should I not be? How could I to be indifferent to the "other that should be brought into the They were running every risk of hing everlastingly! strations placed me in frequent strations placed me in frequent act with non-Catholics, and I develate which I made myself familiar. I need what I should emphasize and to defend it by dint of studying the cres of Father Damen, the catenas of Doctor Keenan and Archipp Lynch of Toronto, "The Sure," "The Short Line," "Plain "" "The Catholic Relief". s," "The Catholic Belief," and e Faith of Our Fathers." Little I anticipate the number of conver-s I reached and registered: and no

ous difficulty did I apprehend or ize in the task which it involved. number may appear next to an im-ibility; and yet in my opinion it is al and unsurpassing fact. I was beyond reproach. I was not free oblunders, and I am not unconscious my own drawbacks. Through my as nassed three thousand non-Cathnumber may appear next to an im ds passed three thousand non-Cath-s, two hundred and sixty of whom pened to be "Celestials." THE CHINESE CATHOLIC seemed as if Almighty God or-

ned that the Chinese of this continu

of the virgin mother of Jesus. ir conversion started eight in Ville Marie. Goon Hoy my chief auxiliary. He way second year. I could -second year. I could not but him. He was the pink of decency loyalty. He was intelligent, ble, active and influential. He ke English tolerably. I made his uaintance through an elderly and rout Irishman by the name of Patrick Ish, whom he requested to ask me if would baptize his son of eighteen. did ask me, and I promised I would. then asked him why the father did by wish me to baptize himself. In twer he said: "He wi'l not object. I

ess you will have him, too." appointed the day when the old atleman called at the presbytery th his son and with one of his employs. He pleaded by word and gesture bis countrymen. He complained at they were ignored and abandoned. stated that a great many were in-ned to embrace Christianity, but re despairingly puzzled as to the ps they should take. He could tesp that they were alive to the necessy of a priest who would prove their end and guide. "We wish," said he to know your religion. Nobody will

us anything. Teach and baptize Many, many chinamen will become tholics After due instruction, I baptized him, ong with the two others by whom he as accompanied. It was he who in-oduced me to the majority of all those nom I afterwards received into the hurch. He picked and gnaranteed them. They had emigrated from the egion of Canton and were working laundries. I had them instructed by terpreters, whom I directed and operintended. I supplied them with ported catechisms, hymnals, rayer-books in their own language. At ne of their gatherings, myself with a iolin and a priest at the piano, sprang n impromptu musical programme thich they relished and did not foret. I keep a record of the names and gns. It was shown to a Papai Deleate and a French Bishop on a rom China, Bishop Merel, of Canton The condition

Chinese has notably altered. They sed to dread any appearance in public has notably altered. They est they might be plagued or insulted. It present, they are less socially ostraized or depreciated. In very truth hey are preferred to any other class of oreigners. Formerly they were me polized by Protestants. Now they ningle in Catholic worship. They lift he hat as a priest is passing by, shake is hand, or greet him with a smile and bow. They are far from disowning or disguising their faith. The profess it. If questioned as their faith. They igion, a convert Chinaman will answer: Lam not a Chinaman Lam an Irishman. go to St. Patrick's Church."
Last year, Catholic Chinese tendered

magnificent banquet served up in Oriental style to Bishop Merel, who was posted in all the ins and outs of their native country. At the table sat the Archbishop of Montreal with a score of elergymen. Eighteen Chinamen acted as waiters in a manner which did them credit. The guest of honor mastered the language in which he addressed them and delighted them beyond ex-

crated ground, and one of them had a solemn Requiem Mass. Every China-nan carries the beads and wears a badge. When quitting the city, he is given a letter signed by a priest. On arriving back in China, he is received with open arms by the Catholics, furnished with the best opportunities to earn the catechism thoroughly and comply with his duties; and instead of being tempted to support the Protestant cause, he is inclined to further the Catholic religion to the utmost of his ability. The Chinese converts I had were sincere. They had been grateful and liberal in gifts.

Though the Jesuits have them officially under their care, I have not forsaken them. I am not sorry for whatever I did for the Chinamen. Had I not done it, I would have always had to regret it. The Chinese do not dislike being considered or noticed. They readily chat with any priest and in particular with readily chat with any priest and in particular with an English-speaking priest, who can converse in their lanpriest, who can converse in their lan-guage. They can be met in their busi-ness places and dwellings, on the streets and in hospitals, especially dur-ing epidemics. Like all others, they have a heart which is easy of access. Once won, the head yields and then the once won, the head yields and then the capture of the prize is a foregone conclusion. It is unadvisable to treat catechumens as they are treated through-out China. They would drop off if kept too long under instruction and put kept too long under instruction and put to tests unwarranted by the circum-stances in which they are situated. It would be judicious to have the priest who instructs them assisted by a certi-ficated lay catechist from China. The Chinese are gradually discarding their old notions, feelings and ways, steadily emerging from the darkness of paganism, and rapidly penetrating the illum-ined atmosphere of the Gospel. They promise to be no valueless acquisition to the Church, and the Church will not frustrated in the hope she fosters.

OCTOBER 30, 1909.

I had dealings in abundance with non-Catholics in whose veins flowed non-Mongolian blood. They styled themselves Protestants, whether they were baptized or not, baptized validly or invalidiy. They were Anglicans, Presby-terians, and Methodists, with a sprink-ling of Lutherans, Baptists, and Unitarians. By birth or parentage they were English, Irish or Scotch, with a slight mixture of Americans, Germans, slight mixture of Americans, Germans, and Scandinavians. Apart from a few exceptions, they were not prominent in anything whatsoever or widely known. They trod the humbler walks of life. How did I manage to have them under my charge? I imitated the angler. He sits in the boat with rod in his hand or rows over the stream with the glittering troll leaning through the waters. I ing troll leaping through the waters. I stayed indoors to meet Protestants, or them. Of their own accord many called. They solicited orders, patronage, advice, pecuniary aid, the temperance pledge. They drew my attention to certain persons in bad health, in poverty or persons in bad health, in poverty or trouble. They wanted to be married or enlightened in the Catholic doctrines.

A middle aged man of Protestant parents whom I had never seen or heard of was ushered by the porter into the parlor with a woman he was thinking of parior with a woman leaves that to marrying. He did not pose as a prohibitionist. He was after overdosing himself with an intoxicating drug. On facing him he abruptly said: "Marry us straight away." In answer I said:

a fix. What kind of a thing is an agnostic? I know what is a broomstick, and also a indidestick, but I cannot guess at what you mean by an agnostic."
"You are," replied he, "a d—m clever

Without heeding the compliment, I dismissed him with a promise that I would look into the affair of his marriage. He did not return.

I was called upon by some Protestants who came by themselves and by others who presented themselves half reluctantly or unwillingly with Protestants, converts, or Catholics whom they knew. I did not always remain at home. I was find of fresh air and of a change of scenery. I was no stranger in the streets, in lanes, or yards. It was no in cars or hacks I circulated. It was on

fancied they would read and others in their category might peruse. I urged them not to miss a concert or a ceremony that was to be held close by-a serm that was to be delivered or a mission that was to be opened in the near future. I ciceroned them in establishments of education and charity, in hos-

pitals, cemeteries, chapels and churches
The heart of St. Paul, the Apostle of the Gentiles, was ignited by a vigorous spark from the furnace of the Sacred Heart. It was consumed with the most intense ardor, of the most supernatural zeal. All praise to the Congregation of the Paulists! Undoubtedly, this tinies band of apostles inherits the loftiest and Undoubtedly, this tiniest purest of ambitions by which their founder was actuated, and vividly recalls the prodigy of success achieved in the missionary field under the au of their glorified patron in heaven field under the auspice THE THEOLOGICAL STUDENTS.

Theological students should be mark edly impressed with the sublimity of their vocation and the importance of their career. Will they not be classi fied amongst the principal instruments of the Most High, in the promotion of His glory, and the privileged agents o His mercies in the sanctification of mankind? Their solicitude will not b limited to the portion of the flock assigned them in any diocese or vicar iate. It will have to extend to those who do not belong at all to the fold. On the very day of their ordination should they inaugurate their apostolical work. They should not dilly-dally. At once should they start the ball rolling, and keep it rolling as long as they can. Hours are passing. So are lives and opportunities. Let them hasten to be acquainted with all them hasten to be acquainted with all the non-Catholics within their reach, no matter what they may be in appearance or reality, in complexion, dress or language; in reputation, wealth or education, in social rank or political tendance. The sooner the acquaintance ship will be formed, the sooner will preudice be uprooted and truth implanted. Let them not deceive themselves by imagining that whatever interest they might show would amount to nothing. It will not fail to be richly blessed in

Nobody can deny that the soul of non-Catholics is destined by the Creator for the seed of faith. Now and then the grain does not grow or ripen so fast as it might have been desired. It needs to be sown under the guidance of the Divine Agriculturist. who sowed it does not always have to watch it in the stages of development or gather it when brought to maturity. Occasionally several priests may be required to concur in a conversion by quired to concur in a conversion by either commencing, continuing, or fin ishing it. The process may demand weeks and months. It may demand years and years. No levite should fancy that non Catholics are beings unfathomed and nondescript. Like the heliotrope they turn to the Eternal Source of all light. Instinctively, they assure to whatever is right and good. aspire to whatever is right and good They do not bend under any yoke of in-vincible necessity. They could not be lost to the fundamental principles under lying the nature of all men. By the power of God, through the medium of His minister, they may be engrafted on the tree of life and bear the choicest fruit a hundred-fold. The priest who is associating with on-Catholics should acquire, and never

ease to possess, a peculiar species of

popularity which will be the secret and measure of his success. It must be based upon unselfishness, generosity, tact, piety and charity. Of all periods, the supremely important for non-Catholies is the period of oral instruction. It may entail consequences of the most consoling, or saddening description. most consoling, or saddening description.
It may vary in duration. As a rule, I saw
my proteges only twice in the week for
a month. I was their instructor. I had
nobody in my place. If I had myself
substituted, it might have been the
easiest, but not the wisest, thing to do.
All instructions should guard against
anything that will large the standard anything that will lower the standard of the clerical brotherhood; and no in-structor should omit whatever will raise ing troll leaping through the waters. I stayed indoors to meet Protestants, or went in all directions to search and find gentleman and the staunchest of friends. His model is the Divine Master. He should not lack punctuality or congeni ality. He should be accommodating, patient, and not too exacting in disposi-tion. He should behave reverentially towards the persons he has in hand, and persuade them that all he seeks is their welfare in time and eternity. I instructed my folks singly or collectively as it suited my convenience. When I began to instruct them, I made them a present of a cheap prayer-book with which they were to go to Mass, and a short catechmarrying. He did not pose as a prohibitionist. He was after overdosing himself with an intoxicating drug. On facing him he abruptly said: "Marry us straight away." In answer I said: "Let me catch my breath. You do not want me to faint. I will do what is proper, but I must do it correctly. Are you a Protestant?"

"I am an agnostic."

"What? an agnostic?"

"I am an agnostic? You have me in a fix. What kind of a thing is an agnostic? I know what is a broomstick, and also a my instructions in identical terms. my instructions in identical terms. Seldom did I inquire for the motive that might have prompted them to come or for the objections they might have had in their minds. After having briefly explained, what is meant by the Trinity and Incarnation, I laid all manner of stress upon the idea of the Catholic Church. It was the Church of Christ. It had the distinguishing mark of Unity.

They were obliged under penalty of sin to believe it. It had a right to teach them; and in teaching them, it could not mislead them. It was the star which pointed to the final goal of their exist-The Pope was at the head of the Christian Church. He was infallible. He might make a mistake in telling them froot. By previous arrangement, or by accident, I met Protestants I knew or did not know; Protestants related or unrelated to Catholics living under the unrelated to Catholics living under the declaration from the Chair of St. Peter. unrelated to Catholics living under the same roof, in the vicinity; or at a distance, on a visit with or without matrimony night or remote in prospect. I invited them to my residence, but they did not always respond to the first or subsequent invitation. By my self, and by go betweens, I offered them leaflets, pamphlets, and small books, which I fancied they would read and others in

school and was studying French in a conduct upon all occasions. Many Cathconvent at Laprairie. After three olics are unbecomingly disposed to nonconvent at Laprairie. After three convent at Laprairie. After three convent at Caprairie. After three convents on Canadian soil she rapped at the door of the superioress. "Mother." Catholics by their indifference silence said she, "I have always passed for a Unitarian, and even till now I have been ignorant of Unitarianism. On the day I was supposed to be baptized, I grabbed the family minister by the whiskers. I must have been a clip. I was then only two years of age. I want to know exactly the tenets of your religion. Nothing else do I want to know. I do not wish to be bothered by being teld anything that might be een ignorant of Unitarianism. On the ously do they rash judge, misrepres by being told anything that might be objected." She astonished me by the clearness and solidity of the knowledge she attained. She became a convert and a novice in the Congregation of Notre Dame. At the present moment, she is a nun in Kankakee, Illinois. Her mother, who was a noted American socialist, renounced Unitarianism and everyother bogus ism, during the course of last year. I backed most of what taught my scholars with arguments drawn from reason and the Protestant bible and illustrated it with things I had

seen, heard, read, or imagined.

I was welcome at the house of Patrick
O'Neil, the head waiter of St. Lawrence
Hall. He was an Irish Protestant Freemason. One day as we were talking together I said: "You are a strange and mean man. I call to see you and not even once have you called to see me." "I will go," said he, "next Thursday." He mas true to his wood. "Who He was true to his word. day." is it," said I, "you are not like your wife and children?" "I am," he anwife and children?" "I am," he answered, "against the Immaculate Conception and the Real Presence." I quietly told him that if Eve, the mother of the fallen race, was sinless in her creation, I could not see why Mary, the mother of the redeemed race, should not be included in her conception. He rebe sinless in her conception. He remained silent. I then handed him the New Testament of King James and had him read to himself the verses of St. John which concerned the promise of the Real Presence. After a few minutes, I noticed a change in his countenance and tears creeping into his eyes. He

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tribunal of penance, received their

juration privately, and did not publish it in any newspaper. I had them spend a whole week as a preparation for their

from the pulpit and press, from circles

and confraternities, from missions Catholic and non - Catholic, from diocesan

Extension movement and open-air meetings. Nevertheless, in ultimate analysis

to whom they are linked by a thousand ties. They should do all that is in their

power to influence them beneficially in the highest degree. What a pity and a shame and a crime it would if the in-

fluence which they exert is bull or any-

thing but it should be! Are they not entrusted with an apostolate, for which,

on the judgment day, they must render a severe account, and which can be ex-ercised so easily, so unobservedly and unrestrictedly? What a world of good

they can do by the fervor of their pray-ers and Communions, by their assiduity

being present at the sacred mysteries, the unwearied fulfilment of their obliga-

tions, the habitual practice of the Chris-

and opposition. They scandalize them by word, deed or omission. Unscrupul-

second in particular the priests, known

Well, we have been married twelve

have watched her. If I am a Catholic

Two weeks ago a wholesale merchant, John Meagher, died in Montreal. He

was an honest, upright and uncompro-mising Catholic of Irish Celtic parents.

A Protestant citizen of note meeting a brother of his, said: "Dear Joseph,

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stopped reading quicker than I thought and said: "Father, when will you make me a Catholic?" I made him a Catho-I do assure you that poor John was the and said: "Father, when will you make me a Catholic?" I made him a Catho-lic after having sufficiently prepared best advertisement your Church ever lie after having sufficiently prepared
him. He lived edifyingly fifteen years.
I chanted his funeral service and retain
as a souvenir his solid silver snuff box.
On completing the series of my instructions, I informed my catechumens
that they could hold me responsible before God for all that I taught them, and
second them put to join the Catholic

The magnetism of children should not be overlooked. It has four ingredients innocence, simplicity, candor and wis dom. In what a telling manner it can redound to the glory of God and to the advantage of man. Addressing the Lord, the royal psalmist says: "Out of the mouth of infants and of sucklings thou warned them not to join the Catholic Church, unless they did it for conscience sake and intended to live and die, in all contingencies, in conformity with its prescriptions. I helped them in the tribunal of penance, received their ab hast perfected praise because of thy enemies." In psalm the eighteenth, he says: "The law of the Lord is unspotted converting souls. The testimony of the Lord is faithful giving wisdom to little ones." Caildren can be apostles of surpassing excellence. Christ blessed them. His benediction was not fruitless. Cordial affection is never wasted on a child; and its addressed from the control of the control o a whole week as a preparation for their first Communion. On bidding them good bye, I recommended them to fre-quent the sacraments, to attend in pref-erence a Mass at which they would hear a sermon, sympathize with the priests in all their good works, enter into an or-ganization of Catholics, and subscribe to a Catholic weekly. I called to see them when I could and I encouraged thom in all kinds of ways. When I heard and its tender confiding love is a con-quest most deserving of sacerdotal ambition. The training of the mission-ary should begin during the earlier years of his life; and the larger the list of juvenile missionaries, the more abundant the harvest that will be reaped.

From all that I have elaborately them in all kinds of ways. When I heard unfavorable reports anent their persev-

sketched, I may be judged an optimist or an enthusiast. I am not displeased with the verdict. If by what I have erance, I tried to contradict and kill them if ill-grounded but if not, I did my best to rectify matters. God alone can estimate in its full extent the benefit that may be derived for non - Catholics done for non-Catholics, I magnified the name of the Lord, the only thing that I hope is that He will be my reward. The future of the Canadian Church is unalarming, undisquieting, and undiscouraging. It should not be regarded as unmissionary bands, chapel cars, the Church inviting or unreassuring.

CATHOLICS ARE NOT RETROGRADING.

They mount the golden stairs of proof efficiency, nothing can compare with the personal and direct action of the priest with our separated brethren taken gress. They command public esteem not less for numerical strength than for commercial, industrial and political ascommercial, industrial and political as-cendancy. They betray implicit trust in the priest, and respect ecclesiastical authority. They do not suffer to be initiated into forbidden societies, or patronize prejudicial literature. They jealously guard the morality of their children and stand for their being edu-cated in schools where they can advance in learning both sacred and proface. individually. Through their mutual in-tercourse, the rays of the Gospel are focussed, and the merits of the Redemption applied. Often this intercourse may be dated from the day a child is christened, a person is confirmed or anointed, a marriage is contemplated or celebrated.

Lay Catholics are never useless, and still less in the way. Not infrequently are they necessary to the priest in bringing about non-Catholic conversions. They serve as his right bower. They live in the midst of non-Catholics, to whom they are linked by a thousand ties. cated in sonous where they can advance in learning both sacred and profane. Creditably do they see after themselves; and creditably are they seen after by the multitude and quality of those to whom their spiritual interests are con-

fided. No kind of human misery is left unassuaged. The poor are relieved, the sick, infirm and aged tended. The sick, infirm and aged tended. The orphans are not unprotected nor the homeless unsheltered. Wrongdoers are reclaimed. The flowing tide of immigration has redoubled the activity of both Bishops and priests. Measures are being devised and employed which meet the demands of responsibility by removing or diminishing the multiplying difficulties which ishing the multiplying difficulties which present themselves. The Church Extension Society of Toronto is in full tension Society of Toronto is in tun-swing. It is reckoned a giant stride in the right direction. The Catholic Sailors Club of Montreal, which is on a splendid financial founda-tions, should be proclaimed a priceless tions, the nablual practice of the Chris-tian virtues, and especially of angelic purity, by their unswerving allegiance to the priesthood, by their being suffi-ciently versed in the approved teach-ings of the Church, and by their knowboon for mariners in port, from the standpoints of economy, sociability, morality and religion. Immigrants are, Centry versed in the approved teach structure. Saints, the Rosary, and Scapular.

Saints, the Rosary, and Scapular.

A DISTINGUISHED CONVERT.

Six years ago, I was sent a girl in the last of her teens who had graduated with distinction in a Boston Public irresistible charms of unimpeachable irresistible charms of unimpeachable irresistible charms of unimpeachable. tial whatever. They can live in peace and plenty. If they do not, it is their fault exclusively; and they had rather decamp unless resolved upon amending. Canadian perverts are held in abomination by the Catholics. They are tabo-oed. The number is insignificant, if placed in comparison with the masses of dherents, with the multiplicity of devices and methods called into requisition, with the bulk of money distributed and the sum of energies disbursed. Proselytism does not speculate on English speaking Catholics. It does not disremember the lessons of experience. Of a certainty the venture or utilize opportunities in order to would be an unpleasant and egregious failure. Proselytizers are after to be desirous of being in touch with non-Catholics. On a certain Sunday I Italian, French and other scalps. They make all the capital they can out baptized under condition a florist with his two sons. At a little distance from the font sat his Catholic wife. When I of the paltry trophies they succeed in securing and itch in exhibiting. One hundred and fifty thousand Ruthenians have settled in the Western Provinces. concluded the ceremony, he said:
Father, do you see that lady yonder? They are in manifest danger of being Protestantized. They were deceived years and since the day of our wedding I

> Socialism is vigorously counteracted in Canada by the Catholic Church. The press of the non-Catholics is neither anti-Christian nor anti-Catholics lic. In its columns may be inserted without hesitation articles in favor of Christianity or Catholicity. The free-mason and freethinker are twins. Though closely allied and pushing with relentless obstinacy the propagandism of their respective cults, they cannot boast of any appreciable success. Saloonism and Orangeism are toys and tools in the hands of rival politicians. The Jews flood the country. They are so many invaders of the Egyptian locust tribe. Amalgamation with other races is not even a castle in the air or a "chateau en Espagne." They cannot be either Protestantized or Catholicized. They ought to dwell as in a Ghetto in the valley of Josephet. They incense

and spoiled by bad and apostate priests

them by means of hospitals, schools and

missions. The Catholic missionarie

are doing their level best to cope with the bristling obstacles they encounter. They are sorely in need of funds.

Protestants are trying to ensuare

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the golden calf, and will stick to their icated to St. Patrick, the apostle of a ceremonials, customs and errors till the vigil of the day when the world will be and steadfast as a rock in the midst of consummated. Canadian converts are streaming into the harbor of the Catholic Church. Scarcely any priest is without a somebody under his care switching from non-Catholicism. In cosmopolitan from non-Catholicism. In cosmopoutain seem three superiors and in many other localities, a certain priest might be detailed to consecrate himself only to the work of converting non-Catholics. Every Protestant denomination is intent upon self preservation, and an intersectarian apposition is merely a wild growth and holiness that descended under the symbol of flery tongues upon the Apostles assembled in Jerusalem on the combination is merely a wild goose day of Pentecost is, in this decade of chase. Catholics and Protestants are on the twentieth century, in the plenitude chase. Catholes and Protestants are on good social terms. Seldom are the points of difference between these two parties attacked or discussed in pulpits or newspapers. No reciprocity of bitterness is countenanced or tolerated. No mutual antagonism exists. By provoking a crusade nothing would voking a crusade nothing would be gained. Much on the contrary would be imperilled or lost. The eyes of the Catholic Church are rivetted eyes of the Catholic Church are rivetted on all danger signals. The outlook in the Dominion is teeming with the most unequivocal and unclouded promise, if, with many other things I have mentioned should be taken into consideration the cheerful and inspiring status of Catholicism in the possessions claimed by the British crown and that of the "land of the free and the brave," under the widely expanded wings of the American eagle; the intimate union existing be-

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tween the priests and Bishops of Canada; the wholesome tone of the news-papers conducted by Catholics; the prevalence of the organ-izations in which they enroll; the impressive street parades on the feast of St. John the Baptist, and on the day ded-

To the face of all coming generations the Cathelic Church, the only Church of Christ, might, in all justice, and should repeat the lines of a rising poet in the

repeat the lines of a rising poet in the Province of Ontario:

"But the Spirit Divine that within me abides Gives me power and grace to prevail; I have conquered till now and I shall to the end; For m foes will, in vain, me assail. I shall keep to my work to the end of the world; I will change not a whit in my speech. For the truth I'll not trim at the bid of the "wise," Nor a scantling of error will teach. If a man would be saved, he must dwell in my fold: fold;
He must "hear" and must heed what I say;
I will give him the truth, I will strengthen his

And to Paradise, show him the way."

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We don't want a cent of your money, nor a note, when we ship you the Washer on trial. We even pay all the freight out of our own pockets, so that you may test

Use it a full month at our expense. If you don't find it does better washing, in half the time—send it back to the railway station, with our address on it—that's all

We will then pay the freight back, too, without a murmur. But, if the month's test convinces you that our "1900 Gravity" Washer actually does 8 hours' washing in 4 hours' time—does it twice as easy—f r better, without wearing the clothes, breaking a button or tearing of lace, then you write and tell us so.

From that time on you pay us, every week, part of what our machine saves you, say 50 cents per week, till the Washer is paid for.

cents per week, till the Washer is paid for.

Each "1900 Gravity" Washer lasts at least five years, yet a very few months, at 50 cents per

week, makes it entirely your own, out of what it saves you on each washing.

Every year our Washer will save you about \$62.60. Yet the "1900 Gravity" Washer won't

cost you a cent, under our plan, because we let it pay for itself. You need not take our word for that. We let you prove all we say, at our expense, before you decide to buy it on Could we risk the freight both ways with thousands of people if we did not know our "1900

Gravity" Washer would do all we claim for it?

It costs you only the two-cent stamp on a letter to us to bring this quick and easy Washer your door on a month's trial.

That month's free use of it will save you about \$2.00. You thus risk nothing but the That months the description of the stage stamp to prove our claims, and we practically pay you \$2.00 to try it.

This offer may be withdrawn any time if it crowds our factory.

Therefore WRITE TO-DAY, while the offer is open, and while you think of it. A post-

dress me personally for this offer, viz., C. R. Y. Bach, Manager, The "1900" Washer Com-

The above offer is not good in Toronto or Montreal and suburbsspecial arrangements are made for these districts.