

marked the beginning of his decline. Reliance upon the Providence of God strengthens the faith of all who turn in confidence to their Heavenly Father—to Him who knows how to make the crooked ways straight, who is able, and in response to the prayers of His faithful children, will not hesitate to "turn a wilderness into pools of water, and a dry land into water springs." For faith, like other virtues, is strengthened by every act in which it is exercised; and this strengthening of our faith and confidence in God's Providence is the apt preparation under His eternal design, for a more abundant participation in the benefits which He holds in store for those who labouring in His holy cause, look up to Him for help and strength, in order to complete what He Himself has begun in them.

I would welcome any move on the part of Catholic universities to offer to their students, whether graduates or undergraduates, a brief yet thorough course, on the attributes of God, His wisdom, His power, His goodness, His providence. For the consideration of these great and all important truths is essential nowadays, not merely for the profane theologian, but for the educated layman as well. Errors regarding these eternal truths are continually cropping up, and multiplying themselves in divers forms, in the speech and writings of people who, though themselves unconscious of it, are nevertheless, in discussing the topics which daily present themselves under the headings of literature, science, economics, and every variety of social questions, giving expression to opinions at variance with the truth, because of their author's false perception, or imperfect grasp of these fundamental truths concerning the nature of God and relations to created being. I once heard a noted priest, a man of great zeal and activity in the service of religion, a man, too, of great brilliancy, though very shallow, express his regret that in the schools of theology so much attention was given to the teaching of the Summa Theologica, at the expense of what he was pleased to term "practical" theology. According to him, the monumental work of St. Thomas was a compendium of questions and articles good enough for the times in which the work was written, but now obsolete, and of very little value. The fundamental reason for the good man's strange idea lay in this, viz., that he knew but little, if indeed anything at all, about the teachings of the Summa Theologica. Another reason, perhaps, lay in his failure to grasp fully the all-embracing nature of every word he has a cause, and that human beings, when reasoning about, or discussing the various questions and problems of life, are basing their views and opinions upon fundamental principles of which they themselves are in many instances not fully conscious, and which in nine cases out of ten they would be utterly incapable of enunciating. The study of those great, eternal truths, enables us to fully grasp hundreds of others, and to solve the problems of human existence in conformity with the dictates of reason and the precepts of religion. And it is well to remember that whether in the dawn, or noonday, or eve, of the history of man, human nature is ever the same, its aspirations, its trials, its joys, its sorrows. These may take upon themselves a different clothing, and be surrounded with a new environment, but they themselves change not, and the ultimate principles that form the same-to-day, yesterday, and forever. If the massive pier of concrete that support the superstructure are not worthy of consideration because submerged and hidden, a similar reason would justify us in classifying as useless and out of date, the fundamental principles expounded in the Summa Theologica.

It is not, however, for their application to the affairs of everyday life, as for the hearing upon our spiritual state, that these great truths are of such value. In them we see a reason for the faith that is in us; in them we see the reason for our hope that in playing our part in the scheme of God's predestination, every effort will be perfected "unto the day of Christ Jesus." For notwithstanding the power, the wisdom, the goodness, the providence of God, we behold Him, not as One afar off, but as the Author, the Designer, the Helper in the very work in which we are engaged, and who will take ample care of what is begun in His Name. This great institution of learning upon which the intellectual standing of Catholics in eastern Canada almost exclusively depends, is without doubt, to play in the future a still more marvellous part in the design of God's Providence. All who are associated with it, whether as teachers or students, have the consolation of knowing that in labouring for its welfare, they are engaged in God's own work, and let me add, in one of His great works. Upon it more than anybody here present can easily imagine depends the future of Catholicity in eastern Canada. The obstacles which it has already encountered, and which it has overcome, are but a reminder that the difficulties it may meet in the future will also fade away like the mist. The Providence which has guarded in the past, will still enable those who are its keepers and guides to continue with zeal and ever-increasing success the great undertaking which they have always confided to His Fatherly care. "The children of men shall put their trust under the covert of Thy wings." Continue

then, friends of our Alma Mater, in carrying out to its fulfilment the great and glorious mission which God has entrusted to St. Francis Xavier's College, "being confident in this very thing, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus."

PROSELYTISM

THE SUBSCRIBERS AND THEIR PRINCIPLES

To the Editor of the Irish Catholic.

Dear Sir—In my last letter I made a calculation, based principally on the annual reports of the proselytising agencies, that, roughly speaking, 37,000 pounds are spent on the vile traffic in Ireland, all of which is contributed by Irish subscribers with the exception of about 14,000 pounds that comes from England. It is clear, therefore, from these figures that a very large number of Irish Protestants are giving steady support to it. We may dismiss at once from our minds the oft-repeated fiction that it is entirely, or mainly, supported by the money of rich and fanatical old ladies. The annual reports contain subscription lists, and if out of them a general list were made I venture to say it would contain the names of the majority of Protestants of the better classes, especially those of the County Dublin. It is well to learn the strength and numbers of the enemy we have to deal with. The subscriptions range generally from 1 pound down to 2 and 1 shilling, and even 1 shilling. Occasionally the same name may be found in different subscription lists, as might be expected. Taking into account the average size of the subscriptions, and making due allowance for repetition of names, a moderate estimate of the number of supporters of proselytism would not come to less than 30,000, principally heads of families. So it may safely be said that County Dublin Protestantism, including all coming within its sphere of influence, is, as a body, wholly committed to the principles of proselytism. They believe in it, and give it a substantial support.

Protestants, in their desire to be as fair to Protestants as possible, would fain persuade themselves that this is not so, and I have sometimes read with amusement the ingenious statement made by Catholic orators that this vile traffic is repudiated by all respectable Protestants. To a small extent this may have been true fifty years ago, when Dean Webster, of Cork, made an exposure of the bribery practised by the Irish Church Mission Society, and carried on a bitter controversy with them, but since that time I have heard of no clergyman or layman raising his voice against it, with the exception of the present Lord Lieutenant, who, to his credit, disavowed last year for himself and Lady Aberdeen all connection with it. On the contrary, the Irish Protestant Church in latter times has taken the whole system under its wings and has identified itself with the work. It has enabled the open patronage of the successive Protestant Archbishops of Dublin, since that of their colleagues, and the active co-operation of a large portion of the Protestant clergy. They have never attempted a defence of the principles on which it is worked; the subject has never been brought up at their Synods, but all the same, they are devoting a large part of their energies to it. Every open challenge to defend, if they can, their work from a Christian standpoint is received in profound silence, for they are well aware that what they are doing is indefensible. It is a sorry position for a Church to be in that she cannot defend the practices she sanctions by an appeal to Christian principles. It is one of the signs of the utter disintegration of popular Protestantism, especially that of the Irish variety. As regards the laity, proselytism is supported by every class of the community that is considered respectable from the worldly point of view. Titled folk, the landed classes, the official and professional classes and the higher ranks of commerce, all have a large share in it. At the annual meetings of the various agencies the motor cars and well-appointed carriages waiting outside are a sure index of the class of people assembled within.

And now having taken a survey of the enemy's forces we may attempt an examination of the motives that urge to such a lavish expenditure on proselytism. We may put out of court at once the few hundred active agents—preachers, Bible women, Scripture readers, honorary secretaries and treasurers, matrons of Homes, etc. With many of these it is a question of making a living. With others it is blind, ignorant and fanatical hatred of the "Scarlet Woman," and such people can neither be fathomed nor reasoned with. Strong in their own conceit they are impervious to the most cogent reasons or the plainest facts. And with them we may class the old ladies who leave legacies to the societies. Dismissing all these hopeless bigots, let us turn to the subscribers. The real foundation on which proselytism rests and without which it would speedily come to the ground is the money contributed by the thousands of easy-going, worldly-minded subscribers, who live for this life and are not overburdened with religion in any form. It is from these that are drawn the annual 5 shillings or 10 shillings or 1 pound that make up the funds of all the societies. Now it is possible that a minority of these may give just because they are asked without any

strict inquiry, and that if the real nature of the "charity" were explained to them they would refuse. But I believe that the great majority of the subscribers are well aware of the wrongfulness of the methods employed, and nevertheless continue to give their support. I do not speak without book, for some time ago hundreds of them were tested individually, the matter was clearly put before them, reasons were given to which they had no answer to make, and yet they did not swerve from their course. What, then, is the motive force that draws money from people who would not give it towards any real charity?

Is it zeal for the diffusion of the Word of God amongst our poor people? Anyone who has even a slight acquaintance with the tone of Dublin society will laugh the idea to scorn. It is a wild pursuit of pleasure, a constant round of social functions, a cynical display of luxury in the face of poverty. Note the immoral tendency of the plays in the Dublin theatres that are most patronized by this class, the character of the literature to be found in their houses. In a life filled with worldly distractions they have no time to think of the salvation of their own souls, much less of those of their neighbors. Even the old Sunday observance, once so fashionable amongst them, is rapidly becoming a thing of the past. Accordingly, the explanation of the steady increase of the subscriptions for proselytism must be sought for on other than religious grounds.

Is it pure and simple philanthropy, a desire to help the neighbor in distress, an exercise of Christian charity? The very fact that discrimination is carefully made that subscriptions are given only to secular institutions, that the amount and urgency of distress is not taken into account, must exclude the idea of simple philanthropy or charity. No appeal, however heartrending, will receive consideration from the institutions subscribed for except on conditions causing mental distress to the recipients. The great fact that cannot be got over is that the half of this country is not half-Catholic and Protestant, but almost wholly divided charity could be exercised by each denomination looking after its own. But in the present circumstances of the country the natural law of philanthropy and the divine law of charity both demand that Protestants should give of their abundance to the ordinary institutions erected for the relief of distress which are inevitably Catholic because the poor belong to the Catholic religion. The wealthy Protestant minority, who are not taken into account, have stolidly resisted the claims of both the natural and the divine law in this matter. I have glanced for years at the subscription lists of Catholic charities and have noted that with the exception of some traders there has been an almost complete absence of Protestant names. And what is very remarkable and much to the point is that the usual names figuring on proselytising subscription lists are never to be found in connection even with purely unsectarian and non-religious movements for the betterment of the people, such as the National Women's Health Association and the National Society for the Prevention of Cruelty to Children. Could a greater proof than this be given that charity is not the motive of the subscription? After all, how can real charity be expected from a class that have had no tradition of it amongst them. Lecky's Eighteenth Century in Ireland gives us an appalling picture of famine, distress, every form of misery among the poor Catholics, side by side with a picture of unbridled dissipation and reckless expenditure among the dominant Protestant caste, who drew their wealth from the very vitals of the people and were quite oblivious to their misery. Landlords, parsons, agents, law-officers, and country officials oppressed the poor with rack-rents and tithes and gave nothing in return. How hard it was even in more modern times to get the side even of a church or a school. The landlord party did their best to prevent the introduction of the Poor Law into Ireland, though death by famine had been of quite ordinary occurrence. It is hard to expect much charity from the descendants of those who have left such a black record of inhumanity behind them.

Now, as neither religion nor charity gives a satisfying explanation of the subscriptions, we have to fall back on politics as the real reasons. The 25,000 pounds collected from the Irish subscribers is given willingly by them for they regard proselytism as a useful means to be employed in keeping up the old Protestant ascendancy. They rely on it to increase the Protestant population, in spite of the disastrous failures in the past, to alienate the poor from the Catholic Church even when they cannot bring them over to break the "power of the priest," as they call it, to upset the minds of the ignorant and render them indifferent to all religion if that process is necessary to make them loosen their hold on the Catholic faith.

And to attain these ends all means are justifiable in their eyes. The most unblushing bribery may be practised, but it does not matter; the most piteous cases of misery may be disregarded, but it does not matter; conscience may be tampered with, the sacred ties of nature may be ruthlessly rent asunder in the pursuit of these political objects, but all is well.

It is noteworthy that the great outburst of proselytism in this country have coincided with new developments of Catholic forces, which were evidently intended to counter them. In the eighteenth century, when the Protestant position was supreme and unassailable, no enthusiasm was displayed for proselytism, either by clergy or laity. The Charter Schools were principally supported by Parliamentary grants, and Primate Boulter the founder, openly avowed that the object of them was mainly political. In the last century the first outburst took place during the successful struggle for Catholic Emancipation. The second took advantage of the Great Famine, but showed its greatest strength in the years that immediately followed, when the Church, under the leadership of Cardinal Cullen, entered on a phase of outward splendor and internal organization hitherto beyond her means. The third and present one dates from the disestablishment of the Protestant Church and the emancipation of the tenants from the power of the landlords. During the first two periods proselytism worked principally through the help of English gold and English agents; the present movement is mostly an Irish one, and is for the recovery of lost ground. To claim that any of these movements were carried on through motives of religion or charity is the purest hypocrisy.

In a future letter I will pass in review some of the methods used by the agents employed in the traffic.—REV. A. COLEMAN, O. P.

COMMENCEMENTS

URSULINE COLLEGE, CHATHAM

The annual graduation and commencement exercises of the Ursuline College, Chatham, Ont., were held on Monday, May 20th. His Lordship Rt. Rev. M. F. Fallon of London presiding.

The exercises began at 3.30 p. m. in the college auditorium, where a splendid program was rendered by the students of "The Pines," each contributing her part with a grace and skill reflecting great credit on the school. The main part of the program was a dramatic symposium depicting conditions in the early centuries when the Moslem led their hosts to the very doors of the Christians, vainly endeavoring to extinguish the very name of Christ by the worst features of religious fanaticism and pitiless savagery. The first scene represented the Martyrdom of the beautiful St. Cecilia while explanations were given from time to time by well rendered solos, duets, and choruses.

The graduates, eight in number, then stepped forward in a clear oratorical style, which displayed profound knowledge of the subject in hand, delivered scholarly declamations on the history of the "War of the Cross against the Crescent" dwelling particularly on the days of Constantine, a subject especially appropriate, since this is the year of the great Constantine celebrator at Rome. Step by step they outlined the triumphal march of the Cross with its luminous banner of "In hoc signo vinces" from the days of Rome's imperial triumph when her proud eagle pronounced her mistress of the world, to the time when Christian Martyrdom, fired by the silent influence of the Nazarene overcame pagan Mohammedanism. Then followed the glorious Crusades, the gradual sinking of the Crescent and the spread of Christianity through the old world and across the ocean to our own American shores.

The younger pupils of "The Pines" delighted their audiences by a clear and interesting account of the present "Balkan War Drama," evincing a thorough knowledge of one of the most important current events of the day; and concluding with a delightful talk on little "Nellie of God" whose childish life of Sanctity they followed during the year in St. Angela's Reading Circle.

The Valedictory was read by Miss Elizabeth Patten a member of the graduating class.

The musical part of the program was particularly well received, the instrumental solos by Misses Gladys Merritt, Fay McDougall and Mary MacDonald, all music pupils of "The Pines" pronounced the young ladies no amateur artists. The college quartette numbers also proved very entertaining. Miss Mary Dowling, an accomplished pianist, played the accompaniments throughout.

The graduates and post-graduates who received their crowns and medals from His Lordship, are, Misses Dorothy McCann and Irene Bartlett of London, post-graduate standing; Miss Elizabeth Patten, London; Elma Drake, Kathleen Payne, Blanche Taylor, Chatham; Regina Lachance, Tecumseh; Pauline Kennedy, Merlin, all graduate standing.

After the conferring of diplomas and medals His Lordship addressed the students and the audience, among whom were many of the clergy of the diocese, parents, relatives and friends of the students from different parts of Canada and the United States, as well as several of Chatham's leading citizens. After congratulating the young ladies on their splendid success, Bishop Fallon, in words of extraordinary enthusiasm and optimism, yet so clear as to be within the understanding of all, launched into his favorite theme of education, displaying as he spoke his customary originality of treatment, versatility of expression, and that

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personal magnetism, which never fails to ignite his listeners to great and noble things.

Bishop Fallon called the attention of the students to the immeasurable benefits attached to convent-school education where with no jeopardizing of faith, and within walls where the instincts, aspirations and the very atmosphere is essentially Catholic, they receive a training that makes for genuine Christian culture a true culture, for although culture presupposes an intimate knowledge of the arts and sciences, yet not in scholarship alone is it found, but in the mind and heart of the individual. He then referred briefly to his intended trip to the eternal city, stating that there is absolutely no place in the world where truth is so much loved and revered—a place, the very centre of Catholicity, where every true Catholic heart beats faster, and where he would not fail to remember his kind friends of "The Pines," both religious and students as he knelt beneath the dome of St. Peter's.

The program, with the list of the happy winners of diplomas, medals and prizes are as follows:

Gold medal for Christian Doctrine, presented by His Lordship, Right Rev. M. F. Fallon, D. D., awarded to Letitia Adams.

Competition—Elizabeth Patten, Leo Gilmarin, Mae Farrell.

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Films, Plates and Dark Room Made Unnecessary  
New Camera Takes Finished Pictures in Two Minutes

Mr. Edmond F. Stratton, of New York City, has invented a camera that takes and completes pictures ready to see in two minutes. It does away with the expense of buying films or plates and the trouble, expense and delay of having them developed and pictures printed by a photographer. The camera has a fixed focus lens and there is no delicate focusing mechanism to get out of order or for you to learn to operate.

This camera, which is called the Gordon Camera, is being manufactured by the Gordon Camera Company, of New York. As they are desirous of making it known in every locality, they are making a special offer to our readers. For a limited time they will sell models A, B and C at half price. The regular price of Model A, which takes pictures 2 1/2 x 3 1/2 inches, is \$5, but it will cost our readers only \$2.50. Model B (regular price, \$10), which takes pictures 3 1/2 x 5 inches, will cost only \$5, while Model C (regular price, \$15), which takes both sizes, will cost only \$7.50. Whichever one you order, enclose 90 cents additional to cover express charges, sensitized cards and developing powders.

The sensitized cards are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. Model A is 5 1/2 x 9 inches in size and weighs 2 pounds 4 ounces. Model B—6 1/2 x 10 inches, weight 2 pounds 14 ounces. Model C—6 1/2 x 10 inches, weight 3 pounds 2 ounces.

The cost of taking pictures with the Gordon camera is almost nothing in comparison to all other cameras. Extra sensitized cards (2 1/2 x 3 1/2) can be bought for 1 1/2 cents each (3 1/2 x 5 1/2 for 3 cents), and 10 cents worth of developer will develop over 40 pictures. The Gordon Camera sells flash light lamps for 50 cents, which will enable you to take pictures at night in your own parlor, or out of doors.

The operation of this new camera, is so simple that any little boy or girl can easily take pictures with it after reading the directions sent with each one. There is no customs duty to be paid as the Gordon Camera will ship to you from their Canadian factory which is near Toronto. All orders and letters, however, must be sent to their office, which is at 1946 Stuyvesant Building, New York, N. Y. When ordering a camera under this special offer be sure to mention that you are a reader of the LONDON CATHOLIC RECORD.

Second gold medal for Christian Doctrine, presented by the Franciscan Fathers, Chatham, awarded to Elizabeth Patten.

Gold cross for Christian Doctrine, awarded by Rev. C. Farrell, Tibury, awarded to Helen Trudell.

Competition—Mary Routley, Minnie Baby, Vera McNevery.

Special prize for essay on "The Influence of the Church on Education during the 18th and 17th Centuries," awarded to Irene Bartlett.

Competition—Dorothy McCann, Regina Lachance, Bernadette Nagle.

Certificates for Entrance to Faculties of Education, awarded to Elsie Sullivan, Marie Le Boeuf, Josephine Loyal, Dorothy McCann.

Certificates for Entrance to Normal Schools, awarded to Elsie Sullivan, Marie Le Boeuf, Josephine Loyal, Dorothy McCann, Elizabeth Patten, Blanche Taylor, Elizabeth Patten, Regina Lachance, Kathleen Payne.

Certificates for junior matriculation, awarded to Blanche Taylor, Anastasia Conroy.

Certificates for Lower School, awarded to Bernadette Nagle, Mary McDonald.

Gold medal for Graduation for Commercial Department, presented by Rev. J. Hogan, Milton, awarded to Pauline Kennedy.

Certificates for short hand and Typewriting, awarded to Marion Gregory, Florence Fitzsimons, Grace Cross, Mary McInerney.

Certificates for book keeping, awarded to Minnie Baby, Marie Deloge, Lulu Baby, Edna Richards, Blanche Taylor, Kathleen Payne.

Gold medal for deportment and application, presented by Right Rev. Mgr. J. T. Aylward, London, awarded to Letitia Adams.

Competition—Marie Farrell.

Competition for Domestic Science, presented by Mrs. F. B. Hayes, Toronto, awarded to Grace Feenach.

ACADEMIC DEPARTMENT

Silver medal for Christian Doctrine, presented by the Franciscan Fathers, Chatham, awarded to Adeline Patten.

Competition—Frances Sweeney, Margaret Page, Edna Conroy.

Gold medal for entrance to High schools with honors, presented by Rev. J. V. Tobin, London, awarded to Kathleen Payne.

Certificates for entrance to High school, awarded to Kathleen Payne, Margaret Hafford, Alma Y. J. Healy, Kathleen Payne, Phyllis Walden.

Gold cross for deportment and application, presented by Rev. P. McCabe, Madstone, awarded to Margaret Page.

Competition—Marie Farrell.

Gold medal for Domestic Science, presented by Mr. F. S. Killackey, Toronto, awarded to Thelma Cameron.

Gold medal for needle work, presented by Mrs. W. D. O'Leary, Edmonton, awarded to Irene Schaffner, school, or music.

Gold medal in intermediate grade piano, presented, in memory of Very Rev. Dean Wagner, awarded to Elsie Glenn.

Certificate for intermediate piano and musical form, awarded by Toronto Conservatory of Music to Elsie Glenn.

Certificates for intermediate piano and junior theory, awarded by Toronto Conservatory to Josephine Cameron, Blanche Dawson, Mary Dowling, Lettie Kelly.

Certificates for musical form, awarded by Toronto Conservatory to Margaret Strimmer, Fay McDougall, Edna Pinnacore.

Certificates for junior grade piano, presented by Rev. J. Brady, Wallaceburg, awarded to Thelma Cameron.

Certificates for junior piano and primary theory, awarded by Toronto Conservatory to Thelma Cameron, Ella Welsh, Helen Hubbs, D.

Certificates for junior theory, awarded by Toronto Conservatory to Maria Wilson, Mary McDonald, Lavigne Nowak.

Silver medal in primary grade piano, presented by Rev. T. P. Hussey, Kirkcuba, awarded to Stella Pettibone.

Certificates for primary piano, awarded by Toronto Conservatory to Aileen McGrath, Blanche Taylor, Grace Fenech, G. Ads Jelfs, Florence Reusch.

Certificates for primary theory, awarded by Toronto Conservatory to Gladys Merritt, Edna King, Vera McNevery, Irene Schaffner.

Gold medal for primary theory, presented by Rev. T. West, St. Thomas, awarded to Helen Curran.

Address by His Lordship, Right Rev. M. F. Fallon, D. D. God Save the King

Post graduates, college course—Dorothy McCann, Irene Bartlett.

Graduates, college course—Elma Drake, Blanche Taylor, Elizabeth Patten, Regina Lachance, Kathleen Payne.

Graduate, commercial course—Pauline Kennedy.

FATHER KELLY AND REFORM

An eventful item of news for Catholics in general and for education in particular, was the passage in the Ohio senate on April 17th of the Carroll bill. This measure provides for a school wherein prisoners will be taught the rudiments, so that their intellectual ambitions may be tempted, not along the grovelling, but to high lines of thought. Father Kelly, the distinguished Dominican, who for eighteen years has struggled to exalt and refine the poor men committed to his charge, always contended that education would be a powerful factor

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in redeeming from an ill-spent life and thoughts thereon the prisoners of the penitentiary. After having proved by his own single effort the truth of his theory, the General Assembly of the State has sanctioned the splendid work of this good priest by establishing along his dictation a school for the criminal. To punish is an easy matter, but to reform is a different one, and Father Kelly merits the bravo of every humane man that gives thought to his fellow. His grand charity and his perpetual zeal have won, behind the grey walls of the prison, many a man from the devil as a devotee to his God.—Buffalo Union and Times.

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If you would like to have a copy of this book, address Philip Harding, Dept. 615G, Box 1801, Philadelphia, Pa.

Mr. Harding requests that no one write simply through idle curiosity and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

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