NOVEMBER 11, 1905.

NEWMAN'S CONVERSION.

THE DIAMOND JUBILEE OF THE RECEPTION INTO THE CHURCH OF THE GREATEST OF OXFORD MEN-THE OTHERS WHO FOLLOWED.

whispered the profession of faith with which all England was to be ringing ere many days were over. Till the very day of John Henry Newman's recep ion into the Church, hopes were

Gladstone went on regretting it

don Oratory. Converts came in crowds, t othick and fast almost to allow of rocoz.

to thick and isseal to all of which it is a state of the state of the

Tractarian was sufficiently large to produce a profound sensation. Never be-

fore had so large a body of English clergy seceded since the 'Reformation.'' No wonder then that the 9th of October is

a great day for us; our thoughts naturally turn with love and veneration

pioner of that great army which leaving behind them friends, home

peace, and safety of the one true Fold "the Pillar and Ground of Truth,

with heart-searching parting and severance keener than those outside

can think. The prefound calm of these moments was like nothing else in life. The welcone stillness of the

before wind and waves, no more sick

sinking of spirit, no more strife and struggle between things as they are and

things as one wished them to be :

1845.

Monday, October 9, was a great an-niversary for English Catholic converts. It was a day of gratitude and thanks-giving, for this year is the diamond Jubilee of the reception of the greatest of converts since the "Reformation." of converts since the "Reformation." Sixty years have passed since that October day in 1845, and the years that have gone only added to its importance and made it as a day long menorable in the religious annals of England, when Newman, the respect of Oxided men them, has the anals of England, monther then, knelt as a greatest of Oxiord mon then, knelt as a little child before Father Dominic, and whispered the profession of faith with

erything ap usiness lues. There itual affairs, espondency. r our vision ed, and we do ing. This is God will send Desponde ney temptations dangerous if le fleeth like

1905.

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thout neces danger will tions against ous who lead s, persons who bir faith tells vind and reap tions against en hidden and rested and put some lose their herefore, the conceal and conceal and hide it from , or to stille bably lead to iven to others ways and byatural gift.

E SAVIOUR.

NE HOUR WITH

addest of all and death of earts beat with sell reproach, ricken Saviour hat memorable not watch one il, though the ind bringing to utilitarianism crever in the heart-plercing us watch one our day, out of more consoling Blessed Sacra God and tak troubles and erplexing life ! ualizing habit romote it must t commendable y Cross Semin-after a lapse of one evening

peoples and all tongues, into Ecclesias-tical unity," that Fold and that Church, the one True Church, which claims to be "Mother of us all."

And with the morn those angel faces smile Which I have loved long since and lost awhile -E. J. T. Heading, in the Catholie Times, Liverpool, Eng.

THE CONFESSIONS OF A YELLOW JOURNALIST.'

HOW NEWS IS MANUFACTURED-ARCH BISHOP FARLEY AND A FAKE INTER-VIEW.

" The Confessions of a Yellow Jour nalist," a series of articles now running in "Pablic Opinion," gives a clear in sight to the modern methods of daily journalism. In an article on " Manu facturing News " the writer mentions several instances where charlaton trie several instances where chariaton trides are played daily on an easy and gullible public. Of those "special audiences" over the "longest loased wire in the world "he cities one example on play ing to the Catholic readers. The "feature" of this particular story was the usual sordid details following the backing of a nearon in Delaware. The recep ion into the Church, hopes were entertained by his Anglican friends that he might still repent of his in tention; nor was the fact of his conversion believed even after it had conversion believed even after it had occurred. Speaking of this same year Dean Church says: "It was not till the summer that the first drops of the storm began to fall. Then through the lynching of a negro in Delaware. The "suggestion men" then got to work "suggestion men" then got to wor and featured interviews with prominen storm began to fall. Then through the autumn and the next year, friends, whose names and forms were familiar in Oxford, one by one disappeared and were lost to it. Fellowships, livings, curacies, intended careers, were given up." It was a great shock to the Church of England—a shock from which she can never recover. The heart of the nation was moved. Lord John and reactives ther reasons and particle says, even in yellow interviews the public wants "class," and the "suggestion man" d cided that Archbishop Farley, of New York, was the man to furnish i.

Continuing, he says: "Probably no man in New York is more reluctant to give an interview than Archbishop Farley. Representing as he does the largest Catholic diocese in the world, with the exception of V is and here the norm and the nation was moved. Lord John Russell mourned over that secession; Lord Beaconsfield said the Anglican Venice, and having more than one mil-lion, two hundred thousand communi-Church reeled under the shock; Mr. cants in the city of New York alone, to bis last days; Dr. Pusey has told us the tale of his grief, and so also has his opinion on matters involving moral or sociological problems is frequently John Keble; and men will go on to tell sought, but rarely given. So when a reporter for the 'American' presented it, that remarkable event of October 9, imself at the see house the metropo And now that Newman has led the litan, of course, declined to be seen,

way, "the Kindly Light, from amid the encircling gloom," with what pleasure to we read of the others who followand his secretary spoke for him. and his secretary spoke for him. "" His Grace would never consent to an interview on such a subject as you suggest,' said Father Hayes. " His opinions on such matters are always directed by the laws of the Church and the laws of the constant co we read of the others who follow-ed. Among the many we may mention Ambrose St. John, Frederick W. Faber, Hope Scott, Ward, the two Wilber forces, Frederick Oakley, Edward Caswell, William Palmor, Thomas Y. Allies Stanton and Bowles, of the Lon-

the laws of the country. . With this for a bisis there ap-peared in the 'American' a two-column interview. That interview was not denied. You who read this should admit that we must have written that interview cleverly. Around the words of the Archbishop's secretary we built statements which he dared not deny. To have done so must necessarily have been construed as a denial of the facts of the interview, which were based solely on the premise, 'the laws of the Church and the laws of the country.' We took care that His Grace should not be made to say anything herotical. "It was not long after this that

naturally turn with love and veneration towards him who, like our elves, has gene out "from among His people" along the narrow pathway which led him, as it has led us, through "pastures green", by "the waters of comfort," from the "City of Confusion" to the "City of Ged." But of converts, whether of Tractarian or of latter days, none so noble, none so great as John Henry Newman. He had been the pioneer of that great army which, Hearst men made another break in their Hearst men made another break in their desire to prove themselves in touch with the Archbishop. Failure to land a number of good new beats had put them on their mettle, so it was determined to make tp ior this with 'one fell swoop.' The Archbishop was in Rome, and perhaps we believed that he would remain as complacent under the provocation we contemplated as he had in compaction with the lunching intern connection with the lynching inter in connection with the lynching incre-view. I think we made an effort to get him to write for us something of his im-pressions of the new Pope. I think we also had the audacity to ask him to act leaving benind them irrends, homes and human ambitions, had resolute ly shut their ears to the soft syren blandishment of "Anglo-Catholicism," to listen only to the wise and tender connsels of their true as our special commissioner in securing Mother, which lead to the rest, and

as our special commissioner in securing from the Pope some kind of a greeting to American Catholics. The commis-sionership was declined. "A few days afterward we printed under a Roman date line something which we knew had been written by the Arephichen. We called it a greeting Fold which can neither deceive nor be de ceived, because God is her infallible Archbishop. We called it a greeting from the Pope through His Grace to ceived, because God is her infantole Guide. He, the great leader, was home at last, to where "his scul would have its rest," and he has himself to'd us that his admission into the Catholic Church was like getting into the har the Catholi's of this country, and also said it had been obtained especially for the Hearst publications: but really it was only an excernit from the Arch-

THE CATHOLIC RECORD.

we were both so profoundly interested, formed links that bound us in sympathy and affection for life. Thereafter he insisted upon me always lodging in his house, that we might have better o por tanities for familiar talk. And never shall I forge: that blending of simplicity with greatness which made his home, as ell as himself, unique in all the world. Often did we converse, away into the Hey

late hours of the night, on those momen-tous concerns of the Church and of the world, which formed the usual themes of his meditations.

Not only in London, but three ghout reat Britain he established the Le Great Britain he established the Longue of the Cross, number tens and tens of thousands of true hearted children of the Church, men and women who, a' the voice of their great leader, and for love of Jesus crucified, had crushed under their feet the appetite for drink, and more backging with his to says s ippose to be true, namely: his thoughtul, kind, gentlemanly, brotherly, Orristian regard for his sisters. "But not to burden any kind reader with more of these musing, let me close my letter with the respectful and de vout hope that all the good the Pope and were laboring with him to save their fellow Ca holics from the curse, and to deliver Mother Church from the disgrace of it. Their annual rally in the Drystal Palace was an event which, ich. and his.' up to his death, he never failed to honor with his presence. And even in his death he taught by example what ais words and writings had sociequent

y advocated. In his extreme weakness his physicians urged him to take some stimu-iants. Calmly but almost sternly he refused. Then they gave him a drug that had a si nilar effect. Beckoning for his attendant, Msgr. Johnson, he for us attendant, Msgr. Johnson, he whispered: "That drug has flushed my face and dimmed the clearness of my brain, and I will take no more of it." And so, with unclouded mind, and true to the League of the Cross, he passed to our Eternal Judze.

assed to our Eternal Judge. In the midst of the aristocracy of England, who honored him as a prince among men, he was always a Catholic democrat. One day he said to me: * I have been giving some statistics to my aristocratic triends. We Catholics in England now number about a million and three hundred thousand. I told them I would give them the three hun-dred thousand (the English who held to the faith) and I would keep the mil lion — the poor, faithful Irish who, having kept the faith in their own country, had come over and saved it for us." The last time that I bale him farewell, fearing that I would never see him again, I told him that among many things for which I thank God, I many things for which I thank God, I was especially thankful for the intim-ate acquaintance with His Eminence that had been granted me. After some words of most gracious reply, he added : " Yes, I believe I am better understood and more kindly thought of in America than even in my own England." And in America he looked for the highest and beat results in his two shift aims and best results in his two shief aims, the apostolic spirit in the clergy and Christian sobriety, self denial and virtue in all ranks of the Catholic

laity. One day, in company with another whole American orelate, I spent the whole afteration in most infimate communion with Cardinal Manuing. The hoars had slipped away unnoticed, and the shades of evoning were on us ere we knew it. As we left the house, my companion turned to me, and standing still in the intensity of his emotion, exclaimed: "For the first time in my life I have felt what it was to sit at the feet of a great man."

'THE MOST AUGUST RULER IN THE WORLD."

We take great pleasure in quoting the following passage from a letter from Rome, under date Aug. 20, to Oar from Rome, under date Abg. 20, 50 of Paper, by the Rev. Mr. Batt, chaplain (Protestant) of the Reformatory, Con-cord, Mass. It describes a Papal cord, Mass. It describes a Papal audience at which the Rev. Mr. Batt audience at which the lev. Ar. Batt was present and tells of the impression made upon this Protestant minister, by the Holy Father. Mr. Batt writes: "The most august ruler in the world

came in silently, screnely, carrying something of an atmosphere with him

WHIMS VERUS AUTHORITY.

unprincipled place hunters and ignoble approximately a provided a good place, provided a good place, provided a good place, provided a good The Living Church of Chicago, an organ of the Protestant Episcopal Church, denomnees ministers for sub-stituting their private judgment in place of the authority of the Church Providence should ever bring one into of which they are members. It very truly says that there would be no need of a Church at all if the opinions of init. "Another of these musings was of what I have read and suppose to be true, namely, that curing all his life, dividual ministers were to be taken as the standard by which men and women are to mold their lives. We quote notwithstanding the many responsibili-ties that have always been laid upon him, he has always loved Nature, and num, ne has always loved Nature, and never has forgotten his preference for simple things and a simple life. "I could not help thinking also of this that I have read of the Pope, and

are to mold their lives. We quote from the Living Church: "There would be no necessity for a Church, a Christianity, an ordination, if every priest were left to his own in-tellectual whims. There might, indeed be teachers of individualistic philos-ophies, but there could be no Christian-ity. There could be no social unity in the nearcon of Christ. There could ite he person of Christ. There could he no certainty of anything; no remission no cortainty of anything; no remission of sins; no resurns tion of the body; no life beyond the grave. Without the teaching authority of the Church, no thing beyond agnosticism would be logical. Fear down the cross and raise an interrogation point in its place. Banish the font and not a

place. Banish the font and put a volume of John Stuart Mill upon its broken pedestal. In place of the layicg on of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ, and administer some patent dessicated brain food. Thus do you dethrone Christ and crown the Mind, when your priest is no bound to teach what the Church guar-antees to be true."

The sentiment that pervades this ex indeed, one holding this view of the authority of a teaching Church is out of place in a Protestant sect. The Living Church, unless it can show that the religious organization, which dates back to Henry VIII, of England, has received its mission from Christ, is estopped from criticising in the way it does the Episcopalian ministers who could substitute their opinions for the would substitute their opinions for the authority of the Episcopal Church. It is true that "there would be no necessity for a Church, a Christianity, an ordination, if every priest were left to his own intellectual whime?" But

by what authority does any Church of human origin undertake to place a curb upon these whims ?—N. Y. Freeman's Journal. and a the first

A Striking Contrast.

"Few things in the religious world are more striking than the charitable relicence of Catholic papers and priests regarding scandal among Protestants, and the eagerness with which a large number of sectarian journals and a great many sectarian ministers received great many sectarian ministers receive and spread any evil report, however monstrous, that may come to their knowledge against Catholies and their religion," says the Ave Maria. "How very rarely one sees in a reputable Catholic newspaper any reference to scandalous conduct on the part of Protestant preachers! Butlet a priest prove unfaithful to his trust in any way, and publish an attack on the Church, the first to spread the scandal andap nlaud and encourage the ren are sectarian papers and preachers."

We should learn of Jesus Christ to be meek and humble of heart, and ask him unceasingly for these two virtues. We ought, particularly, to avoid the two contrary passions which would cause us to destroy with one hand what

are already replete. As a matter of fact, the dearth of Sisters bids fair soon to equal that of Brothers. Face to face with this undeniable condition of affairs, the four classes of Catholics specifically mentioned in our opening sentence — prelater — in our

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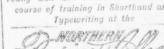
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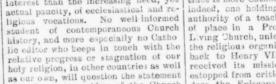
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holy religion, in other countries as well as our own, will question the statement that the great problem of the Church to day is to provide a sufficient number of priests to break the Bread of Life to the growing ranks of the faithful, and

of religious Brothers and Sisters of religious Brothers and Miscis to earry on the increasingly necessary work of traly Christian education. In so far as concerns the United States in particular, there is super-

abundant testimony to the fact that the supply of vocations is very far from meeting the demand. The editor of the " Missionary," with exceptional facili ties for securing accurate information on the subject writes: "There is a constant cry over the country of the dearth of priests. There is scarcely a diocese that is fully equipped to do its

work. Probably, without any exagger-ation, a thousand (additional) priests could be put to work to morr if the Bishops had them." So, too, the Amer Bishops had them. Control of the religious congre-ration declares : "It may be said said

gation declares: "It may be said frankly that at no time in the history of the Church in this country have vocations to the Brotherhood been s vocations to the Brotherhouse been ex-cearce, or the need of them so urgent. It has come to be a difficult thing to secure young men of suitable age and dispositions in sufficient numbers as candidates for the teaching Brother-

hood." Similar testimony is given by the heads of other communities com-posed either of Brothers alone, or of Brother, and priests ; and while, in the case of Sisters, the discrepancy between the supply and demand is not perhaps so marked as in communities of men,

there are no congregations of wom this country who are turning away de-sirable postulants because their ranks

Catholics specifically includents in our opening sontence — prelates, priods, teachers and parents—should assuredly give some earnest thought to the causes underlying the condition, and to the provision of effective means for bring. ng about a somewhat radical change

have its rest, " and he has himself toid us that his additions into the Catholic Church was like getting into the har-bor after boing to seed about on a stormy sea. Consciously or uncon-sciously almost every convert, I sup-pose, from Anglicanism has been in-fluenced by that great mind and that great example; and we, like our leader, have gone out from our father's home, from kith and kin, to " the haven where he would be;" and as it was with him, so it has been attended with heart searching parting and severance keener than those outside were ance keener than those outside nature upon his vesture, and some cap not large, upon his head. Also there was, they said, a crucifix pendant.

1 as invoked upon others, the good Lord may ever increasingly bestow upon bio THE CEVING CATHOLIC NEED OF THE DAY. SUPPLY OF RELIGIOUS VOCATIONS IS VERY FAR FROM MEETING THE, DEMAND. From the Ave Maria. It is doubtful whether a full survey of twentieth century civilization can profier to Catholic prelates, Catholic priests, Catholic teachers and Catholic parents, a subject of more importunate interest than the increasing need, yet

ts after confes-oncludes at the orning. During ns rise in divis-of adoration in In former years ere allowed to ise of devotion, ho participated ne most blessed lives. Rev. minent Paulist participation in

t I had with the e visits of the ociety, of which mber. Once a journeyed to St. e we made our by turns through essed Sacrament d received Holy orning. When I as though I had of the Holy of so silent and the is. The hour of onewhere around down was a time dawn was a time livine influence. e passed since enjoy their spir-to me that every igion struck the oul during these ion.

we decided to ts of the univer-n the nocturnal e to predict that n who fulfil the reverent hearts reverent hearts ears regret the

Got Together declaration of Iamilton College, ny different Pro-Catholic Universe ay to 'get to-hurch' and thus Christ will be for assemble in the Shepherd - the Shepherd — the will be welcome. ne faith, and one ch, is the declar-is and the logical sense.

TO AMERICA THE GREAT CARDINAL LOOKED FOR BEST RESULTS - THE FAITHFUL IRISH. ine. The welcome stillness of the storm-tossed ship coming into haven is but a feeble image of it, the rest of the body after long hours of pain but the material counterpart. No more doubt, no more fear, no more driving

While I was still a young priest, While I was still a young priest, Cardinal Manning was renowned over the world, both as the learned, eloquent and majestic head of the Catholic hier archy in England, and because of the leading part he had taken in securing the definition of Papal Infallibility by the Vatican council, and in defending the definition of the papar of the security of the dogma against the unfair attack of Mr. Gladstone, says Archbishop Keane. These were reasons enough to make me eager to see and know him, when I

"All journeys end in welcome to the weary." So Father Faber, who himself had made the journey, sang, and so we can first visited Europe on my way to Rome sing, too, now. So, with heartfelt thankfulness we

first visited Europe on my way to Rome as Bishop of Richmond. There were two other reasons of a more personal character. The first time that he was the most influential advocate of a special devotion to God the Holy Ghost, the devotion of the interior souls who stop not at the externals of religiour look forward to and keep the great an niversary of October 9, 1845 - that event which caused an immense sensa work for the had now to so well, and the friends he most loved were lost to him, or turned away, grieved or shocked, from him, and fall into other paths, or contracted other ways of thinking. To him it was like the dividing of the marrow from the bones. He went out from Oxford, al-most like a martyr to the stake, to be come a stranger among strangers. But love of truth, fearless coursers a high sense of data

the elevation of Catholic piety. There-fore, did I stop in London to offer my a high sense of duty led him on, and brought him to the fulness of interior orought him to the fulness of interior peace and joy which surpasseth the understanding. Therefore, with thank-ful hearts we say, "I believe in the Holy Catholic Church." In its bosom I became Thy child. "O, harbinger of day! Ob hone of the pilorim I lead up homage to our great leader, and to derive fresh inspiration and zeal from personal contact with him. I lodged with the Oblates of St.

Charles, the community of zealous mis-sionaries, whose Superior he had beer, and through the kindness of their then day! Oh, hope of the pilgrim ! lead us still as thou hast led; in the dark night, across the bleak wilderness, guide us on to Our Lord Jesus; guide still as thou hast led; in the dark night, across the bleak wilderness, guide us on to Our Lord Jesus; guide us home." Yes ! guide us home, we who are in that "Fold which draws all

THE FACE OF A GOOD MAN.

"But I saw the face, the good face, of a good man. A face large, expres sive, inspiring confidence, winning, kind, benevolent—a face to remember. "At the close a banediction given. I could not understand the given. I could not understand the words. Some claimed to know exactly what i) was. They said it was good, upon us, and our children, and our descendants. But I knew this myself, that it was a wide, large, loving bles-sing — it couldn't have been anything also

olse. "The vision had passed, and I saw it no more. We all soon went out and down the stairs, as we had come in. I down the stairs, as we had come in. I tried to talk with one another. I spoke to one priest, but he could only talk French. I asked another if he could speak English, but he replied that be was German. I spoke to another, and he simply said, with a smile, 'Belge.' Perhaps if we had gone through this company we might have found that many nations were there that day, as perhaps they are on all days. "Riding home, one asked if we were better for going. We are, or cught to be and me shall be, if we do the right

better for going. We are, or cught to be; and we shall be, if we do the right things about it. "As we went along I mused on many

things. My musings were of small consequence, and yet I may venture to give a few of them. How many sover-eigns are there in Europe who can give strangers so much time and attention, perhaps every week, or possibly often several times a week, and they perhaps very humble people ? THE POPE'S EXAMPLE TO ALL.

spiritual life. A call to either the sacerdotal or the religion, is of course, a great grace, and one which God does not grant to all; but no believer in Divine Providence can doubt for a moment that, if all who genuinely receive that grace all who genuinely receive that grade were to profit by it, were to hearken to Oar Lord's "Come, follow me," the seminaries and novitiates throughout the country would need inmediate enlargement. If "the harvest indeed is great but the laborers are few" it is newsmaply, because the call is not

presumably, because the call is not heard by a sufficient number, but be-cause the siren voice of the world is incause the siren voice of the world is in-sistently chanting a different strain, and because parents, teachers and pas-tors neglect to interpret to the young the heavenly invitation which their immature minds may mistake for a purely natural fancy or even for a promine of rancohensible vanity.

prompting of reprehensible vanity. prompting of reprehensible vanity. As for the religious vocation, a distinguished from the sacerdotal the Angelie Doctor declares "it i certain that to enter the religiou state is better than not to enter it and he who denies this gives the lie t and no who denies this gives the he to Christ Who has given this counsel." And, let it be said in conclusion, a somewhat lengthy and various exper-ience has convinced the present writer that, of all Catholics, the most thor-oughly hence on earth and the superthat, of all Catholics, the most thor-oughly happy on earth and the surest of heaven is, not Pope, Cardinal, Bishop or priest, with his tremendous responsibilities, but the simple lay or teaching Brother or Sister.

There never was a day that did not There never was a dry that and good bring its opportunity for doing good that never could have been done before, and never can be again. It must be improved then or never, and none can do this blessed work more surely and well than the peacemakers.

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