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up the work and are pushing it with zeal and with some success.

"The Athlone woollen mill sold two years ago, \$28,000 worth of its product in the United States. The same mill has large orders for the supply of cloth for the German army. There are many mills in Ireland quite as up to date as the Athlone mills. If we are able to appeal to such a good business man as precept and the Athlone mills. I we are appeal to such a good business man as the Emperor Wilhelm, there is no reason why we cannot sell some millions of dollars worth instead of some thousands in the United States." to make an ure and not community, h while?

> some of the Canadian cities during the coming winter season. WE RETURN sincere thanks to our

contemporary, the Buffalo Catholic Union and Times, for the following complimentary reference to the CATHOLIC

A Canadian Catholic editor has been A Canadian Catholic editor has been honored with an LL. D., Hon. Thomas Coffey of the Loudon Catholic Record, having received the degree from Ottawa University. We extend felicitations, but we don't believe the doctorship will make the vigorous Record one whit better than it always CORD one whit better than it always

ON MODERN PREACHING.

It is commonly said, writes an an-onymous contributor to the Civilta Cat'olica (Rome,) that a man's value is proportionate to his ability to talk, and there is little doubt that in the effort to show what is of worth in him, and there is little doubt that in the effort to show what is of worth in him, the man who can lucidly express himself generally fluds the biggest audience. Mere elegance of delivery or superabundance of rhetorical effect count, however, for little if the speaker or preacher tries only to touch the sentiments of his hearers and does not aim at reaching both their hearts and their minds. So important has the gift of able preaching been always considered by the Church, that we are not surprised to hear one of her greatest luminaries, St. John Chrysostom, de claring that without the experience of speaking, almost all other gifts avail little to the priest (si illud nihil possit resiqua omnia incassum abeunt) Unless, indeed, as the great doctor adds, he is capable of performing miracles. It is not only necessary but here Unless, indeed, as the great doctor adds, he is capable of performing miracles. It is not only necessary but essential, he continues, that every priest be ready with his tongue; that weapon is one of his greatest and, consequently, it must be powerful and always ready for that fray in which the priest has to perform the duty of the private soldier as well as that of the general, fearless in moving through the private soldier as well as that of the general, fearless in moving through the battle, provided he be able to scatter the truth at every step along his progress. The contributor to the Civilta does not The contributor to the Civits does not hesitate to say that a decay of the art of preaching among the priests of the Church, will necessarily lead to a falling off of the Catholic spirit among the body of the people. Wose to the priesthood, he declares, when it neglects to educate itself in the art of preaching and wose to it, too, when it allows itself to be drawn away by the fascinations of polemics, an altogether different thing from the preaching of the Gospel!

Among the many faults which our author finds among the preachers cieriosi action, and Miss Garvey lay action, working on wealth represented by Silas Maglundy. The library scheme is only an instance of how wealth may be applied for the benefit of religion."

Now to come back to the Leader. That organ seems somewhat surprised that a Jesuit should write a "truly readable novel," and that Father Devine, in this instance, does not doose to be "appallingly grave." Is there anything useful to humanity, either in the temporal or the spiritual sphere, that has not been done by a Jesuit. The very mists of ignorance, concerning the Society of Jesus, in

certain extent incapable of producing results, he notes, above all others, at over-confidence in their knowledge and a tendency to ascend the pulpit with little or no preparation: he finds that the most important points of Christian the most important points of Christian dogma are among the majority of the clergy, hurriedly passed over or left to explain themselves in the minds of congregations; the treatment of the sermon, he asserts, is more frequently than not, obscure or perfunctory, or else the preacher, assuming all the airs and graces of the platform orator, looks graces of the platform orator, looks upon his duty as profane rather than sacred. There is a certain the-atrical air about the delivery and the enunciation which nullifies the effect of the Divine Word, scandalizes the faithful and is of little or no profit to the cold or the unbelieving. The writer quotes Cardinal Bauss, Archbishop of Florence, as stating that one of the most flagrant evils of modern preaching is the tendency of preachers to also the greations of religion before to place the questions of religion before their congregations as being the means to social and material success, forgetful entirely of the duties imposed by our religion and the belief in God. "I see" said His Eminence, "a certain tendency to consider Christianity as a deep system of philosophy and nothing more." If the preacher would remember that everything about his duty is of divine origin and to be performed according to divine order and that the only thing human in it is the exercise of the natural faculties of him who is the instrument of the to place the questions of religion before him who is the instrument of the Divine Word, he would not only complish his task according to the teaching of Our Lord to the Apostles but would also, by his very seif-effacement, pre-dispose his hearers to a closer attention and a firmer understanding of the eternal truths.

The writer is in favor of a long and

is in favor of a long and and for two reasons, namely, that a long probation would give priests adequate testimony as to their ability for preaching and because the length of their training would eliminate from among the body of preachers a far too large the body of preachers a far too large the body of preachers a far too large in New York journalism; I knew him as a printer, in the body of preachers a far too large to the gay and pleasant with the made in my lecture on socialism. I would in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I the dark caverns of infidelity and remade in my lecture on socialism. I have read and analyzed their great in good faith in believing that social ism is of a heavenly character, let him the dark caverns of infidelity and remade in my lecture on socialism. I have read and analyzed their great in good faith in believing that social ism is of a heavenly character, let him the dark caverns of infidelity and remade in my lecture on socialism. I have read and analyzed their great in good faith in believing that social ism is of a heavenly character, let him the dark caverns of infidelity and remade in my letter to hold his ear to the mouths of the dark caverns of infidelity and remade in my letter on socialism. I have read and analyzed their great in good faith in believing that social ism is of a heavenly character, let him the dark caverns of infidelity and remarks the dark caverns of infide

in Ireland by Dean Swift. It resulted in giving Ireland a period of freedom and prosperity that lasted eighteen years. This time we hope to see it equally effective and more lasting.

"We also hope to capture some of England's market in the United States. The United States buys each year from England about \$12,000,000 worth of woolen goods. The product of our Irish mills is better and as cheap But we have no consuls here to look after our trade and our young industries cannot devote as much capital and attention to a foreign market as the old and long established houses of England. But our patriotic societies can do more for us than the consuls of any country. And I am glad to say that many of the Irish societies are taking up the work and are pushing it with zeal and with some success.

"The Athlone woollen mill sold two of his own to the eternal truths." At the present day, says our author, we may repeat what Cardinal Sarto said when Patriach of Venice, to wit, that sermons have become speculative rath er than practical; civil rather than religious and more full of shadow than of substance. Where the simple truths of religion would do more real good and gain more adherents to the hody of the gain more adherents to the body of the faithful priests are tempted rather to give a display of their knowledge to the better educated among their con-gregations by discussing abstractions such as positivism, autocracy, demo cracy, liberty and other kindred sub ons of dollars worth instead of some chousands in the United States."

Father O'Fianagan expects to visit preachers who are really loved for their preaching. Such a consummation ly be reached by him who can com bine good sense, imagination and sym-pathy with the simple and Divine truths.

"THE TRAINING OF SILAS."

A NOVEL BY REV. E J. DEVINE, S. J. Review by Dr. J. K. Foran

Referring to this admirable and upto-date novel the Leader of San
Francisco writes: "A refreshing
thing it is to find a priest, and a
Jesuit at that, writing a nove!, a
really, truly readable novel, and
apparently enjoying the fun. There is
nothing even remotely ascetic in "The
Training of Silas." Father Devine,
like so many of his conferers, can un-Referring to this admirable and upnothing even remotely ascette in Training of Silas." Father Devine, like so many of his confreres, can undoubtedly be appallingly grave when he chooses; but here he doesn't choose, and we are unspeakably grateful. Emphatically, "The Training of Silas," is not a book to be afraid of. It is an American book of to day in which several real and one or two possible characters live and move and are. A distinctly Catholic atmosphere pervades the work, and—we say this deliberately—adds vastly to its literary worth. . We need novels nowadays, particularly we need novels with a Catholic tone, and Father De vine has made us all his debtors by giving us a book that we really want."

From a number of able and favorable From a number of able and favorable reviews (and I have found none other wise,) I have selected the above because it covers the ground very fairly and, at the same time furnishes me with a text

for my own few remarks. I do not purpose analyzing the story, nor giving extracts from its pages, nor telling the trend of the romance; I prefer to leave to each reader the pleas ure of perusing its chapters without having any inkling as to the drift of the outcome of the nevel. In the read the outcome of the novel. In the very mystery as to the fate of each character lies the keenest enjoyment, and to break that spell would be to rob the reader of more than half the cost of the book.

I may, however, say this much, and I quote the author's own words, "this I may, however, say this much, and i quote the author's own words, "this work is a thesis at bottom: a plea for the right use of wealth. Father Sinclair represents clerical action, and Miss Garvey lay action, working on wealth represented by Silas Maglundy. The library scheme is only an instance of how wealth may be applied for the benefit of religion."

either in the temporal or the spiritual sphere, that has not been done by a Jesuit. The very mists of ignorance, concerning the Society of Jesus, in which hundreds of thousands of otherwise well informed men, are enveloped seem to produce the same optical illu-sion upon their minds as do the Scotch mists that impart a dark and magnified appearance to Ben Lomond or Ben appearance to Ben Lomond or Ben Venue. The Jesuit is a soldier in the Venue. The Jesuit is a soldier in the ranks of a special regiment in the army of the Church Militant. His military code is the "Exercises of St. Ignatius"; his obedience is that of any soldier under command; his weapons are those best calculated to defend the "Standard of Christ" and to disagraph and defeat the ground of God and the "Standard of Christ" and to dis-arm and defeat the enemy of God and man. The soldier is not perpetually on the march, nor constantly in the thick of battle. He has his hours of drill and his hours of rest, his time to mount guard and his time to clean his arms, brush his accourtements, eat, sleep and enjoy recreation. So it is with the Jesuit. While ever ready to drop any work or pleasure and to march fo when the command is given, he is no perpetually on the rampart. He too must brush up his weapons; he too, must recuperate for the struggle. One soldier may be an expert artillery man, another a dashing cavalry officer, a third a sharp-shooter, a fourth a swordsman; the commander assigns to each the duty which he is best fitted to each the duty which he is best fitted to perform. One Jesuit may possess the gift of pulpit oratory, another may be a born teacher, a third may be a model missionary, a fourth may be an inventor, a fifth may be a poet, a sixth may be nevelist: each one utilizes his special gifts for the benefit of the world and the glory of God. That is all there is to it: that is the sum and substance of this great Jesuit secret—if you can call it a secret.

Now, any person who ever knew

Now, any person who ever knew Father Devine as I know him, would Father Devine as I know him, would never be surprised that he should write a novel, nor that he should choose to be gay and pleasant with the world. I knew him as a boy, when we

as a student, as a traveller, as a misas a student, as a traveller, as a mis-sionsry, as an inventor of railway ap-pliances, as an organizer of exactly such institutions for young men as he describes in his novel. And knowing him as I have I could not conceive Father Devine as "appallingly grave." He has seen life in most of its phases; he knows the world as it exactly is; he carries the responsibilities of his vocation with the same case and of his vocation with the same case with the same tenders that is characteristic of the members of his community; no frown ever effaces the smile that plays on his features. Of all the men I have ever met and known he is about the best thereon calculated to write a really interesting novel—and he has done so. If any person entertains a lingering doubt on person entertains a lingering doubt on the subject, just let him write to Benziger Brothers, in New York, Chicago, or to the Canadian Messenger of the Sacred Heart, Rachel street, Mortreal, and order a copy of "The Training of Silas." It after having read that story, he does not agree with me, I am prepared to resign my pen for all time to come. It is a gennine novel; a splendid love story; a rich literary treat. The lecture of Professor Flume, in one of its chapters, is worth the price of this volume alone. One thing Father Devine can do, and that is to inculcate true principles without seeming to preach. From the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume, the first page to the last of this volume alone.

One thing Father Devine can do, and that is to inculcate true principles without seeming to preach. From the first page to the last of this volume, the fate of Silas—and incidentally that of Miss Garvey—is what absorbs your attention; the personality and character of the author are entirely forgotten. Father Devine has proven that love may be the basis of an ab orbing story without, of necessity, being divorced from virtue.

FATHER STRITCH

from virtue.

ANSWERS CRITICS OF HIS LECTURE ON SOCIALISM. The following letter appeared in The Detroit Journa!:

Editor The Journal: I have read the Editor The Journal: I nave read the communications of your correspondents relative to my opinions on Socialism, lately reported in your columns. They demand more justice and less misrepresentation in dealing with this subject. In a certain sense there was some mis In a certain sense there was some mis-representation in the report. It was a very brief and compact synopsis of the portion of my lecture which bore upon the teachings of socialists. The re-porter, with a great deal of skill, re-produced the substance of my views. But in the brevity of his statements he

But in the brevity of his statements he could not duly bring out the impressions of the exposition, given in the lecture, of the degrading and atrocious immorality of socialistic doctrine.

Every statement in the report was proved by argument, illustration and citations from the writers whom Socialists acknowledge as the international leaders in their movement and as the authoritative expounders of their prinleaders in their movement and as the authoritative expounders of their principles. I shall repeat these proofs and expositions against Socialistic teaching whenever occasion shall serve. Thus I shall piece out the feebleness of representations. sentation incident to the synoptic style of even a skillful report. My repre-sentation of the socialists will then be more adequate but will at the same time be much less favorable to the principles and aims and methods of socialistic

agitators. Regarding the "more justice," I think I can comply with the demand of your correspondents in this respect also. But that they may know before also. But that they may know before hand whither perfectly just criticism is certain to lead them, I shall tell them a story of a certain defendant in a case at law. The defendant took a gloomy view of the probable decision of the court. A friend to whom the despondant litigant revealed his fears, gave the court. A friend to whom the despond-ent litigant revealed his fears, gave the opinion that the judge was a very com-petent and fair man and that justice would surely be done, "Justice! Yes, justice," said the hopeless respondent, "that is what I fear most of all."

synoptic report of it were but my first installment of justice to the Socialists. It is gratifying to think that they ask for more, and I promise them that it

will be a pleasure for me to grant their request.

No, I did not call anyone in particular a dishonest man. I said that, besides the dishonest element in the socialistic ranks, there were many dupes and zealots. As far as my classification goes, your correspondents are free to take their place in the second or third category. Some very unsavory reports have reached me concerning their conduct on essential points of morality, but not having heard their defence, I suspend judgment on all such matters. I shall further suppose, though, like many others, they are actuated only by the most benevolent impulses in the adherence to the socialistic movement As far as their purpose is merely the bring about a great and sorely needs bring about a great and sorely needed amelioration in the condition of the non-capitalistic class, I am heartily with them. But I insist that the reformation must be effected by means which are at once, practical, rational, moral and Christian. My opposition to socialism and socialists arises from the fact that their schemes and methods are visionary, irrational, immoral and up. visionary, irrational, immoral and un-Christian

But they demanded citations fro recognized expounders of socialism to sustain these charges. Such citations I produced in abundance in my lecture. It would take too much space and time on this occasion to produce them once more, and even then they probably would not satisfy your correspondents. The best way is to refer them to the work of Mr. David Goldstein, entitled work of Mr. David Goldstein, entitled "Socialism—A Nation of Fatherless Children." The author was for many years a leading socialist, and is a man of uncommon ability. He read extensively and critically the works of the great masters and leaders of socialism. From these works he has taken supergraphically the strength of the state of the sta abundant and unquestionable testimonials to substantiate every assertion

their writings more than enough to establish every charge which I have made against socialism and much more besides. But they are hard reading for most mer. If your correspondents wish to be properly informed regarding the nature and tenents of the socialistic creed, they will do well to read these masters. But lest this should prove too arduous a task for them, I have referred them to Mr. Goldstein's collection of the proper passages with his comments

SPENCER ON SOCIALISM. They ask whether I have ever read Herbert Spencer. Yes, indeed, over and over. Iadmire his great erndition. I despise his vast pretensions and in tolerable egotism. I reject his mater.

the Socialists is sure to be represented, decried and calumniated as a pro-capitalistic advocate and a despiser of the multitude. Now I, like every other priest, and every honest and intelligent Christian, have nothing but the "hate of hate and the soom of scorn," for the injustices of greedy capitalism. But while I am eager to eliminate the injustices I am enually desirous to retain the ices I am equally desirous to retain the uncalculated advantages of the capitalistic system of economics. If you think this attitude of mine unenlightened, unprogressive, and unphilanthropic, read Mr. Mallock's article now appear-ing in the North American Review, or his five admirable lectures recently delivered at Columbia University, New delivered at Columbia University, New York. In both performances he deals with the economic phases of socialism, and shows it to be, even from its most advantageous point of view, no better than the dreamy utopianism of the past. Remember, too, that Mr. Mallock is a very able scholar and a thoroughly impartial witness.

THE IGNORANT MULTITUDE. So I spoke of the ignorant multitude! So I spoke of the ignorant materials. Yes; but the context made my mean, ing clear. It is not I put the dishonest propagators of socialism who take for granted the ignorance of the multitude; and then proceed to play with all their unscrupulous tactics on the interest they arrosse. Thousands of ignorance they suppose. Thousands of the socialists themselves are ignorant the socialists themselves are ignorant of the irrational principles and ground less philosophy which underlie the cause they espouse. These and other thoughtless men who are willing to be deceived by the socialistic propagands, are the men whom I designate as an ignorant multitude. However, as they are but a small fraction of the laboring class, they are very different laboring class, they are very different from "the multitude." The multitude, in this later sense, are far too enlightened to have anything to do with impracticable, crazy and immoral socialism. This larger, multitude and with impracticable, crazy and immoral socialism. This larger multitude are properly represented in the great movement of labor unions. The labor unionists do not, like the socialists, stand for atheism, materialism, infidelity or immorality. They are our true and effective reformers along industrial and economic lines. They have already achieved splendid results in shortening the labor day, in raising wages, in excluding children from factories, in securing vastly improved physical and moral conditions in the laborer's environment, in immensely narrowing the arbitrary exactions of narrowing the arbitrary exactions of employers, in forcing the principle of arbitration.

would surely be done, "Justice! Yes, justice," said the hopeless respondent, "that is what I fear most of all."
"Now, I assure my socialistic friends that justice is what the Socialists have to fear most of all. My lecture and the synoptic report of it were but my first. for the effecting of a fair adjustment of the relations between labor and capital. There is no more helpful way of doing this than a sympathetic and judi cious encouragement of the labor unions. Not the least of the sins of the socialists is their fanatical opposition to the efforts of the labor union movement. Socialists and not I, nor the clergy, nor the church, nor decent and responsible citizens of any descrip-tion, are the enemies and injurers of the multitude. It is our pleasure to commend the conduct of the thoughtful and upright portion of the multi-tude for the wise course they are pursuing. Nor is it less our duty to warm the remainder that it is nothing but their ignorance that exposes them to the deceptions of the socialistic propaganda.

SCCIALISTIC CATHOLIC TYPE OF UN A word in particular to the corre spondent who calls himself a Catholic socialist. I assure him that he is neither Catholic nor socialist. He is far too " to fathom " and far too par row to comprehend the significance of either of Catholicism or socialism cither of Catholicism of socialism.

There are in the socialistic party men of conspicuous, though abused and perverted ability. But the Catholic socialist is, quite (byiously, not one of them. The socialistic wagon is now deep in the mire. The heavy oxen are straining every muscle to draw it out nd get it under way once more. Catholic socialist is one of the buzzing insects fluttering about the wheels, endeavoring by his meaningless noise to have it understood that he is doing

work of immeasurable importance. He quotes some verses which he opines tell powerfully for his cause. They miss their mark. Christ is down They miss their mark. Christ is down among the people. The one object of my life is to be with Christ among the people to recognize the recognized to the christ among the recognized to recognize the recognized to recognize the recognized to recognize the recognized to recognize the recognized that the rec my life is to be with Christ among the people, to bring the people to recog-nize their Saviour, accept His teach-ings and obey His laws. But the gulled socialistic neophite thinks it better to hold his ear to the mouths of the dark caverns of infidelity and re-

Fruit Cures Constipation

"Fruit-a-tives" cure Constipation because they are Fruit Juices in Tablet form.

Constipation means a disor- takes place when dered liver. When the liver is weak, bile is lacking. And it is the bile—which the liver prunes are comexcretes-that flows into the intestines and

moves the bowels. Fruit is the great liver tonic. It invigorates the liver and causes more bile to flow into the

Purgatives, powders and purg-ing mineral waters, never reach the liver. They irritate the bowels and FORCE them thus cure Constipation. to move. They generally do harm. They NEVER do any

PERMANENT good.

prunes are com-bined. are free from calo-"Fruit-a-tives" have already proved a cure to many thousands of

tonics and internal antiseptics added. "Fruit-a-tives" people in move the bowels regularly and easily Canada. every day - and

50c. a box-6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

Fruit-a-tives Limited, Ottawa. 103

"Fruit-a-tives"

mel, cascara, senna

and other bowel

irritants. They are

concentrated fruit

juices with valuable

"Fruit-a-tives" are fruit juices—in which the medicinal action is many times intensified by the wonderful change which

ication is not all folly; it is, in part, knavery. He cites the Rev. Dr. Heiter of Cleveland, a prominent Catholic priest, in defense of socialists. Now, socialism has among Catholic writers very few more earnest, inveterate and crushing foes than Rev. Dr. Anton Heiter, as any one may see who will Heiter, as any one may see who will take the trouble to read his seven lectures against social democracy, delivered, February, 1903, in Chicago and published in German by the German Catholic Priesterverein of that city. The Catholic Telegraph of Cincinnati is my objector's next authority. That is my objector's next authority. That paper, like every other Catholic publication, is sternly and unalterably opposed to socialism. Even the present writer has, from time to time, while condemning socialism as a system, taken pleasure in freely acknowledging and eulogizing the good intentions of not a few unsophisticated, so-called socialists.

These partial and kindly concessions

mest." The Catholic socialist mere honest." The Catholic socialist merely asserts that I am very ignorant of the doctrine of socialism and that I misr-present the little I do know. But what he clearly proves is that he himself is uninstructed, incapable and untruthful.

M. I. STRITCH, S. J.,
Detroit College. Detroit College

A GOSPEL AUTOMOBILE FOR THE SOUTH.

If the West needs the chapel car, and undoubtedly it does, for already it has proved the value of its mission, the South needs a gospel automobile for the conditions are somewhat different. In the South much of the mission giving is done far from railreads and to ing is done far from railroads and to people who would never come to a rail-

people who would never come to a rail-road station.

A mission was recently given from the Apostolic Mission House in High-land Co., Virginia, and it may well be taken for a type of many others that might be given under similar condi-tions. Highland Co., Virginia, is back up against the Alleghanies. To get a it it is necessary to drive by team ove three ranges of mountains. Montere situated in the beautiful valley at the nead waters of both the James and the Potomac Rivers is its country seat. The voice of a Catholic priest had never been heard in this town above a conversational tone and then only at rare times as one passing through. Father McKeefry, the pastor of Staunton, Va., of whose extensive parish Highland Co. is a part determined that Highland Co. is a part determined that the claims of the Old Mother Church should have a hearing before the citizens of this town, so he and Father Boyle of the Apostolic Mission House love the control of the Apostolic Mission House the control of the Apostolic Mission House the control of joined forces for a week's work among the mountaineers. A long drive of forty-six miles from Staunton brought them to Monterey. Seven miles be-yond there were found a few Catholic yond there were found a few Catholic families who had settled there just after the war and for a half century! were without Church or religion till a few years ago when they were discovered. Then it was found that their chi dren had grown up without hantlem. The old folks hant found that their chi aren nad grown up without baptism. The old folks kept the faith. Father Paine and Van Inglehemn did considerable mission work among them to bring them back.

work among them to bring them back.
But Monterey was a virgin field for
the Missionary. An effort was made to
get the court house for the services.
The county clerk was a tall, gaunt, venerable mountaineer who is evidently
spending the end of his days pouring
over the county records. He didn't over the county records. He didn't think it could be done. "The superthink it could be done. "The super-visors alone had the power, and one lived eight miles one way, and the other twelve the other. Yes, the Court house had been used for school exercises, but this was an unusual request. Catholics had never been refused before, because they had never asked." Anyhow, rehad never asked." Anyhow, re-fuse. Here and elsewhere the Mission-aries finally secured the dining room of the summer hotel and this with the

Apostle Paul, who assures us that, to deceive the unwary, the demon of darkness often comes in the guise of an sngel of light. The socialistic Catholic is a type of the unwary.

Yet the Catholic socialist's communication is not all folly; it is, in part, the property. He gites the Ray, Dr. Heiter example was followed by many others until a good presentation of the teach-ings of the Church was made to the town's people. Undoubtedly a clear, straightforward explanation of Catholic doctrine was a revelation to these sturdy mountaineers. They had never heard the Church mentioned except in con-demnation. They had been told that she stood for all sorts of evil things, from saloon keeping and grafting and the destruction of the Government, and they believed it because there was no one found to contradict such statements. The closer one gets to nature, the more honest men become. It was a privilege then that these honest folk appreciated to have a representative of the Church come among them and tell them what she was and what indeed she stood for, and they will not forget the impression made.

There are thousands of places like reciated to have a representative of

These partial and kindly concessions have been used by socialists in support of their plan of "reform."

However, it is only the "socialistic mind" that can fail to perceive that this manner of quoting authorities is another proof of the assertion made in my lecture that "socialists are dishonest." The Catholic socialist mere thought a country first, people settle along the line of the road or they come to the railroad for many reasons; but in the South where towns were established before the era of railroads, there Monterey in the South, far from rail-roads. In the west the chapel car has are more towns of size away from the railroads than there are on the line.

It is not as much a chapel car but a

gospel automobile that is needed for the mission-work in the South.

Spiritual Retreat.

Spiritual Retreat.

The spiritual exercises of a retreat are to be given at the Sacred Heart Convent, commencing Monday, August the 5th, at 7.30 p.m., and closing Friday morning. Those desiring to board at the Convent, will kindly apply for an invitation to The Mother Superior, Sacred Heart Convent, P. O. Box 320, London, Canada. London, Canada.

One tear of the heart over the Passion of our Blessed Lord! How much fire of purgatory has it the power to quench.-Faber.

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COMPARISON

To think that 1,700 pounds of coal in the Down Draft Furnace produces as much heat as 2,000 pounds in any ordinary furnace. WHY?

In any ordinary furnace.

WHY?

Because the DOWN DRAFT furnace is built on proper lines and not a single heat-producing feature is overlooked.

The Down Draft Principle burns all the gas and soot from the fuel, and as the gas is the greatest heat-producing element, the benefit of this is derived. The air drawn down the Down Draft Pipe forces even burning over the whole surface of the fuel and does away with dead coal next to the fire-pots. The fire-pots are beavily flanged, and thereby additional radiating surface is acquired. Every particle of heat is extracted from the fuel. There are less clinkers and ashes. Additional radiating surface is furnished by the cast-iron heating dome, and as all the heat is discharged into warm-air spaces of proper proportion, the heat rises properly to the hot-air pipes, which are so installed that the warm air is carried where it is required and not washed.

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