

and his chin
he leaned his
and stared at
look of one
death.
ispered a neigh-
stand. He is
know; he is
said the Humane

and with fright-
the Agent, who
The small hand
to blue swimming
to the man's kind

said the child,
to leave me alone
The sweet little
look of the
the Agent's heart,
r, my little man?"

and I'm six years
is dead, too. I—
sorrow had made
memory.

the Agent was a
had not hardened
sly marks of gentle
age.

to come with me to
here for a little
back to see mother

little fellow three
Benjamin Brown's
the Society's Agent
to love stir his heart
close, and thinned
little soft cheek laid

Arthur?"

Arthur, smiles break-
as he wiped the
leeve, and took pos-
sion's hand.

the women who were
their approval. Mr.
words about the
re was not a single
to step forward to
n, who had evidently
saying to prolong that
d to keep them both
the city.

ed that Mrs. Maxwell
d although he was a
ian, did not hesitate
she should be buried
emetery with all the
Catholic Church. In
the parish priest him-
about the priest, the
the only child of his
ome to poverty, no one
had not been long in
as evidently well born
was further evid-
pers she left behind,
her marriage certifi-
of the boy's birth,
an English Catholic
before. The priest,
the Humane

er," he said, "I am
ave lost my heart for
my life, and it is, to
—I want to adopt him
home and make him

er," how will you
't you live in bachelors'

Mr. Brown; "but I want

nt take him there," re-
st. "It would be to
Mr. Brown, to be sure
to claim him, at present,
y would approve of his
and the circumstances
yourself?"

boy," said Mr. Brown;
for him—educate him—
ge course and a start in
y to tell me how to
ther; I tell you I have
that follow."

ould not help smiling at
s. "Really, Mr. Brown
have him, since you are
him. I know of one way,
the Catholic Orphans' home,
nally in the care of the
with the understanding
he is able to go to col-
e at liberty to send him
a Catholic college—re-
The boy's parents were
he is a baptized member
Church. His mother
fish, and I am bound to see
y would never tamper
yourself?"

ther," said the man; "I
am anything. I think I
advise. You will give me
Home, will you not?"

ainly," said the priest.
happened. When little
was laid in her lonely
tle lad was taken to the
e by Mr. Brown. It cost
he by a bitter tears when
to leave him, and almost
eart of Mr. Brown. The
od Sisters opened their
ts to the sobbing boy.

Arthur," said Mr. Brown;
I'll come to see you on
bring you a train of cars
book."

ghtened up. "Will you?
n of cars, with a choo-choo,
cher, and a bell?"

hat, and a big book?"

said Arthur, all smiles.
Sunday, Uncle Ben, hurry
leaving him smiling and
ward, Mr. Brown departed,
wishing he had some way
this small bit of sunshine
nself.

good as his word. On Sun-
day at the "Home" with quite
del, in which were the pic-
el, in the train of cars. Arthur
was neatly dressed,
ashed, and his eyes were like

happy and had a thousand
tell his "Uncle Ben." The
cell was examined, and it was
the little fellow's delight.

it went on, Sunday after
six long years. The boy

grew and became a sturdy fellow, yet
ever gentle and devoted to his "Uncle
Ben." He knew no other name for him.
The Sisters reported him remarkably
pious and religious for a boy. And now,
in his twelfth year, "Uncle Ben," whose
love for the boy never diminished, looked
about for a college in which to begin his
course.

"It must be a Catholic college," he
mused, "for I gave my word to the
priest." We can judge from this what
manner of honorable gentleman was Mr.
Brown.

And so it came to pass that Arthur
was sent to a Southern college under
the care of a great religious order, his
beloved "Uncle Ben" defraying all the
expenses of his wardrobe and tuition.

The years passed by. Arthur was a
grateful boy. His letters, regularly
sent, were the one great joy of his so-
called Uncle Ben, who watched his pro-
gress with pride and hope. Now and
then Arthur would speak of his happi-
ness in his faith, and in fervent words
would express the wish that his bene-
factor knew something of the one true
religion. But Uncle Ben would only
shrug his shoulders and say: "It was
enough for me to be a good Presby-
terian."

Arthur's graduation day came and
Uncle Ben was there. He was proud of
his boy. There was something noble and
pure, and altogether inscrutable in the
appearance of the young man to his
guardian—something that rather awed
Uncle Ben, he could hardly say why.

After the exercises, Arthur and his
benefactor took a walk under the College
trees, and Uncle Ben praised him for his
record, and then sprang the question:
"What do you want to make of your-
self, my son?" Arthur paused, then
placing his hand on the arm of his
adopted father, he looked him straight
in the face while his eyes brimmed with
unshed tears.

"Uncle Ben, a life-time would be too
short to thank you for all you have done
for me, my heart swells when I think of
your noble, generous goodness. I can
never, never repay you."

"Tut, tut," said Uncle Ben, hastily,
but deeply touched; "don't say that;
you have been a reward in yourself,
Arthur. My greatest joy in life these
fourteen years has been your affection,
your gratitude and your success; but
your real life is ahead of you; what shall
it be?"

"Uncle Ben," said the young man
solemnly, "day and night have I thought
of it these two years past; it is no hasty
notion. I may disappoint you, for you
cannot look upon it as I do; I shall be a
priest of God, and pray for your conver-
sion." Mr. Brown became ghastly pale,
stared at him, and then sank down upon
a bench near by, without a word.

We cannot portray the scene that fol-
lowed. It was continued the next day,
and it was long before Arthur obtained
permission to follow his heart's desire.

He won, however, and although his
heart bled at the wound he gave his
benefactor, he was strangely exultant.
It was decided he should remain and go
into the Seminary.

A pale, broken looking old man, wrung
his hand in silence a few days later, as
he boarded the train going North, and
Arthur noticed he did not once look
back.

That was some years ago. Yesterday
—only yesterday—as I write, Mr. Brown
called to see me. He had a photograph
in his hand. "Father Alexander," said
he, with a note of pride in his voice;
"I want to show you my boy, Arthur."
He writes me that he was ordained a
priest last Sunday, and said his first
Mass on Sunday, and said it for me;
and he has sent me his photograph."

I looked at the photograph; it was a
tall, slender figure with the pure eyes,
open face, and Roman collar of the
young priest; it was good to look at. I
told him so, and his gratified flush
assured me that my praise was music to
his ears.

"You may be proud of him, Mr.
Brown," he continued; "and he said his
first Mass for you? There is no danger
of your remaining out of the Catholic
Church long now—so get ready to come
right in."

He smiled. "I guess you are about
right, Father. But I've held out a pretty
good while. It broke me all up, when
he wanted to be a priest, but I have got
over that now, and I am glad. I have seen
a good deal of your boy, Arthur, in my
position, and the Catholic priest is God's
greatest work. I honor him. Won't you
give me a book to read? I want to know
what your Church teaches."

I gave him "The Faith of Our
Fathers," and he promised to read it as
he left me.

He will come back, reader, and I ask
your prayers that it may be soon.
Uniting with the prayers of his adopted
son, we may be sure that Heaven will
not delay the moment of grace for this
good man, who has glorified his life by
his noble and unselfish kindness to a
desolate orphan boy.

"Blessed are the merciful for they
shall obtain mercy."

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by the young candidates for the Presby-
terian Ministry who openly professed
their disbelief in biblical teachings.
Here is how Dr. Aked lauded them:
"I congratulate the whole Church of
God upon the future ministry of these
young men, who have their eyes open to
the light, who are not content to repeat
the shibboleths of their elders, however
sacred those shibboleths may have been
in days gone by. I congratulate the
Church on men who have brains and
dare use them." These young men of
brass whom Dr. Aked welcomes so
enthusiastically into the Protestant
ministry deny the divine birth of
Christ and reject the scriptural narra-
tion of His resurrection. When they
were interrogated on this vital ques-
tion they unequivocally replied: "We
believe in His spiritual resurrection,
but cannot believe that He arose in the
body from the tomb."

Over against this statement let us
place the words of St. Paul: "But if
then Christ is not risen again, then is
Christ not risen again, then is our
preaching vain and your faith is vain."
(1 Corinthians xv. 13, 14.)

What St. Paul regarded as essential,
what he declared was so essential that
without it "our preaching is vain and
your faith is vain," is lightly explained
away as a figure of speech. And Dr. Aked
congratulates the whole church of God
on the accession to its ranks of teachers
who will do their best to persuade
future congregations of Presbyterians
that St. Paul was wholly mistaken in
his view of the resurrection.

Turning to the case of Professor Fos-
ter, Rockefeller's pastor also congratulated
the Church on the failure to expel
from the Baptist ministry one who
flatly denies the divinity of Christ and
sneers at the Bible and its teachings.
Within the hearing of the multi-million-
aire founder of the Chicago University
he declared: "I believe that I am en-
titled to say that the great hearted
founder of the University of Chicago
would be the last man in America to
remark his gifts for sectarian purposes
and then to establish a rule that the
teaching of his institution must be
made to square with the present opinion
of the smallest and the narrowest of
that denomination."

It would be interesting to know just
what sectarianism is in the opinion of
the Baptist minister who uses these
words. Does a protest against the
teaching of bald atheism constitute
sectarianism? Does defending the
doctrine of the divinity of Christ come
under this designation? If it does, what
becomes of Christianity itself, which
derives its vitality from the belief that
Our Lord was truly and really God?

Dr. Aked's comments on Professor
Foster's book "The Function of Religion
in Man's Struggle for Existence" would
seem to imply that one may accept the
ranked sort of atheistic teachings and
still remain a member in good standing
in any one of the Protest at sects. I
have no words of condemnation for the
denial of all that at one time constituted
the essentials of the Baptist Church. It
is not the matter of Professor Foster's
teachings, but the manner in which they
are set forth which meets with my
approval. We take this extract from
last Sunday's sermon: "Professor Foster
is accused of being an infidel and
atheist. I am not going to join in the
condemnation of Professor Foster on
these grounds, but because his book is
an incompetent and slovenly piece of
work. . . . The book is written in
such a style as I hope was never on it
earth before. . . . He charges \$1.25
for the book on the pretence that it is
written in English, whereas it is written
in a mongrel dialect composed of the
technicalities of the class room and high
fangled words of German construction."

This criticism in itself shows that
Rockefeller's pastor makes light of the
propagation of principles the acceptance
of which is equivalent to the rejection
of Christianity root and branch. One
who appreciates the awful consequences
in time and eternity of the rejection of
essential doctrines of the Faith Pro-
fessor Foster flouts, would have no time
nor wish to indulge in criticism of the
verbal style in which this is done. His
soul would be aflame with the desire of
defending the assailed doctrines and
he would give no thought to the ques-
tion whether or not the propagator of
anti-Christian teachings expressed him-
self in good or bad English. In fact, he
finds something to praise in Professor
Foster's atheistic work. In a published
account of his last Sunday's sermon we
find his attitude thus described: "Dr.
Aked went on to explain that the book
is an excellent work for those who have
lost their faith, even though the ortho-
dox repudiated it. He said so few
people understand what religion really
is."

We shall let Dr. Aked explain in his
own words his conception of religion:
"Religion is not whether you believe

the religion they were brought up in;
it would be a slur they think upon their
relations and their other Protestant
friends would cut them off. Secondly,
Protestants of this frame of mind belong,
perhaps, to some secret society
condemned by the Catholic Church,
and they cannot join the Church without
giving up this society, and that is a
thing they cannot do.

A third class of non-Catholics are
those who imagine that it is not necessary
to belong to any Church; that the Cath-
olic Church is all right and every other
Church too, for that matter. A Scotch-
man of our acquaintance represents this
class of people to a nicety. Meeting
him one day at the foot of a high moun-
tain, the subject of conversation turned
on religion and the number of those
saved. "We will all be saved," he as-
sured us in broad Scotch, and turning
to the mountain he said: "Look here;
it is just like this: Suppose heaven is at
the top of that mountain. Well I am
climbing up to it on one side, the Bap-
tists on the other, the Episcopalians on
another ledge, and you are climbing the
hardest ledge of all. But you'll get
there all right," and he rubbed his hands
at the thought of how easy it all was.
We could not refrain from saying to
him and easy Scotch theologian. "We
hope all of us will reach the top, but we
are afraid there will be faces missing,
for many will lose their way in the fog."
There is a fourth class of non-Catholics,
serious, honest-minded men, who,
studying the reports of religion for
themselves, become aware of the fact
that the Catholic Church has been
grossly misrepresented; that her
doctrines are consonant with reason
and revelation and that as a
Church she is the only one in the world
worthy of the name. They are con-
vinced that if the Church, which Christ
has founded, lives at the present day,
then His Church is the Catholic Church,
for in her alone are found all the marks
which Christ said would distinguish His
Church, and make her as evident as the
city placed upon the mountain top.
These non-Catholics, after a diligent
study, come into her communion.

Such are the classes of non-Catholics
to be found in the world to-day. While
we respect the opinions of those who
differ from us, we make bold to say this
to honest non-Catholics: "Never form
a hasty opinion of the Catholic Church;
believe not what these thoroughly un-
acquainted with her doctrine say about
her; do not foolishly imagine that, be-
cause a Bishop or a priest of her Com-
munion falls away owing to the frailties
of nature, that the Catholic Church is
corrupt, is doomed. No, she was great
and respected before the Frank ever
crossed the Rhine," as Macaulay says,
"and we see no reason why she will not
flourish in undiminished vigor when some
traveller from New Zealand shall take
his stand on a broken arch of London
Bridge to sketch the ruins of St. Paul's."
Mistress of civilization, God's mouth-
piece to cry aloud His truths to men
and to point them out the straight path
home to Heaven, she will continue her
missional day: e o to the consummation
of the world. We earnestly commend a
careful study of these articles, especi-
ally to our serious minded, honest Pro-
testant readers, for they are written not
to offend, but to instruct, to show the
beauty of the Truth which the Catholic
Church alone possesses.—Intermountain
Catholic

OUTSIDE THE FOLD.

We have in our hands at the present
time a series of articles from the pen
of our esteemed contributor, F. D., dealing
with the Church and those false systems
of religion outside her fold. These articles
we feel sure will form interesting and in-
structive readings for our Catholic and
Catholic friends, especially the latter,
for in our experience that Protestants
as a general rule know very little about
the Catholic Church or her teaching,
and the little they do know they get
from polluted sources. Roughly speak-
ing, the Protestant world can be divided
into four classes. First, there are those
who look upon the Catholic Church as
the real bogey man. Educated in the
their infancy in Protestant principles,
they consider Protestantism the safe-
guard of liberty, and the root of all that
is good and great in this world, while,
on the other hand, they look upon the
Catholic Church as the symbol of slav-
ery and her doctrines rank superstition.
This class, of course, profess that they
know all about the doctrines of the
Catholic Church. You ask them where
did they derive their knowledge of her
teaching, and they answer that it is
written in the Bible, and that they are
in a mongrel dialect composed of the
technicalities of the class room and high
fangled words of German construction."

This criticism in itself shows that
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We shall let Dr. Aked explain in his
own words his conception of religion:
"Religion is not whether you believe

FOR MEN OF SMALL MEANS.

A unique institution known as
"Father Dempsey's Hotel," is con-
ducted in St. Louis by Rev. Timothy
Dempsey, pastor of St. Patrick's Church.
It is thus described by the St. Louis
Republic:

"Father Dempsey's Hotel is a unique
St. Louis institution. Father Dempsey
is the rector of St. Patrick's Church,
which stands almost at the entrance
to the city and is well situated to bring
its pastor into touch with the homeless
and idle men, 10,000 of whom are es-
timated to be on its streets every win-
ter. Just two years ago Father Dempsey
with the approval of Archbishop
Glennon started his work in a small
house and registered 53 the first day
and over 100 the second day. Presently
he secured the abandoned public school
and through the press and private char-
ity got \$5,000 necessary to remodel it.
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lent bed, a bath, the newspapers and
the recreation room. Meals cost from
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from the best provisions.

"But there are thousands who can't
pay even the small sum of 25 or 30 cents
a day. They are as warmly welcomed
as any in Father Dempsey's Hotel.
During its first year it gave free lodg-
ings to 8,036 and for a period of six
months ended April 1, 1908, 2,150 free
meals were served. During December
1907, the worst, perhaps, of the janic
months, 4,428 men slept on the floor of
the recreation room after the 100 beds
had been filled. There is an employ-
ment bureau at the hotel and through it
500 secured work the first year.
Father Dempsey keeps his kindly inter-
est in his lodgers even after they have
left him for good work, and through his
influence some of them have started
bank accounts, their savings totalling
\$3,000."

SPIRITISM.

Dr. J. Godfrey Rouppert, of London,
Eng., who is engaged in the
work of exposing spiritism, explains
the position of the Catholic Church
in regard to this cult. We copy
the article from the Buffalo Catholic
Union and Times. He says:

"In brief, the position of the Catholic
Church is this: It admits the reality of
spiritistic phenomena. In fact, it always
has admitted their reality. Through all
the centuries, in spite of the growth of
materialism, it has insisted on the possi-
bility of these things. Some of the
theories of St. Thomas are clearly applic-
able to explain the phenomena observed
to-day.

"Men high in the councils of the
Church have become authorities on this
subject. Dr. Joseph Lippin, late phy-
sician to the Holy Father, wrote a treatise
on 'Hypnotism and Spiritualism,' and
Prof. A. Lécipier of the propagnanda
college is the author of a work on the
subject called 'The Unseen World.'"

"But while the Church admits the exist-
ence of these intelligences it denies
that it has been proven that they are
human, and asserts that they are grave
dangers to faith, to morals, and to health
of mind and body connected with any
attempt by the average man or woman
to meddle in the matter. It is to warn
against these dangers that I have come
from Rome and am visiting the theologi-
cal seminaries of the country and other
institutions.

"The Holy Father is anxious for in-
stance, that people be not led astray by
the wonders shown and be made to be-
lieve that they can communicate with
dead relatives. It is conspired prob-
able that these intelligences are evil and
it is certain that none of them ever has
been able to identify itself as any cer-
tain deceased person. The intelligences
have access to the information and
knowledge in the subconscious minds of
those present, and that can impersonate
the dead, but it has never been shown
that there was anything more than im-
personation.

"Other people are led away by the de-
sire to obtain valuable information over
single pieces of valuable information over
has been obtained in this way. All the
communications have either been mor-
ally bad or trivial and utterly worthless.

"Another element of danger to those
who tamper with this subject is with re-
gard to the effect on their mental health.
It is certain that these phenomena are
obtained by the cultivation of mental
passivity and consequently there is
danger of obsession and possession and
permanent derangement of the mental
faculties. It is well known, although
both spiritualists and scientific investi-
gators are apt to attempt to hide this
truth, that the greater number of medi-
ums degenerate and eventually become
insane. I know personally of many in-
stances of this."

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A DE-CRISTIANIZING PROCESS.

Dr. Aked, an important English Baptist minister, is the pastor of what is commonly known as Rockefeller's church which is on Fifth Avenue, New York. Last Sunday he preached a sermon on what he pleased to call "Heresy Hunts." Its tenor may be judged by the head line in the New York Herald used in reporting it. Here it is: "Dr. Aked doubts heresy hunting." We have it on the authority of the New York Herald that the sermon "was pronounced generally by the congregation to be the most stirring pulpit address the pastor has delivered in New York." The refusal of the Baptist Executive Council of Chicago to expel Professor Foster of the Chicago University for advocating anti-Christian doctrines and the admission to the ministry by the New York Presbytery of three young men who denied the resurrection of our Lord, furnished Dr. Aked with texts for the sermon he preached to the wealthiest congregation in the United States.

Mr. Rockefeller's pastor began by eulogizing the orthodox stand taken