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MODERN CITIES.

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THE PALLIUM.

News has been received from Rome that His Grace the Most Rev. Archbishop of Toronto, Dr. McEvay, has been granted the pallium. He was duly proclaimed for the Archiepiscopal See in the public consistory held in the Vatican on the 27th ult. On the same date took place the beatification of the Maid of Orleans, Joan of Arc. The CATHOLIC RECORD sends congratulations, and in this we may say that we speak the mind of every priest and layman in the diocese of London. In the early and later days of Toronto's history many noble prelates have shepherded the flock of Christ. First, we had Bishop Power, then following him Bishop Charbonnel, Archbishop Lynch, Archbishop Walsh and Archbishop O'Connor. They built well in their day, and their heroic efforts, under adverse circumstances, with a poor and scattered flock to supply the temporal needs of the time, suffices to keep their memory in veneration. Archbishop O'Connor lives in retirement. Few Bishops can count as many years in the service of Mother Church, and there are none whose zeal was more worthy of holy emulation, but the day arrived when ill-health forced him to lay aside the burden. Then came the present Archbishop of Toronto, Right Rev. Archbishop McEvay. To the exalted office which he holds he brought the prime of life. To him hard work is but a luxury and he enjoys this luxury to the utmost. Every interest in the archdiocese, the churches, parochial residences, convents and charitable institutions hold place in his active mind. He has not contracted the habit of postponing thought. When any improvement is needed, such as the building of a church or the repairing of old ones, he does not give the matter that lengthy "consideration" which is so observable in some government departments, but he sets about the work at once and brings it to completion in the shortest possible space of time. While providing the wherewithal would be discouragement to some others, he enters upon this work with all his heart and soul and it has often been a matter of astonishment how quickly obstacles are surmounted, how soon the work is completed, and how roseate is the financial aspect. May his years be many to carry on the great work he has in hand in the archdiocese of Toronto.

WOULD IT not be well if in many sections of Canada Catholics were to copy a movement recently inaugurated in Chicago being an aggressive campaign for Total Abstinence. It is called the Father Mathew League and begins with eight branches having a membership of six hundred. It has commenced its career of usefulness with the official sanction and blessing of Archbishop Quigley.

WE SEND OUR HEARTY congratulations to Rev. Louis A. Lambert, LL. D., of Southville, N. Y., editor of the New York Freeman's Journal, upon the attainment of the golden jubilee of his ordination to priesthood. While it is true that the years are coming upon him, we fervently pray that many more will be given him to discharge the duties of his holy calling. Besides being a most exemplary priest he is without a peer as the champion and defender of God's Church, and, when he is gone, many there will be who will exclaim: "When shall we see his like again?"

THE KNIGHTS OF COLUMBUS are doing excellent work in some of the cities of the United States by having a course of lectures delivered by eminent divines on evidences of religion. In Denver, Bishop Keane delivered such a series. It is impossible to estimate the amount of real good promoted by such deliveries in a community where the vast majority of non-Catholics hold such erroneous views concerning the Catholic faith. Good results always accrue when their eyes are opened to the fact that the real Catholic Church is something vastly different from that which it is represented to be by the itinerant no-Popery lecturer.

IT IS A SIGN of the times worthy of note that the Bishops of the Episcopal Church in the United States are taking a resolute stand against the remarriage of divorced persons. Bishop Walker, of

Rochester, New York, declares that he will forever hold the ground against the re-marriage of even the innocent party in divorce proceedings, and this under any circumstance. This is the proper stand to take, but we fear it will have but little effect, because those who are so minded as to put away their lawfully wedded wives will readily cut connection with the Episcopal Church, and they will easily find a minister of the other sects ever ready to tie the unholy knot.

LATEST ADVICES from Paris tell us that a member of the Chamber of Deputies has moved a resolution in that body asking the President of the French Republic to exercise his prerogative and dissolve parliament on the ground of impotency. The mover of the resolution, M. Pugliesi Conti, declared that the Freemasons were dividing the patrimony of the country amongst themselves. Another member, B. Baudry d'Asson, stated that it would be better to dissolve the republic. Such incidents give a fair index of the trend of affairs in France. By putting the Freemasons and Jews in power the people have made bad beds for themselves. They are now beginning to realize the extent of the crime they have committed.

OUR CONTEMPORARY, the Casket, tells us that the Grand Orange Lodge of Nova Scotia are still bothered about the bogies of the seventeenth century. The Nova Scotia Willamites have put upon record a denunciation of the marriage law of the Catholic Church, and, without any qualm of conscience, solemnly declare that Satan, by his agent, the Pope of Rome, is responsible therefor. This is a hard saying even for an Orangeman. In that particular section of the country the schoolmasters may have just fear of the accounting day. However, the brethren are not a whit worse in Nova Scotia than in Toronto. The premier Orange bigot in that city, it is rumored will not sell his "sure cure for consumption" to a "Papist." The rumor, however, has not been confirmed.

REV. DR. GRANT, speaking in the Opera House in London, on a recent occasion, made allusion to a certain class of American papers in terms quite robust. The publisher of the Boston American, Mr. Hearst, he declared, deserved hanging, as he was responsible for more murders through the suggestion of his papers than any man in America. This is a strong saying indeed. But the sober-minded man, the man of culture and the man of decency will agree that, while Dr. Grant may be a little extreme, he is on the right side of the fence. But the question comes here: How comes it that the Hearst papers have such a tremendous constituency? In the cities where they are published they outrival all others in the matter of circulation. There is something rotten in the State of Denmark.

IN A RECENT SERMON the Most Rev. Archbishop of New York claimed that the stage to-day is worse than it was in the days of paganism. "We see to-day," he said "men and women—old men and old women—who ought to know better bringing the young to these orgies of obscenity. Instead of that they should be exercising a supervision over the young and should look carefully after their companionship. Men hoary with age are often found inspiring with evil the minds of the young. They go to the public places and to the theatres in shamelessness and they take with them youngsters who cannot escape corruption." We may be grateful that in the Dominion we have not yet reached that degraded position which prevails in New York and other large American cities. We would, however, like to see an educational campaign amongst our people in reference to opera house business. This is the only effective method of dealing with it. Unfortunately it is the case at present that the shows which are of an uplifting character are not patronized as liberally as those whose performances bring them perilously close to action on the part of the chief of police.

WE WOULD ASK OUR non-Catholic neighbors to ponder seriously upon the words of the Rev. Alvah Doran, formerly a Protestant Episcopal minister in Philadelphia, and now a Catholic priest. In the course of an address recently delivered in that city, he said: "I have not one word of abuse for the denomination I quit, and I have only love for the friends I left behind." How different it is with those very few misfits who are sadly in need of the grace of God and the pledge—who cast to the winds their ordination vows and leave the old Mother Church. Well aware are they of the intense hatred of that Church deeply imbedded in the minds of a certain class in the community. As soon as the rotten branch is thrown over the Vatican wall straightway it builds up a course of lectures suited to the audience, and money flows into its pocket in plenty. During recent years

the business appears to be approaching the bankruptcy stage. Common sense is asserting its sway, and the undesirable have taken to some other means of making a livelihood. We have not heard of one on the road for a long time. It may be that there are none. The race is well-nigh extinct.

THE DISPOSITION on the part of our non-Catholic fellow-citizens to remain ignorant of the real Catholic Church is most deplorable. They are quite satisfied to believe what is said of it by its enemies or by those who for cause have been pushed beyond its portals. "Some non-Catholics," says the Catholic Columbian, "think that the Church is a dark, secretive, ignorant, superstitious body of people. But when they are asked to read a book explanatory of the Catholic religion, or when they are invited to attend a mission for non-Catholics, some of them refuse to be enlightened and prefer to stay in the gloom of their prejudices." Our contemporary tells the simple truth when it states further that if many of our separated brethren recognized the Church as it is nothing on earth could keep them from joining it. It is only too true in this connection to state that not a few of their spiritual guides would severely censure any of their flocks with whom a Catholic book might be found. Such is the power of bigotry. They would not object very strenuously to see them join the Mormons or the Christian Scientists, but their going over to Rome would give them a soreness of spirit intense to a degree.

IN MORE THAN ONE respect Abraham Lincoln, the martyred President of the United States, gave an example to his fellow-citizens. On one occasion he was asked by a friend to take a glass of wine. He politely refused. The friend persisted and made the remark that there was certainly no danger in a man of his years becoming addicted to its use. He replied: "I meant no disrespect, my dear sir, but I promised my precious mother only a few days before she died that I would never use, as a beverage, anything intoxicating, and I consider that promise as binding today as it was the day I gave it." The friend still further persisted and remarked that there was a great difference between a child surrounded by a rough class of drinkers and a man in the home of refinement. "But a promise is a promise," replied Lincoln, and when made to a mother it is doubly binding. There are many Catholic young men who might take a useful lesson from all this. They made a solemn promise to their Divine Redeemer on the happiest day of their lives that they would not touch, taste or handle intoxicants until they had attained the age of twenty-one years. Have they all kept that promise? We fear not. There are others who gave pledge to mothers that they would lead sober lives. Have they all kept that promise? We fear not.

ORGANIZATION OF BELGIAN HOUSES OF RETREAT.

Organization is necessary in every thing. Haphazard methods may accidentally produce success on one occasion or another, but they effectually prevent it if continued. This is especially true of religious effort. Every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful. If our Lord thought three years not too long to form His Apostles for their missionary labors, we ought not to expect to form a body of apostles in every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful. If our Lord thought three years not too long to form His Apostles for their missionary labors, we ought not to expect to form a body of apostles in every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful. If our Lord thought three years not too long to form His Apostles for their missionary labors, we ought not to expect to form a body of apostles in every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful.

This organization must include the gathering of recruits and the preparation and maintenance of houses of Retreats. The first of these is naturally the most important. Very few men are so disposed as to fall in at once with the proposition made them to leave their families, work and friends and plunge at once into such a very new and very unknown thing as a retreat. Experience shows that if man is too easily persuaded he derives very little fruit. Hurry is the arch enemy of this eminently spiritual work. Those who go out into the highways and byways a few days before the retreat is to begin to invite the first comer and press him to enter, even at the expense of some slight deception as to what is required of him—world and life are too much with us to allow us to see them for what they really are. This organization must include the gathering of recruits and the preparation and maintenance of houses of Retreats. The first of these is naturally the most important. Very few men are so disposed as to fall in at once with the proposition made them to leave their families, work and friends and plunge at once into such a very new and very unknown thing as a retreat. Experience shows that if man is too easily persuaded he derives very little fruit. Hurry is the arch enemy of this eminently spiritual work. Those who go out into the highways and byways a few days before the retreat is to begin to invite the first comer and press him to enter, even at the expense of some slight deception as to what is required of him—world and life are too much with us to allow us to see them for what they really are.

experience has shown that when this initial sacrifice is left entirely to another the work is appreciably less successful and the results less lasting. This may seem to add difficulties to those already existing. In the mining districts of Belgium everything discouraged effort—atheistic conferences, libraries of impious and blasphemous books, Sunday labor, hard drinking, gambling, societies for civil burial, a blasphemous press, the "red" Easter and Christmas, discouraged effort just as much as they clamored for the necessity of it. And they still exist to make it difficult. Only organization and the co-operation of the priest and his parishioners can make any headway. "Boards of men" and "Boards of women" act with and under the parish priest to recruit the retreatants and help to defray their expenses. These boards go out among the workers, meet them on a footing of equality, interest themselves in their homes and families, and when the proper subjects are found propose the retreat. But the workingman himself is the recruiting agent of most success. With one or two others of his parish he has been the first to pass on a day at the House of Retreats. On his return he is besieged by questioners and he is an apostle on the instant if the grace of God has touched him during the retreat. He returns the next year with others who have been gained by his encouragement and much more by his changed life. A few may bring a great many—some miners returned to their shifts in the coal pits of Hainaut—even partly paying their expenses to make the first step easier. Socialist leaders, too, have been invited, and open minded "indifferents," who have on occasion gone back to their work real apostles of Jesus Christ among the men they had hitherto helped to lead astray. But in every choice the necessity of having men who have influence and are leaders is kept in view. St. Ignatius destined his "Exercises" for them, and it is in reforming them that the purpose of that work is attained. In the more Catholic parts of Belgium, more, of course, is demanded of those who are sent to the retreats. None are taken under eighteen years of age, few over fifty-five, and all these are men who may return real leaders and helpers of the priest in his parish work. The retreats are not meant as a development of the "mission" in any way. They are a school for apostles and they search out earnest men to make apostles of them.

Much effort has gone to making the Houses of Retreat attractive. When once they have been established, all decoration as well as ornamentation is due to the generosity of the retreatants. The rooms are airy, lighted and scrupulously clean. Large gardens and cheerful recreation halls hung with popular engravings of scenes of the Holy Scriptures are everywhere. The cost of a retreat to a workingman is about ten francs, which cover the expense of his maintenance for three days. Railway fare must be added to this. The payment of finding this money is a real one for the average wage earner. But again the Christian generosity of men and women who have the real betterment of their fellow Catholics sincerely at heart has found a way. Often an employer counts the expenses of a retreat for his men as a part of his expenses or investment for the year; often, as at Tronchiennes, a committee gets together the groups of retreatants, and gathers enough to pay the expenses of their stay. In nearly every diocese there is a committee of patronesses of rank or position who ask alms from door to door to make the retreat possible for men and girls. The interest of five hundred francs assures the making of two retreats annually; seven francs of the ten is the average amount the workman is able to pay—conditions which would be much rarer in the United States, where our workmen are better paid.

The retreat is useless unless its fruits remain. It gives a determination to lead a life of apostolic virtue not that life itself. Organization again enters to make the results sure. The parish priest gathers his retreatants in a "cénacle," which meets regularly for exercises of piety, and to learn from one another the practical results of their apostleship. When their number has grown to about twenty they become a Confraternity of the Blessed Sacrament, membership in which carries with it many indulgences. The soul of the Confraternity is a Council composed of a president, a secretary, a treasurer and several counsellors, which meet the Cure every month in a special session, and through it he acts. There are monthly publications, too. The Cénacle in the Twentieth Century, Manresa, League of the Retreatants of Aiken, to help out the living work. The Confraternity meets monthly, generally on the first Sunday, and when the exercises of piety are done with, there is an Apostolic session, when the interests of the parish are discussed and the work of the retreats pushed forward. General Communions are frequent. Every doubt as to the practical character of this feature of the work is set at rest by the more than four hundred Confraternities which flourish in the sphere of action of the House of Retreats of Fayt alone. The work of the Confraternities is completed by the "General Recollection" which takes place twice a year. Each parish of the district becomes in turn the centre of the "Recollection." On the Sunday set apart there is a general Communion in the home parish where the reunion is held with their banners and music, all wearing the Retreatants' button and singing their own hymns. Such a gathering will consist as many as five hundred or six hundred men. One of the clergy encourages them to perseverance and then a lay speaker passes in review the more recent efforts and successes and difficulties of the work; after the discussion there are games, followed by Solemn Benediction of the Blessed Sacrament. There are some fifty such Recollections yearly. These divisional meetings have given rise to Cantonal Federations, which combine the Confraternities of a Canton and give them the extent of action and power necessary to establish

firmly the social action. Preparations are about complete to add a "Syndicate," to each Confraternity when the social side of the work will be more in view.

One might fill pages with instances of the returns to God and duty which the retreats have brought about. Here is one that is entirely accurate, and may be taken as an example of many others. "In my district," it is a committee member who writes, "there was a workman sadly in need of reform. He was intemperate drunkard with all that drunkenness brings with it. His wife was the especial object of his cruelty; the Church had not known him for years. He was completely changed by the retreat. The morning after his return home from the House of Retreats one of his neighbors called on me and asked to be allowed to go with the next band of retreatants. 'Why, my friend,' I asked, 'do you wish to go now?' 'Well,' he answered, 'yesterday such a one came home from the retreat with tears in his eyes, and threw himself at the feet of his wife, whom he has cruelly beaten every day, and begged her pardon. I heard him say amid his sobs: 'My wife, God has bitterly reproached me for my fearful conduct towards you. Let us thank together the Sacred Heart for His goodness.' I heard all that and I saw all that. I am not much better than my neighbor. If the fathers have converted him they can convert me.' It is thus that profound changes of life are seen very frequently. Now that a really apostolic generosity has begun the work among ourselves, it only remains that it be carried out in the same apostolic spirit.—America.

THE BLIND JESUIT.

SIGHTLESS FATHER KANE DRAWS PICTURES FROM THE FIELD OF SENSE SUCH AS FEW WHO HAVE EYES COULD SEE. The reputation of Father Kane the blind Jesuit from Dublin, spread fast after his sermon on Sunday last at Malden Lane. On Sunday evening the Church of Corpus Christi, Malden Lane was more crowded than it was on the previous Sunday. Again he spoke as one who saw and knew. Blind and shut out from all the facts of visual sense he yet drew visual pictures from the field of sense such as few who have their eyes could see. The daylight closes and the subconscious self turns as if from the plough of thought furrows that reveal the inner life expressed in terms of the outer air. The picture of the "plough" was wonderful; its monotony, its strenuousness, its fruitfulness, the energy, the strength, the steadfastness, the directness, the simplicity, the plodding style, the heavy soil, the certain hope, while sky and earth fought their battle; all were presented with that vivid power which made men realize the value of life, with its reiterated, dreary monotonous actions full of fruit and purpose in the fulfillment of the great harvest of merit. He spoke as one who felt himself every turn of the great earth worker, the grip, the constancy, the strength and experience, the far directness that saw the ultimate, and his shoulders heaved and fell and turned as one who had in his hands the task from which it was not lawful to turn back. If possible it was a more extraordinary discourse than that of the previous Sunday, extraordinary in that its close observation and knowledge of minute physical and visual facts were so minutely exact.—The Tablet, London March 20.

SHAMEFUL CONDITIONS EXIST AT MESSINA.

The Rome correspondent of the Liverpool Times has the following to say of conditions in Messina: "An interview granted by a prominent marine officer, who accompanied King Victor Emmanuel in his recent tour of inspection through Calabria and Sicily has thrown a good deal of light on the 'progress' made in Reggio and Messina. The Sovereign said the officer listened to the most terrible and shameful charges made by the people against the functionaries sent there by the Government. He answered: 'It is true, quite true! Nothing whatever has been done.' And to a chief engineer who offered to guide him through the place the King said vehemently: 'You go and work; it will be much better.' The King was particularly exasperated by the roads left blocked by heaps of debris. Imagine, everything is just as it was the day after the catastrophe, and the scenes are even more trying. With good reason Queen Elena remarked: 'Worse than at first.' One question hangs on the lips of everybody, and it is this, 'Where are the millions gone which the charity of the world poured in? And I believe that nobody can answer. Even to-day tons of wood will arrive, but no one dare touch it because of the thousands of red-tape difficulties. Meanwhile the wood will rot on the beach, and in a month it will be worthless.'"

"On account of the seething criticism in which the King indulged during his unexpected visit to Messina, the Government has been forced to appoint a Commission to inquire into the work of its official in the stricken regions. Four months have passed and not the slightest change has taken place in appearance either Messina or Reggio if we except the erection of a number of wooden shanties to cover the wretched inhabitants who have clung to these spots. It is easy to foresee that the result of the labors of the Commission, if it be given to the world must tell a horrible tale for the indulgence those responsible for the task set before them and their indifference to the wants of the people as long as the meaningless formalities required by some rule or other were complied with have excited wholesome indignation throughout the length and breadth of Italy. It is evident that the Holy Father opened the subscription list, by the proceeds of which the Southern Bishops have been enabled to relieve the more pressing wants of their flocks the misery of the people would certainly have been far greater."

BROTHER TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen. The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Cosgan being cured by "Fruit-a-tives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907. "Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very weak. I took their medicines for thirteen years and grew worse. My brother (who was cured of terrible indigestion by 'Fruit-a-tives' after suffering for 15 years), recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. 'Fruit-a-tives' also cured the Chronic Constipation which was so distressing in my case." (Signed) HUGH BROWN. 50c a box, 6 for \$2.50; a trial box, 25c. At dealers or from Fruit-a-tives, Limited, Ottawa.

Vasey Saved by Father Fielding.

Henry Vasey, the young Englishman who fired two shots at Father James K. Fielding, pastor of Corpus Christi church, 40th street and Grand boulevard, Chicago, Oct. 28, 1908, was dismissed by Judge McEwen, and will be deported. The shots were fired after Father Fielding, it was charged, had detected Vasey stealing from an almshouse in the church. The priest narrowly escaped being shot, the bullets passing close to his head. He appeared in court to-day. "Your honor," said Father Fielding, "I believe this boy should be reformed instead of being prosecuted. He was in hard circumstances and was starving, and he fired the shots at me out of fright. The young man had been forced to desperation by hunger. I have communicated with his parents in England and they have promised me that if I send him home they will take care of him and reform him. I have agreed to pay his transportation to England. The young man is not bad at heart. It was his circumstances that caused all his trouble."

While we live we must be moving on. When we stop we begin to die. Rest is necessary, but only to renew our strength that we may press on again. An anchor is needful for a ship, but anchoring is not a ship's business; it is built for sailing. A man is made for struggle and effort, not for ease and loitering. God's heroes are often of lowly origin, because He chooses the humble to bear His message.—Charles J. O'Mally.

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