concession seven, Township of Tay, and it is claimed that it stands upon the site of the Indian village of history, called St. Ignace, where the missionaries suffered death. A few months before I examined the ground on the hill top where the shrine now stands, the land had been mostly ploughed for crop, and turned up to a depth of six or seven inches, thus exposing what it contained; so that when I saw it, conditions were favorable for showing some evidences of Indian occupation, had any such existed there. Under similar conditions pottery fragments and other debris never fail to appear on a veritable village site. But I could find no trace of any on the ground at this place, nor anything of the blackened soil which invariably is to be seen upon a place once occupied by Huron Indians. Not one sign was to be seen of any such remains, and I have not been able to find that anybody claims such evidence exists at the place. To state the case in more definite words, on the patch in question no Indian village ever existed, and the Indian village claimed to have once been there had no existence outside the imagination of a few of the immediate promulgators of the theory. Pottery fragments, as also ashbeds, found on a patch of ground are good and reliable evidence that a village once was there, especially where Huron Indians dwelt. If either kind of evidence cannot be found (and such appears to be the case here), the enquirer had better go slowly with his theories about the spot ever having been the site of the habitation of red men. The thickness of such deposits at a real site depends chiefly on the length of time the village contained inhabitants. In some cases where the occupation extended over several years, these deposits attain to depths of a few feet. It is impossible that a site could be occupied by several hundred Indians for even a single week without leaving some traces behind. If any person knows of a single potsherd, or other evidence of Indian occupation, ever found on this patch, I hope, Mr. Editor, you will give a chance to such person to state his facts authentically over his own signature, so as to have the precise location and other items in his statement put on record for the perusal of those who are competent to judge them. Objects of spurious and mistaken origin, should they come into any evidence ever offered to support the claims of this imaginary site, cannot affect it, as such objects can always be readily detected (as to their make and alleged place of finding) by any one expert in such matters. It will not be sufficient to say there are sites in the neighborhood producing evidence of occupation. There is no site on the hill top where the shrine has been built, none on the farm itself which was too hastily purchased in behalf of the Corporation of St. Mary's College at Montreal, and no site in its neighborhood corresponds with the description of St. Ignace given by the early Jesuit writers. The truth is, the breezy summit in question consists of boulder clay which holds moisture for a good part of the year and upon which Indians of any sort would not camp even if one would pay them to do so. They always select lighter and drier soil, with natural drainage, for their villages. And besides, for inserting palisades which we know surrounded St. Ignace, the rate digging implements of the Hurons would make little or no impression on such tough soil. Their case would be very little better even if they had help from

the French with European digging tools. The exploitation of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability. This has been chiefly effected by unauthenticated articles of anonymous authorship in the newspapers, in which the writers can escape the responsibility for their statements, and cannot be called upon individually to vouch for the correctness of what they allege. In some degree the reader has been at the mercy of such writers, because he has had no way of testing the claim for himself. It is not necessary to go further than the published statements of the first person who put himself on record in support of the site, viz., the Rev. A. E. Jones, S.J., of Montreal, to whom the "identification" in question is said to be due in order to see the lack of substantiality in the case. In his lengthy article on the subject he says: "I left ash beds the most reliable indication of Indian occupation, out of count." Further he says: "We were so thoroughly convinced that the spot found was in reality St. Ignace II., that we did not even alight." And again he says, "We could not without serious damage to the standing grain attempt to reach the brow of the hill."

These specimen statements, showing a total independence of inquiry, and of direct observation to prove his abstract "thesis," and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a Government publication which was issued to give "Observations" and to be an annual record of work in this line, viz., the Ontario Archaeological report for 1902. These statements alone, without saying anything of a multitude of others, in themselves are enough to arouse suspicion in the minds of right-thinking persons. Such was the proof he advanced to support the imagination. The sole point which led the "thorough convincing" above mentioned, was the shape of the ground, but even in this particular quite mistakenly, for the term used by Ragueneau,—"fosse profonde"—has a distinct reference to a channel or trench surrounding the village, and not to a "peak" in relief, or flat-topped eminence, such as the one he chose. I am well aware Rev. Father Jones suggested that the occupation of St. Ignace was too short to leave any trace of ashbeds behind. This unwarrantable claim is too absurd to need dwelling upon at any length. It is not stated anywhere how old the Indian village was, yet we know it was old enough to have a palisading around it, and traces of the palisade lines ought to be easily discovered at the present day, if they really existed there, but they do not.

At other palisaded village sites of the Hurons in the same township, the palisade lines are easily traceable at this day, and they could be traced here also if it were not an imaginary sight. Even if the village were no older than the beginning of the winter, there would be village debris and palisade lines, and the preposterous assumption as to the absence of anything of this kind is too ridiculous to merit any serious attention. It looks like a device of a theorist

who foresees the collapse of his dream and prepares a refuge for his escape accordingly. Some five hundred authentic Huron sites, or perhaps more, large and small, exist between Lake Simcoe and Georgian Bay, and all yield pottery fragments and other village debris in abundance, and there is no excuse for supposing St. Ignace was different from any others. I am aware of the further excuse or afterthought, that even if the shrine be not in the right place it has at any rate been erected as a memorial on general principles. The Memorial Church at Penetanguishene had already been erected in this way, and there is no particular advantage to be gained by exploiting a forest of memorials, especially as the records left by the early Jesuits distinctly tell us (according to any rational interpretation of their words) that the position of St. Ignace was some three miles nearer than this place to the Fort of St. Marie, on the Wye, and a site at the distance they give answers their descriptions very well.

The site of the shrine on the Mohawk town site at which Father Jogues suffered (near Auriesville, N.Y.) was carefully explored by competent men, and its identity established only after the most diligent scrutiny, before the memorial shrine was erected upon it. In the recess near Wauhaushene no person of any experience in archaeological matters endorsed the choice, and more than one warned against being too rash. The article by Mr. Osborne in the Orillia Packet of December 10, 1903, had the compliment paid to it of going unanswered. This is merely a plea in plain language for historic truth and the use of common sense in matters of archaeological enquiry, and is no attack upon a religious order which has never had any ground for complaint of unfair treatment at my hands. I am quite sure that none of the clergymen who took part in the dedication of the shrine last August, by which they set upon it the seal of their endorsement and allowed a broadcast advertising of it in the public press, would willingly (much less would they willfully) misrepresent historical facts if they knew it. I have enough confidence in the reasonableness of these men to believe that they will ultimately square themselves with facts when they come to realize what these are. For the present they have been woefully misled. And even if they do not ultimately realize the facts, the public generally, or at least all right-thinking men, will be sure to do so. No blame can rightly be given to anyone who merely blunders and then honestly corrects his error. But blame will assuredly fall to the lot of anyone who persists in delusions in the face of obvious facts. Whatever merit may be in the desire to erect a memorial, at the spot when found, no good can come from erecting one on a spot which not only is not St. Ignace, but is not a Huron single jot or tittle of evidence to make it worthy of anyone's consideration.

A. F. HUNTER.
Barrie, Jan. 22, 1908.

To the Trade:—

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It is evident from the way that assorting business has commenced, the demand for sorting lines will be greater than usual.

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A. F. HUNTER.
Barrie, Jan. 22, 1908.

To the Editor:
Dear Sir,—It was not my intention at first to take any notice of Mr. Andrew F. Hunter's letter to your

paper, as there is now in press a monograph on Huronia dealing exhaustively not only with the site of St. Ignace II., but with the respective positions of all the principle villages of that historic region. However, as there has already been some delay in its completion, owing to ill-health, and as its apparition may be further delayed for some months, I have been urged to clear up a few misconceptions contained in the above mentioned communication.

CONFERRING OF DEGREES.

Mr. Andrew Hunter implicitly claims for himself all the qualifications of an expert in matters archaeological. Not only this, but while he condescends graciously to admit that a few other distinguished men, such as those who identified, on the Mohawk River in New York State, the spot where Jogues was massacred, had all the requisite qualifications to act, he authoritatively withholds such recognition from the several beighted individuals who have rashly presumed to trespass on his preserves, and have fondly imagined that they had correctly lighted upon the very spot where Brebeuf and Lallemant had so gloriously closed their careers.

It is not necessary to inquire here as to what exalted authority conferred on Mr. Andrew Hunter such exclusive prerogatives, it will be more in accordance with the dispositions he exacts to acknowledge humbly that I am first and foremost among the offenders and have properly been declared incompetent in the matter. And as for the incriminated paper in the Ontario Archeological Report, 1902, it is under the ban. The proofs alleged exhibit "the lack of substantiality in the case." Its statements "arouse suspicions in the minds of 'right-thinking persons.'" Its "preposterous assumption as to the absence of anything of the kind (i.e., debris, etc.), is too ridiculous to merit any serious attention. It looks like a device of a theorist who foresees the collapse of his dream and prepares a refuge for his escape accordingly," etc. I am really in a

sorry plight and as Mr. Andrew Hunter is not disposed to grant me a diploma of competency, I shall very reluctantly be obliged to have recourse to others, if I wish to appeal to the public for a favorable hearing. A NECESSARY BUT DISTASTEFUL EXPEDIENT.

This is not a pleasant process. Nobody cares to lay before the public, in his own behalf, the pleasant things said about him by others, and I do so with the greatest reluctance. I beg the reader to accept them as they would accept from a stranger a too flattering letter of introduction from a mutual acquaintance for it is with just such a feeling I present them.

The following are extracts from some of the many letters I received at the time when the report of the identification of St. Ignace was published.

From Mr. C. C. James, Deputy Minister of Agriculture of Ontario.
I am very much obliged to you for the map to accompany your admirable paper contained in Mr. Boyle's Report. I am exceedingly pleased to have your researches in this permanent form. Toronto, May 11th, 1903.

From Mr. Alfred Baker, Prof. of Mathematics, University of Toronto.
May I ask you to do me the favor of sending me your map "Theoretical Reconstruction of the Huronia of the Relations." (And a few days later), Please accept my very sincere thanks for the valuable map of Huronia which you so kindly sent me. It is much more valuable than Parkman's that it is necessarily of great interest to anyone who takes an interest in the region or in Canadian History. Toronto, Sept. 18.

From Chas. G. Heberman, LL.D., whose likeness appears among those of noted authors in the Literary Digest, Feb. 1, 1908; sometime professor in New York College and connected with several historical societies.
Let me thank you sincerely for the maps you sent me a few weeks ago as well as for the Archaeological Report containing your paper on the situations of the Ste. Marie, St. Louis and St. Ignace. It is a highly satisfactory piece of work, and you deserve great credit for the skill and perseverance by which you have solved these problems.—New York, June 10, 1908.

From Mr. J. Howard Hunter, Barrister at Law, Inspector of Insurance for Ontario.
Many thanks for the copy of your valuable monograph contributed to the Annual Archaeological Report, Ontario, 1902. Also for the enlarged maps accompanying your kind letter. Permit me to congratulate you on the successful issue of your long continued researches, and on your clear and convincing method of marshalling the evidence, and disentangling the essential facts from overlying fancies.—Parliament Buildings, Toronto, 30th May, 1903.

From Mr. Reuben Gold Thwaites of the Wisconsin State Hist. Soc., the well known author:
Thank you very much for having sent me an extra copy of your admirable report upon the identification of St. Ignace, etc., in the Ontario Archaeological Report for 1902. I have examined it with great interest. You seem to make your case.

From the International Review of Ethnology and Linguistics, a European publication entitled "Antropos." Tom. II., fasc. 1, 1907, p. 153, reporting the "Congres des Americanistes" held in Quebec in 1906:
"Toutes interessantes que furent ces representations (de M. Batres de Mexico), elles n'en eurent pas moins le desavantage, a cause de la longueur du temps qui y fut consacree, d'empêcher le R. P. Jones, S.J., de lire un entier son savant travail sur la topographie de l'Huronie, et l'identification des villages hurons et petuns qui existaient a l'epoque des missions des recollections et des Jesuites. Le savant archiviste du College Ste. Marie a Montreal d'est acquis dans ces questions une competence que personne ne peut lui contester."

A DIPLOMA FORFEITED.
Of course Mr. Andrew Hunter will waive these authorities aside as not worthy of holding his certificate as experts. In this I will not agree with him, but will willingly grant him that they are all too eulogistic. Let it stand at this, they were intelligent. (Continued on page 7.)

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The QUIET HOUR

THE HEARERS OF GOD ARE HIS FRIENDS.

A man finds himself existing here on the earth with a mind able to think and to know the reason for things. He did not come here of his own will; indeed, he had nothing to do with his own coming here.

do not hear it gladly. They hear it, but it is with dislike, because they are not willing to live up to it.

How can the man who willfully neglects to attend Mass or other duties expect the kingdom of heaven? Does he expect to obtain eternal happiness when he is too lazy to take the least trouble for it?

FIVE-MINUTE SERMON.

Sometimes, my brethren, we feel discouraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them.

Christ replies to them: "Which of you shall convince me of sin?" In all the teaching they had heard He challenges them to point out the least sin.

These wicked men accomplish their purpose to their own ruin. And from their example we may draw most useful instruction for ourselves.

There are some who will not hear at all. These are proud and self-sufficient men, who put themselves in place of God, and turn a deaf ear to all His revelation.

There is another class of men, and I am sorry to say much more numerous, who indeed have the faith, but

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MARTYRS' SHRINE

(Continued from page 6.)

lignant men and did not find the proofs of the thesis absurd. However, I scarcely think that he will go back on his own words.

Yes, they were competent men, very competent. The one was General John S. Clarke, of Auburn, N.Y., and the other was the late John Gilmary Shea, the historian.

General Clark (and Mr. Hunter says he is a "competent man," which commendation I most heartily approve) says that he is unable to furnish any serious objections to my theory as to the location of St. Ignace II., this could hardly be if it were the tissue of absurdities your correspondent alleges.

AN INTERNATIONAL JURY.

But let us go beyond the confines of the Dominion. When, at the Universal Exposition of St. Louis, in 1904, the international jury of awards conferred the Grand Prize upon St. Mary's College, Montreal, in competition with other admirable exhibits, for its historical collection, and upon my humble self, as organizer, a gold medal, with their respective diplomas, I was given to understand that the exhibit, text and specimens illustrating the mode of identification of Huron village sites successfully carried out, had had no slight influence in determining the award.

Finally, in identifying Indian village sites in the Middle Western States, my deductions from acts contained in the old missionary records were not deemed too transparently absurd.

Mr. Reuben Gold Thwaites thus explains the publication in the volume of the Proceedings of the State Historical Society, 1906 (p. 175) of a letter dealing with the site of the famous Mascoutin village, which letter had not been written for the public:

"Found among the papers of the late Andrew J. Turner, of Portage, Wisconsin, Father Jones is an archivist of St. Mary's College, Montreal, and doubtless the highest living authority on the movements of the Jesuit missionaries in New France. Mr. Turner had asked his opinion as to the validity of the former's theory that the mission of St. Jacques among the Mascoutin was on the Fox River, near Portage. Father Jones' interesting and scholarly reply, written several years ago, but not heretofore published, is a strong argument in favor of the location of the Mascoutin Village near Berlin, (Wis.), as advanced by Mr. Wood in the preceding papers."

Elroy M. Avery, Ph.D., LL.D., too well and too favorably known in literary, scientific and historical circles to need any introduction to the Canadian world of letters, has shown his high appreciation of my latest map of Huronia and its Indian village sites, by reproducing it in colors at page 161, Vol. III., of his great work in fifteen volumes, "A History of the United States and its People." This publication has reached its third volume, which appeared in 1907. The

Burrows Brothers, of Cleveland, are the publishers, and it may be said that no work in this line heretofore given to the public can bear comparison with it, in its wealth of historical illustrations, its faithful reproduction of rare old maps and prints, and the typographical finish of this superb edition "de luxe."

MR. HUNTER'S MODEST CONTRIBUTION.

Even Mr. Andrew Hunter, in his monograph on Tay Township (p. 24), did not hesitate to print: "The Rev. A. E. Jones, of St. Mary's College, Montreal, has a wide acquaintance with the literature of the missions." Doubtless this does not mean that I am thoroughly equipped as an expert in Indian Archaeology, so must not flatter myself, but persons competent to judge "know full well what silly blunders certain experts may perpetrate when not well versed in the history and customs of the American Tribes."

Before passing— and it will be a relief—to something less personal and far more interesting, Mr. Editor, I wish it to be clearly understood that my aim is not to have any one of my arguments accepted on extraneous authority. If I have cited these all too flattering testimonials, it is merely to restore, if needs be, an unbiased frame of mind in these interested in this subject, the identification of the site of St. Ignace II., so that they may pigeon-hole for the nonce the certificate of incompetency awarded me, with much circumstance, by Mr. Andrew Hunter, and heed alone the line of reasoning I shall follow, either to show the futility of your correspondent's objections, or to make good my own contentions.

MR. ANDREW HUNTER'S PURPOSE.

It is fortunate, Mr. Editor, that Mr. Andrew Hunter should have let us into the secret touching the object he had in view when he sent his circular letter simultaneously to so many Ontario papers. I say secret advisedly, for few could have conjectured that it was really such as it is put forth. "This letter," he avers, "is merely a plea in plain language for historic truth; and the use of common sense in matters of archaeological inquiry." The language is plain enough, as for the common sense, the public, like any other good analytical expert, with patience and perseverance, will no doubt succeed finally in detecting a trace.

And though your correspondent pleads that it is used, I am an optimist enough to feel confident that it will come out all right in the end, not much the worse for the wear and almost as good as new.

Others, not so felicitously endowed, have been denied the use of common sense in matters of archaeological inquiry. Many have been led astray, for they could not get their knowledge of the locality and the circumstances at first hand, and had to fall back on newspaper accounts in their search for historical truth. Now this self-constituted champion of veracity is coming to the rescue, he is to set them right and correct the deplorable mistake in regard to the position of the scene of the massacre of the Jesuit missionaries. The reader must be no longer "at the mercy of such writers." And how does he purpose achieving this desirable result, so that the benighted may secure their knowledge at first hand? How? Why it is simple enough—by more newspaper accounts.

This, then, is historical knowledge at first hand, the rescue, he is to not exactly the article asked for, it is just as good. Now, Mr. Editor, a man takes himself too seriously who claims that his word in such matters, when pitted against that of many others who have had opportunities at least equal to his, must be accepted as evidence at first hand, and preferred in consequence to theirs.

MEANS TO AN END.

The earnest believer in any given theory, and who is actuated by a sincere desire to have his readers, for instance, come into the possession of truth, does not lower himself by impugning at the outset, base, deplorable motives to those who may honestly differ from him in opinion, so as to discredit in the eyes of the public a loyal adversary. He only belittles himself, and self-respecting men of his own way of thinking would whisper to one another "non tali auxiliio!" While the public at large are sorely tempted to cry shame!

What, Mr. Editor, does your correspondent mean when he pens a phrase like the following: "No sooner did the Rev. Father Laboureaux, through ill-health, abandon the scene of his arduous parish labors than the promoters of this new and, as it were, rival memorial, began operations last summer." The odious insinuation is too bare to deserve any other answer than to assure your readers, Mr. Editor, that its originator is Mr. Andrew Hunter, of Farrie.

MEMORIAL CHURCHES AND SHRINES.

As for rivalry, there is none, nor was there ever any. I myself had the honor of delivering the address at the inauguration of the Memorial Church at Penetanguishene and this at the invitation of the Rev. Father Laboureaux. Those who were then present may bear witness as to whether it was sympathetic or not. Penetang holds the Memorial Church and stands within sight of the first landing of Champlain, Prebent and

others, if not all, the early Jesuit missionaries. It stands midway between the very first and the very last mission centre of the region, and for these and other such reasons it was chosen as the site of the Memorial Church, which itself serves to perpetuate the memory of one and all the pioneers of Christianity, one and all the stirring events which took place among the Hurons during an interval of not quite half a century.

A shrine, when not taken in its original and restricted sense of a scrinium or receptacle for the bones of martyrs or such like, is a place of pilgrimage, a place allowed from its history or associations with some special religious event, or, as in this instance, by the blood shed there of a Christian hero or a servant of God.

A CRUCIAL TEST OF MR. HUNTER'S PURPOSE.

No sincere champion of truth, however thoroughly he may be convinced of the soundness of his own views, ever stoops to misrepresent the arguments of an opponent. A man, confident in the strength of his position, lays before his hearer the contentions, in support of his own, in all their diminished force, strong in the sense of his ability to refute them. Not is there a surer sign that a cause is hopelessly weak than when its promoter is seen to have recourse to this dishonorable expedient. It may ensure a short-lived triumph there where his peculiarities are unknown, and until his opponent is granted a hearing. It is this unpardonable proceeding that vitiate all Mr. Hunter's pleading in his attempt, by specious but unfair argumentation, to win a passing triumph but not to vindicate truth. In palliation of this infringement of the accepted laws of honorable debate Mr. Andrew Hunter can plead but one excuse, namely, that he is incapable of grasping the significance of a line of reasoning or of gauging the weight of its conclusions; in other guise, the poor excuse, that he did not know it was loaded.

UNFAIRNESS LAID BARE.

As we have now reached the most important point in all this discussion—the very marrow of the case—let me rehearse in full Mr. Andrew Hunter's masterful summary of my argument: "The exploitation (sic) of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability."

"It is not necessary to go farther than the published statements of the first person who put himself on record in support of the site, viz., the Rev. A. E. Jones, S.J., of Montreal, to whom "The Identification" is question is said to be due, in order to see the lack of substantiality in the case. In this lengthy article on the subject he says: 'I left aside, the most reliable indication of Indian occupation, out of the count.' Further he says: 'We could not without serious damage to the standing of the shrine, help and pray for the ill-fated Irish Catholics here in the United States, in whose possessions they are laboring, Ireland, England and Little Holland have provided the majority of the priests who have thus far gone to the islands, and America has sent a goodly share of the money to carry on the work.' The latter should, it seems to us, send both the men and the money.

"The twenty-sixth annual report of the Federal Life Assurance Company of Canada, which appeared in our columns last week, must be very gratifying to the shareholders and the policy-holders. Many insurance companies declare that the past year has been a poor one, but the Federal Life has done new business consisting of 2,454 applications for insurance, aggregating \$3,534,100.57. Of these 2,322 applications for \$3,802,755.57 were accepted.

This is a fine tribute to the agency force of this company, and we doubt if there is an insurance company in Canada that can make a better showing.

At the close of the year the security for policyholders amounted to \$3,870,472.74, and the liabilities to \$2,786,356.74, showing a surplus of \$1,084,116. Exclusive of uncalled guarantee capital the surplus to policyholders was \$213,918.

Vigilance has been the watchword of this company, and its bonds, mortgage securities and loans are amply secured by reserve, and altogether its investments have yielded a rate of interest which has met with the satisfaction of the management.

It was the part of wise management to confide the expenses of the company to a reasonable limit, consistent with due effort for new business, as the report says, and though expenses were curtailed the results of the year indicate a most gratifying progress. Compared with the preceding year, an advance of nearly 10 2/3 per cent. in assets is shown.

David Dexter, president and managing director, and his efficient staff of officers, are to be congratulated upon the splendid year of business and management.



mediately precede his words "such a was the proof he advanced."

TEACHING THE PARABLE.

Were I called upon to explain to the merest tots, in the lowest grade of our elementary schools, the line of reasoning I followed in proving, that the spot in question was no other than the site of St. Ignace II., I should preface it by some such familiar illustration as the following, of easy apprehension for the weakest intellect. Mr. Editor, please call: Mr. Hunter's attention to the lesson that he may profit by it.

Two brothers had migrated from their native village to the boundless prairies of our great Northwest, but at different times. They had settled some twenty miles apart, and had not met since their departure from the home land, from which one had just received a most important message on family affairs, which he felt it his duty to communicate without delay to his brother, who was a bachelor. Being advanced in years and not accustomed to the saddle, he called John, his son, a sturdy young fellow, and bade him run the errand. John had been already trained, to a certain extent, to range the prairie for several miles from the new homestead by means of a compass, for as yet there were no roads in that region, only trails, but no trail leading directly to the settlement of Farville where his uncle lived. He had indeed been once as far as a little hamlet, which I shall call Midtown, for convenience sake, not more than ten miles distant. So he protested to his father that he could never find Farville, the settlement where his uncle lived, all alone.

In their perplexity they betwought themselves of a cripple, their nearest neighbor, who had lived for some time at Farville. The latter expressed his regret that, on account of his infirmity he could not go himself, but that he would have no difficulty in explaining to John how to find his uncle's house at Farville, though the farm houses were a good distance apart, provided John could steer as it were, by the compass. This John then told him that he would have first to go due south-east to Midtown, for Farville was about in the same direction, and then ride on about ten miles more. He said he was certain that the whole distance to Farville was twenty miles.

(Continued Next Week.)

Redemptorists in the Philippines

A year ago, says the Catholic News, five Redemptorist priests went from Ireland to the Philippines. They are now in charge of the parish of Opong, with about 18,000 people scattered through seven islands, which the missionaries have to reach in cockleshell canoes. Bishop Hendrick soon asked them to attend to the people of Compostela, which like sixty other parishes of the diocese, was without a resident priest. Two of the missionaries who had mastered the language sufficiently went to the place for a week's visit, and the visit became at once transformed into a mission. All day long they were engaged in preaching, marrying, baptizing and hearing confessions, and when they took their leave it was only with the promise that they would soon return. The second band of Redemptorists, who have just gone out, will find a fruitful field as soon as they have learned the Filipino tongue. They certainly deserve the sympathy, help and prayers, especially of Irish Catholics here in the United States, in whose possessions they are laboring. Ireland, England and Little Holland have provided the majority of the priests who have thus far gone to the islands, and America has sent a goodly share of the money to carry on the work. The latter should, it seems to us, send both the men and the money.

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Don't Neglect a Cough or Cold

IT CAN HAVE BUT ONE RESULT. IT LEAVES THE THROAT OR LUNGS, OR BOTH, AFFECTED.

DR. WOOD'S NORWAY PINE SYRUP IS THE MEDICINE YOU NEED.

It is without an equal as a remedy for Coughs, Colds, Bronchitis, Sore Throat, Pain in the Chest, Asthma, Whooping Cough, Quinsy and all affections of the Throat and Lungs.

A single dose of Dr. Wood's Norway Pine Syrup will stop the cough, soothe the throat, and if the cough or cold has become settled on the lungs, the healing properties of the Norway Pine Tree will proclaim its great virtue by promptly radiating the bad effects, and a persistent use of the remedy cannot fail to bring about a complete cure.

Do not be humbugged into buying so-called Norway Pine Syrups, but be sure and insist on having Dr. Wood's. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cts.

Mrs. Henry Sealbrook, Hepworth, Ont., writes: "I have used Dr. Wood's Norway Pine Syrup in our family for the past three years and I consider it the best remedy known for the cure of colds. It has cured all my children and myself."



St. George's Baking Powder

is best for Biscuits—best for Cakes—best for Pies—best for everything you bake that requires Baking Powder.

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Have you a copy of our new Cook Book? Sent free if you write National Drug & Chemical Co. of Canada, Limited, Montreal.



Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions. Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.

In and Around Toronto

OPENING OF FORTY HOURS. The annual round of the Forty Hours begins at the Cathedral on Sunday morning next after the High Mass.

FATHER O'DONNELL RETURNED.

Rev. Father O'Donnell, who has been recuperating for some months in California, has returned, and it is now expected that in a short time his long illness will have become a mere memory of the past.

MR. E. J. KYLIE LECTURES.

The last of the course of Saturday lectures given during the season at Toronto University, was given by Mr. E. J. Kylie, M.A., Oxon., who spoke on the life and times of St. Francis of Assisi.

MR. J. W. MALLON APPOINTED.

Mr. J. W. Mallon, Inspector of Legal Offices, received word from Kingston that he has been appointed a Grand Trustee for the C.M.B.A. A meeting of the trustees was held at Kingston. Mr. Mallon takes the place of the late Mr. McNeerney of St. John, N.B.

LOFTUS—SEXTON.

The marriage of Miss Margaret M. Sexton to Mr. John T. Loftus, bar-writer, took place at the Church of the Holy Family on Monday morning at 8 o'clock, Rev. Father Coyle officiating and saying the Nuptial Mass. The bride was attended by Miss Julia M. Kelly, while Mr. John M. Shanahan supported the groom. Mr. and Mrs. Loftus left on the afternoon train to spend a week in New York.

I.C.B.U. AT-HOME.

Branches one and nine of the Irish Catholic Benevolent Union held their annual at-home last Monday evening in the Temple Building. All the branches in the city were well represented in the attendance, fully a hundred and fifty couples being present. Among those there were Grand President J. Cummings and Grand Vice-President W. E. Jamieson of Hamilton. The affair was in charge of the following committee: Messrs. J. E. Burns (chairman), J. P. Gibbons, T. J. Maloney and Misses F. Walsh, F. Corney and G. L. Banane.

ST. MICHAEL'S ALUMNAE AT-HOME.

On Tuesday afternoon of last week the Alumnae of St. Michael's Hospital were at home to their friends in the rooms of their Alma Mater. A most interesting address on "An Edinburgh Doctor and His Literary Experiences" was given by Rev. A. Macmillan, who interspersed his lecture by delightful selections from "Rab and His Friends." The address was thoroughly enjoyed. Rev. Doctor Teffy presided. Tea was afterwards served to the hundred or so invited guests, amongst whom were most of the medical men and nurses connected with St. Michael's Hospital from the beginning until the present.

AN AFTERNOON WITH SCOTT.

The Fourth Class girls of St. Patrick's Separate School, under the direction of their teacher, Sister Constance, gave "An Afternoon with Scott" on Thursday last. The girls have been making a study of "The Lady of the Lake" and "Ivanhoe" during the current school year, and on Thursday entertained a few visitors with a programme from the great "writer's" works. It consisted of a sketch of the author, essays on his varied characters, readings from the two books and musical selections. The programmes were a work of art. They were appropriately bound with tartan ribbons and each title page was adorned with a pen and ink illustration of a scene in the Lady of the Lake. Sister Constance's praiseworthy efforts are sure to give her pupils a taste for good reading and an appreciation for the best in literature. Inspector Prendergast presided. Short addresses were delivered by Father Mulhern, the chairman, Trustee O'Hearn and Trustee Loftus.—Com.

DEATH OF MISS MARGARET MCCARTHY.

At her mother's residence, 1034 Colborne street, on Feb. 29th, the death occurred of Miss Margaret McCarthy. The deceased, who had been ailing for some time, had been in Denver for some months and had returned home only two weeks before the end. Miss McCarthy, who was a graduate of the Toronto schools, was a well-known and highly esteemed teacher in different parts of Ontario, and in Peterboro and Madoc where she had taught for a number of years, the news of her death will be learned with sincere regret. Clever, refined, unselfish, and serious, Miss McCarthy had all the qualities that lend themselves to charming companionship, and the place made vacant by her death, amongst her circle of intimate friends will not easily be filled. Besides her mother six sisters and one brother survive. The funeral took place on Monday morning to St. Helen's Church, where Mass of Requiem was said by Rev. Father Walsh, after which the cortege proceeded to Mount Hope for interment. R.I.P.

DEATH OF CHARLES MCCURDY.

On Sunday, Feb. 23rd, Charles McCurdy, 17 years of age, son of D. J. McCurdy, died at the residence of his aunt, 833 Queen street west. During three weeks previous to his death the deceased had been ailing, but it was only on Saturday that the sickness assumed a dangerous aspect. He received the last Sacraments with singular devotion, himself giving the responses used on such occasions. His mind then began to wander and he soon became unconscious. In his delirium he was continually praying and repeating the answers of Mass, and when he tried to make the sign of the cross his strength would fail and his hand drop on the coverlet. Close the eight o'clock on Sunday morning his pure soul was surrendered to his Creator. The body was taken to St. Mary's church on Wednesday morning and a High Mass was celebrated for the happy repose of his soul. A large congregation had assembled.

most of the boys of the school to whom the deceased was so well and favorably known, were present; and every one of them by his unusually quiet and thoughtful demeanor, appeared to realize a personal loss. Before the funeral arrived the sanctuary boys, who were quite numerous, had taken a position at the entrance of the church, and when the coffin was brought into the porch, the suttane and the surplice belonging to the deceased who had been a sanctuary boy for more than six years, were placed upon it. Six boys robed in the vestments of the sanctuary, being assigned as pall-bearers, all proceeded in double file towards the altar. Charles McCurdy was a boy of great promise, a distinguished member of both the choir and the sanctuary, greatly esteemed by his companions and respected by all who knew him. A bright, lively child of about nine years, a cousin of the deceased's and similar to him in disposition, on learning of his illness, was heard to say: "I hope Charlie won't die; he's the only friend I have." Charles McCurdy has graduated from St. Mary's school, and after spending a year at De La Salle, obtained work in the city in a jewelry store where his merits were soon recognized. Frequently his employers entrusted to him large sums of money to pay customs duties and other accounts. He was a general favorite with the employes. Whether in the classroom, in the sanctuary or in the choir, he was so obedient in all that was required of him that his teachers or professors, never found it necessary to repeat an order to him. By his own co-operation with God's grace, and his docility to the teachings of the Catholic home and the Christian school, Charles McCurdy, during his sojourn among us, punctually acquitted himself of his three-fold duty to God, his neighbor and himself. R.I. P.—Com.

RESOLUTIONS OF CONDOLENCE.

Whereas it has pleased Almighty God to call to Himself the soul of our esteemed associate and former president, Charles McCurdy, and Whereas, during a period of four years as a member of the choir, Charles McCurdy rendered valuable assistance as a singer, and was always deeply interested in the welfare of the choir; and moreover, by his affable disposition and his many other excellent qualities of head and heart, he endeared himself to every member of the Society; therefore, be it

Resolved that we, the members of the St. Mary's choir society, extend our most profound sympathy to his bereaved relatives; and that when assisting at the holy sacrifice of the Mass, we make a special mention for our deceased associate; be it further Resolved, that the Society have, in the near future, a special Mass celebrated for the happy repose of the soul of our late lamented associate. "Calm on the bosom of thy God, Young spirit, rest thee now! Even while with us thy footsteps tread, His seal was on thy brow."

WILLIAM AYERS, President, MICHAEL MOAD, Secretary. Toronto, Feb. 29, 1908.

ST. MARY'S SCHOOL HONOR ROLL.

Boys' Department. Form IV., Sen. Div.—1 John Bannan, 2 Arnold Lawrence, 3 Wm. Hand, 4 Joseph Deferari, 5 James Cronin, 6 Earl Wallace, 7 Joseph Skain. Form IV., Jun. Div.—1 Wm. Madigan, 2 Edward Keating, 3 Edward Spellman, 4 Charles Richardson, 5 Harry Overend, 6 Justin Real, 7 Clifford Landreville. Form III.—1 James Malone, 2 Wm. McMurrin, 3 Charles Collaton, 4 Richard Foley, 5 Charles Hopmans, 6 Percy McGee, 7 John Lavin. Form II.—1 Wm. Doyle, 2 Victor Overend, 3 Francis Allen, 4 James Ryan, 5 William Allen, 6 Anthony Ryan, 7 Edward Sheridan, 8 James Demers, 9 Carman Akrey, 10 Wm. Hay. Monthly Examination. Form IV., Sen.—1 John Bannan, 2 Wm. Hand, 3 Joseph Deferari, 4 John Fitzgerald, 5 Francis Hickey, 6 Wm. Thompson, 7 John Ryan. Form IV., Jun.—1 Wm. Madigan, 2 Edward Spellman, 3 Edward McTague, 4 Clifford Landreville, 5 Chas. Richardson, 6 Harry Overend, 7 Basil Walton. Form III.—1 James Malone, 2 Francis Smith, 3 Wm. McMurrin, 4 John Quigley, 5 Richard Foley, 6 Percy McGee, 7 Charles Hopmans, 8 Francis Ryan. Form II.—1 Victor Overend, 2 Geo. Gallagher, 3 Francis Allen, 4 Edward Sheridan, 5 Anthony Ryan, 6 William Doyle, 7 Carman Akrey, 8 James Demers, 9 Joseph Bellmore, 10 James Ryan.

ST. PATRICK'S SCHOOL HONOR ROLL.

Examinations for February resulted with following standing: Form II., Sen.—W. Healey, G. Boehlar, F. McKenna, J. Meehan. Juniors—J. McTague, V. Valentino, W. Philip, V. Capobianco. For good conduct and application—A. Adams, G. Boehlar, G. Brown, J. Gallagher, W. Headley, H. Heck, V. Maicrana, B. O'Byrne, G. Senson. Form I., Part II., Seniors—Leo Walker, Oscar Seitz, Thos. Burns, J. Waigmann, A. Greco. Juniors—Sensone, C. Landon, A. Tobin. Excellent Conduct, Seniors.—I. Calicagno, B. Koster, F. Burns, A. Mivelle, L. Walker. Juniors.—A. Tobin, W. Mivelle, G. Pratts, G. Phillips, S. Gostabell. Part I., Excellent Conduct—J. Kelz, J. Pare, F. Pyrilla, V. Kelz, T. Gallagher.

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TORONTO MARKETS Grain: Wheat, spring bush 0.95 0.00, Wheat, fall, bush 0.98 0.99, Wheat, goose, bush 0.93 0.00, Wheat, red, bush 0.98 0.00, Rye, bush 0.84 0.00, Peas, bush 0.90 0.00, Buckwheat, bush 0.70 0.00, Barley, bush 0.67 0.00, Oats, bush 0.56 0.57. Seeds: Alsike, fancy, bush \$9.25 \$9.50, Alsike, No. 1, bush 8.25 8.75, Alsike, No. 2, bush 6.75 7.25, Red, fancy, bush 11.00, Red clover, No. 1, bush 11.00 12.00. Hay and Straw: Hay, per ton \$18.00 \$20.00, Cattle hay, ton 14.00 0.00, Straw, loose, ton 10.00, Straw, bundled, ton 15.00 16.00. Fruits and Vegetables: Potatoes, per bag 1.00 1.10, Apples, per barrel 1.50 3.00, Onions, per bag 1.25 1.40. Poultry: Turkeys, dressed, lb. 0.20 0.23, Butter, lb. 0.12 0.00, Spring chickens, lb. 0.14 0.16, Spring ducks, lb. 0.12 0.13, Dowl, per lb. 0.10 0.12. Dairy Produce: Butter, lb. 0.29 0.33, Eggs, strictly new laid, per dozen 0.30 0.40. Fresh Meats: Beef, forequarters, cwt. \$5.00 \$6.50, Beef, hindquarters, cw. 7.50 10.00, Beef, choice sides, cwt. 8.00 9.00, Lambs, dressed, cwt. 10.00 12.00, Mutton, light, cwt. 7.50 9.00, Veals, common, cwt. 5.00 6.00, Veals, prime, cwt. 8.50 11.00, Dressed hogs, cwt. 6.50 7.00.

JOHN MACDONALD CO.

A walk through the rooms of the old and reliable wholesale firm of John MacDonald Co. reveals a wealth in the new array of goods now ready for the business of spring. Among the things to be seen are fancy stripe voiles, all leading shades, shadow striped dress goods, medium weight, also in the leading shades, tan, brown, navy blue, Copenhagen blue, Alice blue and plain San Remo, in the same delightful hues. There is also a large and handsome assortment of taffetas, ribbons and embroideries, vals, and torchon faces not surpassed in the city. The muslins and Persian laws are marvels of art and most varied in color and design. An assortment of ladies' blouses and white wear, children's dresses and pinafores, hosiery and gloves, is such as to delight all who visit the establishment. The firm have the sole agency in Toronto for the noted "Crums" prints—the best in the market. Merchants would do well to visit these warehouses, where every courtesy will be accorded them, before deciding on purchasing spring stock.

CHEERFULNESS IN PUTTING BY.

A reprint from the New York Bankers' Magazine is being sent out by the Crown Bank of Canada, and the following paragraph—re the spirit of cheerfulness in saving—appeals so much more readily to business than the old hum-drum of the bad times coming that we have copied it for our readers: "Ask people to save because they are going to have a good time with the money put by. That proverbial 'rainy day' is a pretty poor incentive to live up to. No one is looking for it, no one wants it—and, anyway, it is never coming to the woman who lives carefully and cheerfully. . . . As a child to save for fireworks or the merry-go-round and it is a positive pleasure. One child put her money in the bank to buy a 'Teddy' bear. When she had the money she did not want the bear—but she did want a dolls' house. Now, she is not going to take the money for a dolls' house—but she has had a delightful time anticipating it. She will go on saving. If she had not been allowed to put her pennies by for the bear, we would have lost a customer who will, in time, be a regular depositor. Big people are just grown-up children; if it is not the 'Teddy' and the dolls' house, it is something else—an air ship or an automobile—for instance."

Death of Rev. Father Sammon

In connection with the death of Rev. Father Sammon, who was instantly killed by the cutter in which he was driving with Rev. Father Murphy, in South Bend, Ind., the Eganville Visitor has the following: "Father Sammon was an Osceola boy and has many near relatives residing there still. Four years ago last September he said his first Mass in St. Pius' Church, Osceola. Three years ago last summer Father Sammon was again in Osceola to perform

STAINED GLASS MEMORIAL WINDOWS

We guarantee the durability and artistic workmanship of all our windows, of those of moderate prices as well as the most expensive, and all are made of English Antique Glass

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

TRULY A STRUGGLING MISSION

In the Diocese of Northampton, Fakenham, Norfolk.

HELP! HELP! HELP! For the Love of the Sacred Heart and in Honor of St. Anthony of Padua, DO PLEASE send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out post at Fakenham is only a GARRET. But it is an outpost; it is the SOLE SIGN of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk. Large donations are not sought (though they are not objected to). What is sought is the willing CO-OPERATION of all devout Clients of the Sacred Heart and St. Anthony in England, Ireland, Scotland, Wales, and the Colonies. Each Client is asked to send a small offering—to put a few bricks in the new Church. May I not hope for some little measure of your kind co-operation? The Church is sadly neglected, for at present I am obliged to SAY MASS AND GIVE BENEFECTION IN A GARRET. My average weekly collection is only 3s. 6d. and I have NO ENDOWMENT except HOPE. What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done. In these days, when the faith of many is becoming weak, when the great apostasy of the sixteenth century is reaching the full extent of its development, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU

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

Don't Turn a Deaf Ear to My Urgent Appeal

"May God bless and prosper your endeavours in establishing a Mission at Fakenham." + ARTHUR, Bishop of Northampton.

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng.

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

THE NEW MISSION IS DEDICATED TO ST. ANTHONY OF PADUA

Constant prayers and many Masses for Benefactors.

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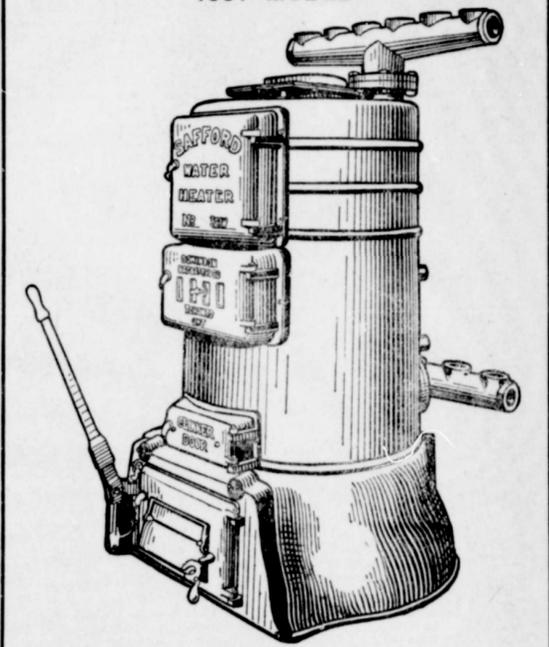


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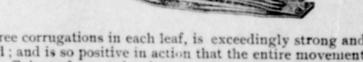
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