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Catholic

Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JUNE 19, 1909.

The Catholic Record

LONDON, SATURDAY, JUNE 19, 1909.

THINKING OUT LOUD.

The Rev. Dr. C. Starbuck chides Professor Wheeler, of Yale, for saying that improved ploughs are of a great deal more importance to Turkey than a host of missionaries. It is rather surprising, we agree, that such indecent insults can be offered by the professor of a Christian university to the religion of his college. and of his country. A learned man, however, may nod betimes, and as Professor Wheeler, have his intellect improperly exposed. He should betake himself to the University of Chicago, in which he would find congenial spirits who invent and discover things that never get without academic halls.

NOT LIKE OLD TIMES. Some of our separated brethren in England are lamenting that the secular priests give undue prominence to reports of learning which then was, and wellthings Catholic. They sigh for the days when Catholics in England were found in corners and alleys and cellars and the housetops or in the recesses of the country; cut off from the populous world the news or stories told in crisp and entertaining style. Hence they refuse access to antiquated abuse because they opine that readers have no taste for Bible. echoings of Hume and Gibbon, garnished with revelations of converted priests and escaped nuns, or of individuals who look upon the world through the glasses of prejudice. The day of bad faith or gross ignorance is about done. Romance, masquerading as history, has been assigned to its proper place. An Anglican clergyman has so stripped Henry VIII. and Elizabeth of eulogistic tinsel as to male the educated beware of describing the one as "bluff and honest Hal," or the other as the good Virgin Queen Bess. Hurter, Japssen, Pastor, and lately Denifle, have destroyed many a fiction about the German reformers, and this without a protest worthy of notice. Thanks to these indefatigable delvers in libraries and archives, the middle ages are no longer referred to as ages of ignorance and corruption. It is not believed now that indulgences were sold to the wealthy for liberty to sin without danger. The Pope is not the monster of the Protestant nursery tale. Mis-

TOURISTS OF A SORT.

placate some of the brethren.

Tourists and travellers of a certain type press into service the hallucinations of morbid imaginations. Though history score these old stories with bar sinister, and scholarship regard them as signs of better-minded partisanship, some novelists cuddle them with a complacency that is positively bewildering. When the average individual flits into other countries he may be both edified and instructed. But some tourists either do not use their eyes or are duped by the natives. Their talk ant fact that, while the pre-Reformation about Catholics becoming Protestant as soon as they begin to read the Bible, of fair maidens decoyed into gloomy cloisters, is very wearisome. If they must see ghosts they should drape them in finery that does not smell of the charnel house.

But lately we read excerpts from "Notes of Travel" by a good man who journeyed afar and got seemingly into bad company. What caused him to suffer the most was the desecration of the Sabbath. He poured forth his grief and indignation in a torrent of unpleasant words. We felt for him, for his agony was acute and beyond cure, we fear, until he has a suspicion that laughter is not necessarily sinful and that men can be happy and show it even on the Sabbath without incurring censure. Perchance the good man was the counterpart of the millionaire in the art gallery who asked if Mrs. "Madonna' lived in that town.

ment of his fletion as sign of his prowdoes it. He makes us laugh because he

makes so much ado about nothing. Pointing to certain things designated by him as Catholic, Joseph takes the centre of the stage, and then in the name of liberty, or religion, or anything, demolishes them with his trusty bludgeon. Rather warm work and dusty, but he seems to like it. But his cericatures of us are so grotesque as to be ridiculous. Feasting indoors with plenty of wine and beer, revelling in luxury and giving for consideration full absolution for sin, did not occupy the entire attention of the monks. If we believe non-Catholic historians they were very busy and useful members of society. Dr. Maitland tells us that the monastery was, in the days of misrule and turbulence, a refuge for helpless infancy and old age, as centre of agriculture, as repositories of the springs of the learning that was to be, and as nurseries of art and science. And Lecky declares that the against things that are, against, for

example, the moral plagues that are in-

flicting the nation which has the open

THE POOR JESUIT. Novelists of this type have a predilection for the Jesuit. We have seen female and male Jesuits cavorting through a book at the behest of the man behind the pen. They are always sly and designing; they invariably approach the Protestant with a soft, velvety, catlike step; and they are accorded privileges of deportment that are allowed to inmates of lunatic asylums. Our regret is that they do not get hold of the novelist. But how a reputable journal, printed for the Protestant household, can countenance such twaddle is a mystery which we cannot solve.

TO BE REMEMBERED. It has been said that if our Catholic instincts are to be of any real service to us in detecting and avoiding concealed dangers to faith and morality we must be able to give a rational account of the faith that is within us. For this purconceptions in brief are being dispelled pose it is not sufficient to have attended daily by the light of knowledge. And parish school, to have learned our Cateso the old ding-dong which has scared chism, to have said our prayers morning town and country this weary time, toll- and night, to have heard Mass on Suning and chiming away, jingling and days and holidays of obligation, and to clamoring and ringing the changes in have frequented the sacraments, if betheir poor half-dozen notes, is heard but | tween times we read nothing but cheap in the Lodges, merely, we believe, to literature, and if, in maturer years, we

VERY DISAGREEABLE-BUT. When the Bishop of London visited America he dismissed suavely, if not satisfactorily, the charge that the English Reformation was fathered by Henry VIII. He went on to say that for generations churchmen had inhabited Fulham Palace, but he withheld the importclergy acknowledged the spiritual headships of Peter, he acknowledges Edward VII. as his chief. He may ignore the fact that Henry VIII's infatuation for Anne Boleyn was the occasion and origin of all the trouble, but historians of repute have no doubt on that point. "It may be very disagreeable," says Dr. James Gairdner, "to trace the Reformation to such a very ignoble origin : but facts, as the Scottish poet says, 'are fellows that you can't coerce and that won't bear to be disputed."

Talk of the tyranny of the See of Rome. Who felt it we wonder? Not Henry VIII. himself till he felt himself disappointed in the expectation which he had ardently cherished for awhile-that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy. The See of Rome refused this, and when Henry at length took the matter into his own hands by marrying Anne Boleyn, pronounced Mr. Joseph Hocking, novelist, is, pardon us, an "amoosin' cuss." In fighting Rome his weapon is not the quite a righteous sentence that the pope could be reproached with was far too great deference to an unprinder.

| An obler spirit, surely, is stirring the they not trust their King? Would his Majesty not be Protestant enough if he did not make this Declaration, offensive to twelve millions of his subjects. He

rapier but the bludgeon, very rusty, it cipled sovereign in the vain hope that s true, but wielded energetically, and, he would lay aside self-will and return if we take the Presbyterian's endorse- to his obedience.

ess, not without success. But he over- MR. TIMOTHY HEALY ON THE CATHOLIC DISABILITIES BILL.

In a recent debate in the English House of Commons, on the Royal Declaration, Mr. Timothy Healy spoke as fol-

lows:
Mr. T. M. Healy said it had been said

that in England the King reigned, but did not govern. Who did govern in England? The Home Secretary. The

Home Secretary was a Catholic under a Tory Government, in the person of Viscount Llandaff, Mr. Henry Mathews. That really shocked him (Mr. Healy). During all that time these sentiments of

alarm existed, and there were also these

subversive sentiments alleged to be found in some Catholic books—which

were generally a misprint from the Latin (laughter). Then the late Lord Russell was a Catholic Lord Chief Justice of England. Was it safe to have a tice of Eugland. Was it safe to have a Lord Chief Justice with all these Jesuitic opinions burning like a furnace in his Pap'stical heart? What about one of the present Tory whips? (laughter.) Was it a safeguara against Papistry to have a Catholic Tory whip? Sir John Kennaway voted on a nod this way or that from this Catholic official of his party and how did they know whither. party, and how did they know whether he was voting for Rome or Westminster? monastery was the center of civilization and industry, the symbol of moral power There was the Duke of Norfolk, who ntained in the King's Declaration. around them and dimly seen, as if through a mist or in twilight, as ghosts flitting to and fro by the high Protestants, the lords of the earth. To a somewhat heated communication on this matter an editor rejoins that newspapers publish the news or stories told in crisp and enheers). ver read the statute of Edward VI. He (Mr. Healy) did not understand what that term Protestant meant. It was not hard to understand what the Church of England was. It was a body established by law, of which the King was bound to be a member and of which he was head, and he was Defender of the Faith, as and he was Defender of the Faith, as they saw on all the half pennies (laughter). He asked Sir John Kennaway would he subscribe to the Declaration himself? Would any man of the Church of England do so? Let them after that refer to the first Statute of Edward VI. under which the Church of England carried out her services and ministrations—"I, John Kenneway" (laughter)—that was the position they put the King that was the position they put the King in—"do solemnly and sincerely, in the presence of God, profess, testify and de-clare that I do believe that in the Sacri-fice of the Lord's Supper there is not any transubstantiation of the Elements from bread and water into the Body and Blood of Christ at or after the consecration thereof by any person whatsoever." Was that the doctrine of the Church of England? That was the Declaration of Edward VII. Take the Statute of Edward VI., and he said that the King's declaration was an absolute deflance of the law. There in the revived Statutes -as living and effective as any Statute passed last year—was a Statute against "those who unreverently speak against the Sacrament of the Body and Blood of the Sacrament of the Body and Blood of Christ." It quoted the words of Our Lord at the Last Supper—"Take ye and eat of this. This is My Body," and also —"This is My Blood." It quoted also that passage about him that "eateth and drinketh condemnation and judgment to himself, making no difference of the Lord's Body." and it declared days and nondays of obligation, and to have frequented the sacraments, if between times we read nothing but cheap teen fine ourselves to the daily paper, with its stock of scandal, irreligion and falsehood, and to the thousand and one works of fiction offered for a song by cheap book-stores and news venders at the street corners.

To be a member of that Church infaith and obedience is to be a Catholic. Not to be a member is to be a non-Catholic whether you stand so near in understanding and sympathy as to be a friend or so far away in ignorance and that anyone using contemptuous words that anyone using contemptuous words cheap book-stores and news venders at the street corners.

To be a member of that Church infaith and obedience is to be a Catholic. Not to be a member is to be a non-Catholic whether you stand so near in understanding and sympathy as to be a friend or so far away in ignorance and that anyone using contemptuous words that anyone using contemptuous words cheap book-stores and news venders at the street corners.

That the King James version of the errors that will come under your notice, and to the thousand and one works of fiction offered for a song by cheap book-stores and news venders at the street corners. that house. It was not an expression of Protestant doctrine. It picked out a central fact in the Catholic doctrine, so that the Catholics could not subscribe to it. As it said, it was an act "to disable Papists from sitting in either House of Parliament." He believed there was great doubt whether the oath was in force at all. The Act of Charles II. had gone generations ago. In the Bill of Rights it was provided that the Bill of Rights it was provided that the King should take the oath set forth in the 30th of Charles II. That act had gone. There was no oath to take. There was a still flereer declaration in the Bill of Rights with regard to foreign princes Popes, prelates, or potentates—having any jurisdiction, ecclesiastical or spirit-ual, in Eugland. The note on that in law books was "virtually repealed." If the law officials of the Crown had said the same with regard to the oath in the Act of Charles II., the common sense of Parliament would have upheld them In the absence of such action, his friends were bound to bring in bills of this kind for the purpose of decency. Every Colonial Parliament had passed resolutions in favor of a repeal of the Declara-tion. Were they only friendly with Canada when she offered Dreadnoughts? (laughter). Why not leave it to the Protestantism of the Sovereign himself? Or, let the Declaration be framed by the Or, let the Declaration be framed by the Archbishop of Canterbury or Convoca-tion. If certain members of the Church of England drew it up the non-Conform-ists might object (laughter). But his belief was that if it was left to the good sense of the monarch and his ministers he would make a declaration that would satisfy Protestant feeling. They had heard of the phrase, "Trust the people." Why not trust the King? (cheers). Did his king?

hara. He would have thought that hey would be anxious to bring the King into touch and consonance with his Catholic subjects. Was there any modern circumstance to justify their fears? The Declaration, he believed, offended large numbers of Protestants in this country quite as much as it offended Catholics. Would the Archibiches of Vorley and that delay the country to the country of the coun shop of York make that declaration? the Archbishop of Canterbury or the mbers of Convocation, or the late rd Salisbury? Would be have taken a cath which he presented to his ajesty? Would the son of Lord Salisbury that House take it? Was there any Protantadhering to the Church of England stantanering other chreat orization cept the King himself upon whom they ald impose such an appaling outrage on his feelings. He thought the atute was repealed and the oath no neger had any force. If it was not reded it was not in accordance with doctrines of the Church of England out in the Statute of Edward VI. or was it Church of Ireland doctrine, cause when they were revising the cayer book after the Irish Church was ayer book after the Fris Chitten was sestablished they did not take out the ords about which they had so much spute—"The comfortable Sacrament the Body and Blood of Christ." Hav-g retained these high and awful words their own formulae, whether they ere Protestants in England or in Irend, he could not see why they should stuse to repeal the abominable phrases actioned in the King's Declaration.

WHAT'S IN A NAME?

The Living Church is disgusted with the title "Protestant Episcopal." In a ong editorial on "The Catholic Name once More," a most urgent plea is made or the assumption of the term "Ameri-

an Catholic Church. Most societies are proud of their ames. It serves to recall the princiblues, virtues and deeds in which the ociety has found strength and honor.

Not so with our Protestant Episcopal rethren—or at least with that active lement in the Church, whose senti-nents are voiced in the Living Church. They are overwhelmed with what they call "the unsavory association involved in our sectarian title." So they would assume the designation 'American Catholic Church."

Verily, there is balm in Gilead. For what was thought to be bitter is found at last to be precious and sweet. The name Catholic is no longer the symbol of opprobrium, and the mere mention of the Catholic Church stirs no distorted visions of the Babylonish woman in the minds of the sane. The devotion to saints is no longer idolatry, nor is the use of sacramental superstition. This is progress in spiritual intelligence on the part of non-Catholics. Now, some even

would be called Catholics.

We should like to see all men Catholics, but we do not like to see all men assume the mere forms of Catholicity and then lay claim to the name. The term Christian has been emptied by many of its meaning. We object to a similar abuse of the word Catholic. There is no use in pretension. Catholic stands for the one holy Church of God with its centre of apostolic unity, where the Prince of the Apostles placed it in Rome, and with its bounds of apostolic missionary activity set only by the ends of the earth.

To be a member of that Church in faith

ing.
What, then, is the purpose of this change? One of the motives, at least, is so unworthy of honorable men that we should impute it to no one, did not these missionaries for Christ claim it as their own. The edi-

torial says: "The workers in our foreign mission "The workers in our foreign mission fields, made bold by the very wants of the untaught souls about them, are being compelled to throw aside the unsavory association involved in our sectarian title. Accordingly, we flud the Church in Japan or zanized as "the Holy Catholic Church;" and our missionaries to Latin nations have asked to be allowed to the state that the title Protestant, Eniscopal to drop the title Protestant Episcopal from their official documents, so that they may appeal as Catholic to those to whom Catholic spells Christian."

Thus, these teachers of the Christian faith, who at home are known by every faith, who at home are known by everyone as Protestants, would declare in
Catholic lands that they are Catholics
for the noble purpose of leading real
Catholics out of the real Catholic
Church. They certainly are not members of the fold, but they would assume
the sheep's clothing that they may work
undetected by the innocent sheep.
These are, indeed, rare aims and

These are, indeed, rare aims and methods for a Christian teacher. Here in our land our brethren may call themselves what they please. We know what they are and a false title deceives few. But to assume in a strange land a great name that is not one's own, but which proves an open sesame to the religious hearts of an innocent people is a method of missionary endeavor, despicable in its entirety and unworthy of the reputed aims and aspirations of the Protestant Episcopal Church of America. great name that is not one's own, but

was not the King of Sandy row or of the Orange Lodges (laughter). He was King in Quebec, as well as in Conne in the Christian world, While the ance from happier and more united days in the Christian world. While the Catholic Church respects their sincerity and sympathizes with their spirit-ual longings, she looks not with enmity but with pity on these futile efforts to reproduce in these dead forms the life of Christ's Church. Names and form-are dead things without the Spirit The Church prays that all sincere soul may find that Divine Spirit at last where Christ sent Him to abide for ever, in the one true fold of Peter and of Pius.—Pilot.

> THE HOLY FATHER ON WOMEN'S RIGHTS.

SAYS THEIR DUTIES ARE NOT ENTIRELY CONFINED WITHIN THE CIRCLE OF

THEIR FAMILIES, The great celebrations in Rome would have been incomplete without a special demonstration on the part of the Blessed Joan's sisters and the Holy Father gladly made a place for these in the Vatican, says Rome, published in the Eternal City, when he received in audience a large gathering of women, including some of the noblest names in talk and France and representing the Italy and France, and representing the great organizations, Unione fra le Donne Cattoliche d'Italia, Ligue Patriotique Française, and Association des Dames Française. The president of the Italian rganization read an address promising organization read an address promising His Holiness the co-operation of these bodies in his great work for the restoration of all things in Christ, and Pius X. made an important reply in which he touched upon some of the vital questions connected with the women's movement of the day. Referring to the biblical account of the creation of woman whom God made to be tion of woman whom God made to be the companion of man, and to the teachings of St. Paul who declares that woman is subject to man, the Holy Father pointed out that it was an error to suppose that woman has the same rights and the same social functions as man. She is not his slave or his servant, but his companion and helpmate. Their functions are different but both equally noble, and harmonizing in the equally noble, and narmonizing in the scope of forming the family and educating the offspring. On man rests the duty of providing by his labor for the means of keeping and educating the family; on woman that of regulating the household, and especially of educating

he children. "Some people will tell you," said the Pope "that religion is good only Pope "that religion is good only for women. They mean that to be a sign of their contempt for religion—but do you accept it in its positive part and remember that it is really only by the sentiment of religion that you can be of efficacions assistance to man, realize the recognitivities of being his helpmate. responsibilities of being his helpmate and sow in the souls of your children that good seed which will make you great in them. Think how vast is your influence over man, whether as father brother, husband, an influence summed up in the words of Scriptures. A good woman makes a good man. But do not think either that women's duties are entirely confined within the circle of their families, for she has also a duty towards her neighbor, to dry the tears of the afflicted, to assuage sorrow, to band together for the alleviation of the spiritual and temporal miseries of those who suffer, thus fulfilling a social mission which makes of her an angel of love amid human sorrows. I earnestly re-commend, therefore, your union for the

the Church. I would suggest also that you give serious attention to the study of pedagogy, so that you may learn the rules for the instruction of the young and become better conjugated for the and become better equipped for difficult work of education. there is a tendency to spoil the child by sparing the rod and to act on the belief that children will grow up good Christians and good citizens when nurtured on kisses and caresses. Then again, if you are to be good housewives you must learn something of the principles of domestic economy, which will enable you to regulate your households with thrift and order. But above all else, be assiduous in your religious duties, re-membering that while the truly pious woman is the mistress of the house and of the heart of her husband, she besomes the bane of both when she is

without faith." It will be observed that the Holy Father gives due prominence to the work of woman in the social movement. He has not of course made any formal pronouncement on the political move-ment among women, but in more than one private or semiprivate conversation ne has let it be clearly seen that he has he has let it be clearly seen that he has no sympathy with the female demagogue—or indeed, for that matter, with the male demagogue of the hour. He does not wish to see women become members of Parliament or of Congress, but he does wish them to take an active and even a public part in questions connected intimately with the sanctity of family life, the religious education of the young, the betterment of the con-dition, moral and material, of working women, and so on.

Thought prospers best in solitude; but the thinker is alone in the midst of

1600

Without The Children.

Say, wouldn't it be a weary world Without the wee child faces, Vithout the laughter from little lips, To ring through the lonesome places? Without the glance from the trusting

Without the fond caresses hen the sunset's glint in the evening Is golden as shining tresses.

Say, wouldn't it be a dreary world, With ne'er a sleep song crooning, And drifting off to the jeweled skies In mellowed accents tuning? Without the pressure of tiny hands, Or the clasp of the rosy fingers To lead us off to the mystic lands, Where dreaming fancy lingers.

Where dreaming fancy lingers.

Say, wouldn't it be a lonely world, Without the wee ones near us; ithout the smiles and the prattle gay From the baby lips to cheer us?

h, wouldn't it be a gloomy place, Around and all above us Vithout the sight of a dimpled face To warm our hearts and love us? -A. E. BRININSTOOL in Los Angeles Express

CATHOLIC NOTES.

Rev. James J. Conway, the well-known Jesuit educator, is dying at St. John's Hospital, St. Louis, of cancer of the stomach. Father Conway has for years held the chair of ethics at St. Louis university. The Total Abstinence Society of St.

John's Newfoundland, recently held the half hundredth anniversary of its establishment. It now has over 1,000 men, including 600 juniors and over 400 hundred senior members.

The fourth degree of the Knights of Columbus will be exemplified at Independence, Kan., May 31. Among the candidates will be Bishop Hennessy of Wichita and Bishop Meersechaert of Oklahoma City.

Lady Maud Barrett, younger daughter of the late Earl of Cavan, and sister of the present earl, has just entered the noviceship of the Canonesses Regular of St. Augustiue at the English Convent, Rev. Father John B. Eis, of Columbus,

o., who speaks eight languages, is laboring for the conversion of the Jews. He has purchased at Worthville, O., the old seminary property and will convert it into a school for Jews. St. Mary's Cathedral, Covington, Ky., is to have the largest cathedral window

in the United States, and the second largest in the world. It will contain 1,500 square feet of glass, only 100 feet less than that in the cathedral at Meck-lenburg. Prussia. The window will have sixteen large and sixteen small It portrays the life of the Blessed Virgin. The Royal Library at Berlin has just acquired a valuable manuscript at a cost of \$20,000. It is the "Book of Hours," which formerly belonged to the Carlovingian King, Lothair. It is on

vellum, contains 468 pages and was produced by the monks of Tours. The illuminations are so fresh that it seems almost incredible that they were produced by the seems almost incredible that they were produced to the seems almost incredible that they were produced to the seems are seen to the seems almost a seems are seen to the seed to the From Columbus, Ohio, comes a splendid record of Jesuit success. Fathers Boarman and Johnson, S. J., concluded a two weeks' mission in that city and the result was 26 converts from Protest-antism in the cathedral parish. A class

the libraries of Europe and Asia for original manuscripts, with the result that the text of the King James version had been found frequently erroneous.

There are very few Catholic families in the little village of Voorheesville, N. Y. The correspondent of the Alta-mont Enterprise at that place thus refers to some recent residents of the village, and incidentally pays a tribute to the Church itself: "The McAvoy family left us Monday morning for their new home in Albany. Not having been greatly interested in either of our churches, they have not come closely in touch with our people. Yet this can be said of them: They have been good neighbors, good citizens, bringing up their children to be courteous and considerate. This is one of the teachings of the Roman Catholic Church to pay deference to seniority.

It is gratifying to note that some of the work of the Catholic Federation is meeting with the encouragement of the leaders of non-Catholic bodies. La t month Rev. Dr. J. C. Jackson, a Methodist minister of Portsmouth, Ohio, delivered a splendid address under the auspices of the Federation and praised

its crusade against the immoral theatre.
National Director John H. Reddin of Denver has perfected a new ritual for the first, second and third degree initia-tion into the Kuights of Columbus and his work has been accepted by the National Board of Directors. Consider-ing that the Knights have for years been trying to depart from the ritual which has stood since the inception of the idea of an order such as now exists, and that nothing satisfactory has been available until Mr. Reddin's work was presented to the National Board, his is a signal triumph and one which places his name large and bold on the pages of the annals of Knights of Columbus.

FRANCIS W. GREY, LITT. D., The Cure of St. Philippe," "Gilbert Franklin

CHAPTER XV.

THE HAND OF MAN. The reader of this chronicle, will doubtless, remember how at a certain conference of the powers holden in Ottawa, the gentleman known as "Mr. Smith," otherwise Alexander Greene, of Westfield, labor organizer, conveyed Westnesd, salor organizer, consider which as to the probable necessity of "putting pressure on your folks" which did not apparently greatly disturb Monsieur Alphonse Bilodeau, the recipient of the same. Nor will it be forgotten that the counter hint, as it may be called, of a possible first move on the part of Messrs. Mills and Hammond, in the form of a lock out, did very manifestly disturb "Mr. Smith's" equanimity. And lastly, that something distinctly resembling a tacit understanding was come to between Mr. Smith and the entleman registered at the Chateau Laurier as Mr. Brown, involving the getting rid of "cheap foreign labor," that is, of the French Canadians, on

Mr. Brown had, in fact, given Mr Smith full permission to "go ahead and order out his men whenever he liked," couple 1 with an engagement on the part of the New England Cotton Company to grant the ten per cent. increase wages demanded by the labor union the last French Canadian leaves Middlehampton." There was therefore, between Mr. Brown, Mr. Smith and Messrs. Mills and Hammond every reason to expect the intervention of the hand of man in furtherance of Pierre Martin's Exodus, at any moment. Such intervention, as a matter of fact, may be said to have occurred about the time of Pierre Martin's expected return from Saskatchewan, the circus being approximately as follows. circumstance

terms supposedly satisfactory to both

the high contracting parties.

John Hammond, senior, surviving partner of the firm of Mills and Hammond, had, as already related, stood ou against the New England Cotton Company when every other factory in the State had either been absorbed or had State had either been absorbed or had "gone under." But, as Michael O'Rafferty the watchman had observed—and the fact was no secret to Senator Bilodeau, after the conference above referred to—the firm could not hope to fight both the Cotton Company and the labor union. And the labor union, thanks to Mr. Alexander Gr ene's anxiety to anticipate any checkmate of the part of Messrs. Mills and Hammond to say nothing of the promised ten per cent. increase in wages seemed disposed to try conclusions with the recalcitrant John Hammond. What sort of fools the Irishman denominated the few Middle hampton operatives who, at the first ex-pressed sympathy with the union, may be left to the imagination. The characterizations were not, it must be admitted, flattering to their self-esteem and they said as much with a plainness and vigor of language not wholly inex-cusable in view of the provocation offered. Whereupon O'Rafferty, with the volubility of his race, invented new opprobriums and hurled them at his opponents with the gusto of a schoolboy shying snowballs.

But all his eloquence in the gentle arts of abuse and ridicule could not pre vent the growing discontent, however causeless in reality, from growing daily. After a while, indeed, Mr. Ale ander Greene paid an unheralded and unannounced visit to Middlehampton. where at various labor meetings, showed himself to be almost as eloquent as Michael O Rafferty and distinctly more considerate of the feelings of hi auditors. He had two texts to preach from: the promise of the Cotton Company—an appeal to the workman's in-satiable craving for higher wages at all costs to the community, and gard of the laws of supply and demandand the unfairness shown by Messrs.

Mills and Hammond in employing "cheap foreiga labor." On its employment by the company he was eloquently silent. Who the "cheap foreign laborindeed, did not need to specify. Every one knew that he could only refer to the French Canadians. It was the beginning of the system of "pressure" to which, as he had told Senator Bilodeau,

it would be necessary to resort.
O'Rafferty, however, had no such reasons for reticence. "'Tis you Frinchmen he does be manin'," he said Jean one evening shortly after erre's return. "They'll be afther Pierre's return. "They'll be afther chasin' yez back to Canady, me boy, or me name's not Michael O'Rafferty. You

I don't doubt it." returned Jean, smok can." Then added, after a contemplative pause: "Well, it will help to de A remark that was typical of his philosophy. After all it le Bon Dieu wished them to return to Canada as Monsieur le Curé said He did, this was as good a way as any Which was not an irreverent manner o reasoning but simply racial.

Nor was Dr. Terry under any illusions in regard to what was coming. "You'll have to go under John, old man," he remarked, cheerfully, to his old ereny, the man chiefly concerned. "That skunk, Greene," he continued, is stirring up our Yankee bigotry against 'foreign papists;' there'll be ast presently, if there isn't a race war,

if I know anything."

"Guess you're about right," answered John Hammond, almost indifferently, as "Don't they see that they are playing into the hands of the Cotton Company?"

"No, they don't, or won't," was the reply. "This 'cheap imported labor' cry, plus bigotry, plus 'Americanism,' as they are pleased to call it, has me crazy. They'll get our French friends on the run, presently, lif they don't get them forting was the state of the s them fighting mad. In that case the Canucks are liable to make things lively

ability," rejoined the mill-owner, thoughtfully. The situation, as none knew so well as he, was growing daily the mill-owner, more serious, and he was anxious to sum up as it were all the elements of the struggle which by this time he felt to be inevitable.

"Well," returned the doctor, "I talked the whole thing over with the Padre only yesterday. He will do his best to keep his people out of trouble, but I guess there is a lot of human control of the contro nature, even in Canucks, and if these cool unionists start to crowd them, they nay get a surprise.

It was poor comfort, if any, to have his own view of the situation thus con-firmed by one who saw other sides of it than were visible to himself, but John Hammond had not been at the head of a large business, employing several thousand men for thirty years, without acquiring an insight into human nature, quiring an insight into human nature, as keen, if different, as Dr. Terry's, or even Father Gagnon's. Also, a measure of practical philosophy which taught him—though he had never read taught him—though he had heve the Imitation—that, of all follies, worry about "future contingencies" Truly the day's evil was ufficient, and more for the day. But, if he strike came, he knew what he should do, a trame of mind certainly conducive to calmness. Michael O'Rafferty, however, was not

by any means so philosophically disposed, yet even he saw before many days were past, that a strike-or a lock-out—was inevitable, and said as much to Jean Martin. Green, he knew, had been only too successful. The assertion, wholly unfounded, that the "foreigners" that is the Canadians, worked for lower wage than those paid to natives, coupled with a further charge—with more truth in it—that they made it possible for John Hammend and the Cotten Company to hold out against the union, was cepted without question by those who for many reasons, or for none at all, were anxious to keep all employment as special prerogative of "good Amerians." Green had, in fact, very quietly and very skilfully changed his tactics From an eloquent silence as to the practice of the Cotton Company in respect of "cheap foreign labor"—a phrase eminently qualified to inflame the passions of his hearers, he had passed almost imperceptibly, to an assed almost imperceptibly, to an qually eloquent denunciation. That is say, he had now begun to accuse the John Hammond of this heinous crim and misdemeanor against the rights of American "workingmen." No anti-Asiatic orator on the Pacific coast ever spoke with more fervor-or with less

Two men among others took careful note of his speeches as reported in the local papers, John Hammond and Lyman C. Barker, of Westfield, President of the New England Cotton Company. Each realized the significance n his own case, and in that of his opponent, of such a movement, should it ceed, as it seemed likely to do. To John Hammond, it meant the end of ar old firm, even though it were by the very course, which he had practi-cally by this time decided to adopt Better, if he must "go under" to do so in the way his assailants least expected and which would turn their apparen victory into something very much more serious than defeat. To Barker it presented the very ugly possibility naving to come to terms with the labounion, the very last thing, that is, which e wished to do. Greene, he admitted, light be and probably was, talking fo effect; acting, in fact, on his, Barker's own suggestion made at the Chateau Mr. Brown." But between suggestic difference imaginable. of the Cotton Company had, in fact, be gun to realize, rather more tardily than ne might have been expected to do so that an anti foreign movement once be gun would not end at Middlehampton and, further, that in an attack on cheap imported labor, the distinction between John Hammond's practice in the matte and that of the Company was not likely to be very clearly kept in view, and, certainly, not for very long. For this charge, now made by Greene against the otion Company was, as Barker was only too well aware, true in the one case, and absolutely untrue, so far as the Middlehampton mills were concerned. Middlehampton mills were concerned.
The Cotton Company had imported
"cheap foreign labor," not Canadian
on'y, but European as well; had paid
poverty-driven immigrants, ignorant of such being the beneficent effects of

local conditions, lower wages than they would have dared to offer to Americans. high tariff on goods combined with free trade in labor. And sixty per cent. of trade in labor. And sixty per cent. of the Company operatives, at the lowest computation, were French Canadians and other 'fore gners'. If this "cry," for which he begau to feel himself in some degree responsible by his offer made on the occasion referred to, should result in a race war, or an Exodus, the New England Cotton Company would be hard put to it to hold its own against the Union. What action he took, under these circumstances, will be shown or

referred to, presently. For all these facts, it may be said, the Labor Union officers were well aware. John Hammond, to be sure, had held out against the Company from the first. The firm, they would have been ready to admit, had always paid fair wages-t American workmen. But—they employed "foreign labor", which must, according to union logic, benecessarily "cheap." Most of all, they were weak, as com-pared with the Cotton Company. Hence the attack on them, to begin with, rather than on the stronger and more formid-able antagonist. That would come, in due course. The great thing was to get the "foreigners" in Middlehampton "on the run for Canada," which would, the inion hoped, establish a precedent, so to speak. Or, in plain terms, terrify th

foreigners' in the Cotton Company's employ into a similar Exodus. The storm long brewing broke unex-pectedly, sooner that is, than either Canucks are liable to make things lively unless Father Gagaon can hold them in."

"Do you think he can? I don't doubt his willingness mind you, only his gates became aware as he crossed the

yard of an unusual noise and bustle in yard of an unusual noise and bustle in the street outside. Nor had he for a moment any doubt as to the meaning of it. "Tis come," he said to himself as he inserted the key in the lock in the "It-fold-you so" tone of one who finds his anticipations verified; "begorra I always said ut would. Micky, me boy," he continued, as the key turned, there throuble in shtore for ye, onless ye kape your unruly mimber atune the teeth the dintist was good enough to sell ye. But he flung the gate open nevertheless in his never he less in his usual careless fashion as other mornings. Then stepped quickly but unobtrusively to one side out of the way of the rush which he felt was sure

to follow. But no rush came. The crowd large increased in numbers during th rief delay, went on talking and gesticulating as before, seeming so far, to be in tolerably good humor. When, how-ever, first one and then another French Canadian operative stepped towards the gate a very determined, but by no he gate a very determined, but a made to means violent, attempt was made to them. Shouts of "Scabs!" "Foreignstop them. Shouts of "Scabs!" ers!" and other even less complimentary epithets were heard on all sides, show ing that the temper of the crowd was less amiable than it appeared; but the Canadians quietly and resolutely, laughingly in some cases, made their way towards the gate as if nothing out of the common were happening. Father Gagnon's warning at the various Masses the previous day were having their effect. How long it would last depended chiefly on the lengths to which the strikers were prepared to go in the way of provocation. A certain measure o abuse the Canadians looked for; also for a certain amount of not too good-natured hustling by the crowd; but a certain and very definite measure only. Beyond that, they were likely as Dr. Terry had said to John Hammond to "make things lively" for their assailants. Or to use Michael O'Rafferty's expression there would be "h—l to pay."

The crowd of strikers, seeing the Canadians resolved to go to work, desisted, for the present, from anything more forcible than abuse and a few muttered threats. But when George muttered threats. But when George Toner and a few other Americans, tried to follow the "foreigners" into the factory, the threats grew audible and definite, and the hustling very much more vigorous and personal. One pathizer," who had never done an honest day's work since his last discharge from prison — the first of his kind to show himself became so pressing in his attentions to George Toner that the young man knocked him down. The act might have led to serious trouble, but that the strenuous asserter of his right to work, labor union or no labor union, was near the gate at the time; also, from the fact that Michael O'Rafferty promised to "smash" any man who had laid a hand on "me frind as he passed through the gate, he as he passed through the gate, he as he passed warningly: "Look out for whispered, warningly: "Look out for yerself, me boy, or that dirty loafer'll lo ye up, as sure as me name

"Will he?" laughed George, confidently, "I give him leave to try.

The day passed without further overaction on the part of the strikers or their friends, but John Hammond and his manager, in serious conversation, took it for granted that this was only

the beginning.
"By the way," said Meadowgate, after a while, "I had news, this morning from my nephew, at Westfield: Greene, the labor delegate, was seen coming or

"Are you quite certain?" enquired the mill-owner, quickly. This was news indeed, if it could be relied on, and ac ounted for many things; for the sudden outbreak of the strike, among others whereby John Hammond's checkmate. ockout, had apparently been antic pated.

"Ouite" was the answer: "William ny nephew saw him himself. I always the manager continued, Barker would use any means to down us." You did," returned John Hamnond. mond. "And," thoughtfully, "that accounts for Greene's attack on the company. He wanted to make better terms for the men and Barker sent for

him to arrange a fresh deal."

"Got Barker scared, eh?" chuckled
the manager, appreciatively.

"Guess so," was the reply, "but reverting as by instinct to phraseolog of his Puritan ancestors—"as the Lor liveth, I'll do more than scare him. I'l

beat the pair of them yet."
"How?" asked Meadowgate, wasting

"How? asked Meadowgate, washing no time in unnecessary words.
"This way," replied the mill-owner slowly and deliberately. "Remember that Canadian Senator who called or me some months ago?" The manager nodded. "Well, he hinted at a 'deal between Barker and Greene even the and gave me the notion I'm going to ac on, presently.

" To step right out of this fight, and leave Barker and Greene, the Compan and the Union to wrestle it out," was th answer. "They want to drive out our foreigners," the mill owner continued, "and Barker is making out that Company's with them-so far a Middlehampton is concerned; us, that is. But, so help me God! I'll never rest till every French Canadian in th Company's mills has gone back to Canada! I will, if it costs me every cent I have," he concluded, with an emphasis there could be no mistaking, and which his auditor no more mis-understood than Senator Bilodeau had done, when the same promise had been

"I'm with you, John," said Meadow gate, holding out his hand, and using the affectionate familiarities of long friendship, rather than the formalitie of business relationships. "I gue that'll be something of a surprise Barker," he added, laughing quietly "oh yes! quite a nice little surprise

"And to the Union," commented Ham mond, grimly, yet with a certain humor-bus appreciation of the possibilities of the situation; Barker will have them, like that," closing his hand, with a significant gesture.

'Or they'll have Barker," was the rejoinder; "honors'll be about even, I guess." After which each man gave "honors'll be about even, I

his attention to his ordinary duties for

George Toner would have done well to heed Michael O'Rafferty's warning. The "strike sympathizer" was not one forget that he had been knocked wn before a crowd who jeered unfeelgly : nor was he one to take unneces ry risks of another and more thorough arashing. Over a glass of whiskey herefore, he engaged the friendly elp of a kindred spirit and the wo proceeded to await a favorable contraint of "doing my" the man pportunity of "doing up" the pho had had the audacity to set his gainst that of "honest workmen." uld be " in the cause of labor," for had ot Greene, some days ago, persuasion" in the c se of " "scabs and lacklegs?" Discreetly, of course, lest he union should be held responsible for ver-zeal on the part of 'sympathizers; out none the less clearly—or so thes we gentlemen of leisure decided.

So it came about that the next even ng George Toner on his way home from work passed along the street in ich Jean Martin lived. It was not strictly speaking, the nearest way to his oarding house, but it gave him an ex-use for seeing Madeleine home, and at portunity of talking with her on mat ers of interest to both. They had nsly, and since George, very wisely frained from any allusion to the hope e still cherished, she quite innocently cepted his companionship as that of ne who—so she constantly assured herelf, with a perhaps suspicious iteration —could never be anything but a friend. Yet she found a pleasure in the "friendshe would have been very unwillip" she wou
g to forego. On this Tuesday evening, they had

arted, as usual, with a promise on his art to "look round later," when, still n sight of her indow, the two "sym-athizers," seeing the street deserted, ame up on each side of George and eded to "persuade" him according well - recognized strike methods leorge it need hardly be said gave an incommonly good account of himself, but the two brutes, though he punished em badly, proved in the end more than could manage. They got him t last, kicked, trampled on and otherise misused him, to an accompaniment many lurid expletives, then left him ing, sat sfied 'hat they had "done hin

And of all this Ma eleine at he indow was a witness, literally paralyzed with horror, powerless to ven could her woman's help have been of any avail. Then, at last if never be-fore her heart spoke plainly, disdaining all disguise and self-illusion, and she knew how much she loved him. In the resence of death, for she felt sure he ould not live, the barriers of race and creed were broken down and love reigned supreme. Heedless of possible risk to herself as an unwelcome witness, she rushed from the house, almost before the two men had ceased kicking her lover, screaming to her sister-in-law to come to her assistance. Just as she reached the street, however, Jean, who had been detained at the factory, arrived on the cene. In a grim silence, he picked up he bruised, battered and disfigured victim of strike "persuasion," and bore him tenderly into the house, up the stairs and laid him on Pierre's bed. "Go for the doctor, thou," he said,

"these devils will not touch thee." Indeed strict orders had been given by the union that no "foreigner," was to be touched. Infringement of this rule would, it was added, entail vengeance, swift and exemplary. The "foreigners" were to be "persuaded" into leaving in a fashion reserved for them alone.

> CHAPTER XVI. "IN EXITU' ISRAEL."

But George Toner did not die. Dr. Terry, it is true, shook his head gravely at first sight of his condition, and indeed for a few days feared the worst. But good nursing, aided by a good constitu-tion, triumphed, and before long the who had been down to the gates of death was on a fair road to re

covery.

But during the time spent in the valley of the shadow, while it was uncertain in the doctor's mind, which way things would turn, and George, himself, had no doubt at all, he had a talk with Dr. Terry of something weighing on his

"Doctor," he said, with an effort, "do you think the Catholic religion is the

only true one?"
"Well," was the answer, "I shouldn't like to say as much as that, seeing I'm not a Catholic, but, after thirty years of helping folks into the world and out of it, I'm sure of one thing, and that is the Catholic religion is the best to die in. And that," the doctor added

the Catholic religion is the best to die in. And that," the doctor added, thoughtfully, "is a mighty good test." "Good enough to try?" enquired the young man eagerly, watching the doc-tor's face with a look that seemed to read his inmost thoughts. If this free thinker would make any such admission ow much should not he, about, as he how much should not be, about, as me believed, to appear before his Judge be prepared to admit? "If it is true?' he kept thinking to himself. And how this man of no creed who had seen so many souls pass to their account told him that the Catholic religion was the

best to die in.

'I think so," said Dr. Terry, "honestly. Don't know," he went on, "but what I shall try to live in it some day. Father Gagnon has been at me off and on these fifteen years, and he's a pretty good sample of what his creed can do in a man's life. Guess I'll have to give in just to please him." But George Toner recognized, as Father Gagnon had long since done, that the half-jesting ton covered a very serious thought, that the struggle, if struggle there were, was

very near its ending.
"Good enough, then," the patient persisted, "to send for Father Gagnon?" sisted, " "You bet." That was all, but George Toner understood and was satisfied.

So, as he honestly believed, without hought or hope of winning Madelein but standing at the very threshold of eternity, he sent for Father Gagnor Briefly but simply he made his request:
"Father, I want to die a Catholic."
And Father Gagnon, to whom Dr. Terry
had spoken, and who guessed at much
more, understood.

"Yes," he said, gravely, "but would you like to live one?

"If God spares me, yes," was the answer, the answer, the honesty and sincerity of which the priest could not doubt. But he asked one more question.
"Why? From what motive?"

" Simply, as I believe, to save Again the utter sincerity of the doubted reply was not to be doubted for a moment. Before Dr. Terry could pronounce him out of danger, George Toner had been received into the Church, live or die a Catholic as God shall see

fit," as he put it.

Even yet he had no hope of winning
Madeleine. Might she not think, whatever he might say, that he had done this from no other motive? But Father Gagnon, knowing what he knew, made up his mind how it should be. What he up his mind how it should be. What he said, he and the girl herself only corld have told, and neither ever did so. Something, however, there must have been in her tone and manner to give her lover cause for hope. So much, inleed, that he dared to speak.

Need it be told what he said or what she answered? Clearly she did not doubt his motives in becoming a Catho lic. The barrier of creed was gone, that of race, love could afford to laugh at. of race, love could afford to "Besides, I am going to the Northwest, he said incidentally. Adding with Adding with a confidence she must have given him, And you are going with me.'

"Yes," she said, smiling happily, her head where he had long ago hoped to have it on his shoulder, his arm about her and her hand in his, setting out in love's world-out fashion, on their life's ourney together.

This, then, was what Pierre found on this return from Saskatchewan; Made-leine engaged to George Toner. That vas domestic and interesting, but only ly personal, sincerely as he re-at his sister's happiness. Of remotely personal, sincerely news that Aimable Gosselin was about the Widow Bonjean and that rancoise was in Quebec, a postulant in he convent of the Ursulines. That he saw was how le Bon Dieu had dealt with the love which might have come between him and his vocation, how he thanked God that he had never spoken of it to her. What it meant to him, what it cost him, only God knew, and his own heart; Father Gagnon in the neasure of his own experience. But in the matter of his dream, his

Exodus concerning which he had so much and so many wonderful things to report, matters had moved swiftly in a fashion which, even after all seen and heard, seemed almost too good to be true. John Hammond once con-vinced that his two adversaries the Cotton Company and the labor union, had secretly joined forces to "down" him was better than the promises he had made to Senator Bilodeau and to his old friend Meadowgate. His first move was to declare the factory closed, never o be reopened; his next to offer three months wages in advance or not less than \$100.00 and free railway transport to every French Canadian operative man or woman over years of age, in has who within a month of age, in his emwenty ploy, who within a month leave Middlehampton for the Canadian Northwest. The Hand of God had Hand of God had Northwest. The Hand of God had sent Pierre Martin to Saskatchewan the hand of man was about to set the Exodus of his people on its way thither Yet this, surely, was no less the Hand of God. John Hammond had, how-ever, as he expressed it, "only ever, as he expressed it, "only made a commencement." His own made a commencement." His of French Canadian employees would,

Father Gagnon had assured him, avail themselves of his generous offer, practically, every one of them would have left Middlehampton for Saskatchewan within the month specified. But John Hammond had still t deal with the Cotton Company and with the labor union. A cry had been raise against "cheap imported labor" as Goo should judge him, he would use their own weapon to their own undoing. Nor was he unprepared for such

course of action. For years past he had foreseen that sooner or later the Cotton Company, if not the union, certainly, both as now would prove too strong for him to fight against. Quietly, with Meadowgate's help, and the con sent of those in whose interests he acting. he had transferred the firm capital to other investments less liable to fluctuation as to loss. This capital grown very large with years of honest grown very large with years of nonest business and prosperity, his share of it, at least, he was now prepared to use against those who had in effect done their best to rob him of it. Moreover, as the Cotton Company

and the union were to discover, he had friends, ready and willing to come to his assistance. Chief among these was a certain railway president, "sore" as he put it, with good cause, against the Cotton Company, on account of rebates asked for in a fashion not to be denied, and now likely to get his railway into trouble. Also against the union of cotton operatives because of a wholly uncalled-for "sympathy" with his own men when on strike, uncalled-for, cer-tainly, from his point of view. Him, John Hammond talked to, briefly, but to the point.

"How many from Middlehampton, to commence with?" enquired the rail appresident, deeming it unnecessary to assure his visitor of his willingness to do

s he was asked.
"Fifteen thousand, more or less,"

was the reply.
"How long to move 'em in?" "A month. Six weeks if you like."
"A month'll do it. They'll take a l-l of a lot of handling, though."
"They will. About the cost, how

will you arrange with us?"

The answer, if not wholly unexpected, was to a great extent a pleasant sur

prise. "Send the bill in to you . . receipt ed," laughed the other. "Then the Cotton Company can go to . . Tophet! A pause, then another question.

many in the State, do you suppose?"
"Pretty nearly a million, I should say all told. The Cotton Company must employ all in all two hundred thousand in their various mills."

"And you want to move them all ?"

" It'll cost you a lot."

"It'll cost them more," said John Hammond grimly, "and that's what I'm aiming at, just now."
"It'll knock them higher than a kite,"

answered his friend, "so I'm with you, all the way. How do you intend to go to work?" he continued, settling him-self in his desk chair, and lighting a

fresh cigar.
"Well," meditatively, "I thought of offering free transport and \$100

every man over twenty. How do you figure that out?"

The railway president made a rapid calculation. "Cost you about \$5,000,000 he said, "not counting fares. That's my share. I want to get even with the Company and the union and I guess this 'll about do it. You'll send me a cheque, of course, but you'll get that mo back. How about the rest of it?' asked, quickly.

"Don't expect to," rejoined Hammond, almost indifferently; "I reckoned to lose that much anyway. Barker will lose more, though," he added, "and lose more, though," he that's good enough for me."

"Not a bit it isn't," returned the other, "you've got to get it all back, and more and I'll soon show you how, What's the matter with forming a company, you, me and two or three others to build feeders to this new Gran Trunk Pacific, grain roads in fact? If you get two or three hundred the sand Canucks started for C you'll have a million before year's out. That means a land, and don't you forget the handling of a lot of I guess the Canadian Government or your friend the Senator man

would give our roads a pretty slice of land, especially if we inco ate in Canada, and give some of their politicians a look-in, eh?" John Ham-mond nodded, appreciatively. This was better than even he had ever looked or, not only to beat his adversaries a their own game, but to make a profit ou of it, as well. "Then there's mills," the speaker resumed, "el tors, all the rest of it. Oh! we'll our money back, don't you worry.
is a real good business propos I'll give you stock in the con you to my last dollar, and my last pas So it came about that John Ham

mond, when he returned to Middle hampton, was able to tell Father Gag non, cheerily to get his "little excursion" started just as soon as he liked, an Father Gagnon, who had seen the Bis op, notified his people who, as he ha felt sure they would, responded gladl and willingly to an invitation which i effect was their only hope of future em ployment. On the last Sunday in Sep ember, therefore, there were pontifica respers at Saint Joseph's church, Middlehampton, the last which most if not all of the congregation and Father Gag-non himself, who was to go with his people, were to sing there.

By the Bishop's wish, the vesners were those of the Sunday, and the last psalm, In Exitu Israel de Egypto, had a new meaning for all who heard it; one they would never forget. And, for a motel at Benediction, the choir sang yet another appropriate psalm: "When the another appropriate psalm: Lord turned the captivity of Sion." The Bishop blessed them solemnly and speci-ally; most of all, the man who had made their deliverance possible. For, his professed motive notwithstanding, he knew that John Hammond, his acquaintance of many years standing, had done this out of real philanthropy. And on the morrow Pierre Martin's dream was realized. The Great Exodus, the journey to the Land of Promise, had

The rest is history. The fifteen thous nd French Canadians in Middle hampton were the first to go. But John Hammond's offer, published gratis in every newspaper, French or English in the State, made known, by the Bishop' instructions, from every Catholic pulpit had its full effect. From every factory town, first hundreds and then thousands started for Saskatchewan and Alberta. own, first hundreds and then The Cotton Company, fully realizing all that this Exodus involved, did their best to check it, but in vain. There railway fare for a million people, it chose to do so and could afford it.

John Hammond sent the railway com-

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wonderfully successful as a blood-bulled that you soon begin to feel strong and healthy by its use.

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JUNE 19, 1909.

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even he had ever looked , but to make a profit out eaker resumed, est of it. Oh! we'll tock in the company to rour cheque, and I'll back dollar, and my last pas

get h's "little excursio is people who, as he had would, responded gladly to an invitation which in r only hope of future em-the last Sunday in Sepore, there were pontifica int Joseph's church, Mid-ne last which most if not regation and Father Gagho was to go with his peo

op's wish, the vespers were unday, and the last psalm, el de Egypto, had a new Il who heard it; one they forget. And, for a motet on, the choir sang yet priate psalm: "When the he captivity of Sion." The d them solemnly and specid them solemnly and speci-all, the man who had made ance possible. For, his tive notwithstanding, he nn Hammond, his acquaintyears standing, had done al philanthropy. And on Pierre Martin's dream was he Great Exodus, the he Land of Promise, had

Canadians in Middle e the first to go. But John offer, published gratis in per, French or English in de known, by the Bishop's from every Catholic pulpit, ffect. From every factory indreds and then thousands askatchewan and Alberta. Company, fully realizing all xodus involved, did their ek it, but in vain. There o prevent a man's paying for a million people, if he so and could afford it. ond sent the railway com-

### Not Fill our Body **NEW ENERGY**

ne weakness and tired feelpring—You can do this sing DR. CHASE'S NERVE FOOD.

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ant. On the contrary it is a ng, system-building medicine working hand in hand with ves of lasting benefit to the thoroughly drives out weakthoroughly drives do weak sease by filling the system nergy and vigor. Loynes, nurse, Philipsburg, "I was all run down and

o my own work. Everything ome sick. In nursing others are good results of Dr. Chase's and resolved to try it. As his treatment, I have gained do my own work alone and entirely different person." 2's Nerve Food, 50 cts. a box, rs, or Edmanson, Bates & Co.,

pany a cheque in full for the amount, there could, therefore, be no question of passes or of any infringement of the law governing such matters. Moreover, the president of the railway company informed a deputation from the State Legislature—sent by the Cotton Company—that he was prepared to state, on oath, that the cheque in question had been duly honored at the bank. He did not say, nor did any one suspect antil long afterwards, what arrangement had been come to between him and John Hamcome to between him and John Ham-

The Canadian Government, thanks to Senator Bilodeau and others, were as generous to the new railways as they had been to the Saskatchewan Land and Improvement Company, so that John Hammond's investment in philan-thropy—and in checkmating his assailthropy—and in enceamating in assantants—promised to turn an exceedingly profitable one. On the part of the Government, indeed, such a repatriation often spoken of but never regarded hitherto as possible, was as had been said

Macfarlane, made with so much conde-scension at St. Joseph de l'Acadie, had been more than fulfilled. He had gone far, indeed. Even now, he might go yet farther, if he chose to do so. No honor,

scious of failure, and of advancing years, had almost envied the calm faith and quiet contentment of his old friend and classmate, Monseigneur Demers. There was something, then, which to such souls as these appealed more strongly, more deeply, than political ambition. Strange! and yet, as he again reflected, half-un-

willingly, not by any means an unenviable disposition.

For a priest Pierre still hoped to be, and the hope he felt was nearer to its realization now than it had seemed when he first gave expression to it, before the call of duty intervened, not as he now saw, to turn him away from the goal of his desires, but rather to lead him to it by a higher and better way, the way of God's choosing, not of

So it came to pass that not long after his return to Canada, he stood in the familiar study at Saint Joseph de l'Acadie, talking to Monseigneur bemers taking up their conversation at the point where it had been broken several becam

really wish to be a priest? Monseigneur was saying, as he had said

"Yes, Monseigneur," returned Pierre modestly, wholly unchanged as the elder saw and thanked God for it, "if you

Monseigneur smiled kindly, "I think you have proved it," he said, and Pierre knew that his heart's dearest wish was

to be granted him.

He hopes, too, that before very long he shall be vicaire, under his old friend Abbé Gagnon, of a new parish in the far Northwest already known as "S.int Joseph de Middlehampton," seeing that there all whom he loves best, including Dr. Terry, await his coming.

### " MISS MARY."

A TRUE STORY OF HOW EIGHT LITTLE

ORPHAN GIRLS KEPT THE FAITH. Hidden from the world in the secle sion of the cloister are many beautiful life histories whose tender grace, like the fragrance of the violet, filling the corners of some wooded dell, steals in-sensibly upon the heart, speaking a silent language in pleading undertone, whose subtle mearing no other flower has known. Such a life history was that of Mary Allen, who for upwards of forty years made her home with the Sisters Marianites, of Holy Cross, in that beautiful old Convent, way down in the lower part of the city, from whose graci-

ous influence have gone forth many of the noblest women of Louisiana. Mary Allen, or "Miss Mary." as she was known to the whole Third District, had been left with her little sister an orphan in one of those terrible yellow fever visitations which used to devastate New Orleans before science discovered how to control the disease so efficiently. It was the epidemic of 1838, and among the many little orphaned cnes was Mary Allen, scarcely two years old, who was placed in the Poydras Asylum, then the only orphan asylum for girls in New Orleans. Though established under Protestant auspices, the household management of the asylum was at first placed agement of the asylum was at first placed under the direction of the Sisters of Charity from Emmittsburg, Protestants

in New Orleans not having had as yet xperience in the work of organized charities. The venerable Sister Regis, whose name is inseparably connected with the Charity Hospital of this city,

was the first superioress. Along with Mary Allen seven little girls were placed in the institution. In-deed, there were many more, but with these seven the life of Mary Allen was inseparably connected. These were all descendents of sturdy Irish Catholic parentage. After the death of Mr. Poydras, who so munificently endowed the institution the manufacture of the control of the c institution, the asylum passed under the control of a board of directors, all of whom were Protestants. It was not long before the management of the household affairs was placed in other hands than those of the Sisters of Charity. Mary Allen, who was now about ten years old, and the other seven little girls above mentioned were anxious to follow the Sisters, especially as the chapel had been closed, and they had no alternative tion often spoken of but never regarded hitherto as possible, was as had been said in Parliament by all means to be encouraged. Old Quebec it need hardly be said was wildly enthusiastic over such an event. Township after township, parish after parish, sprang into existence in New Quebec; members were sent to Ottawa to redress a balance which at one time seemed about to turn inevitably and too decisively against their race. And Alphonse Bilodeau, when on the first important question affecting French interests, he was able to assure the Government of the support of thirty votes, felt that at last the hour he had waited children to their faith, and resolved to did that at last the hour he had waited for had come; that he had but to ask in order to obtain. Felt also that in counting on the nations of his exited countrymen, for the accomplishment of the work begun, as he would have said, at St. Joseph de l'Acadie, with Pierre's first speech, he had not counted in vain or been mistaken.

And Pierre himself 2. What of the children to their faith, and resolved to did them. She told them that, though there was no asylum conducted by the Sisters of Charity in New Orleans, there had recently been opened an asylum under the direction of the Sisters Marianites of the Holy Cross. She described the location of the asylum minutely, and told them that by following the river's bank they would be sure to reach it, and so, one day, two of the older girls, aided by this lady, escaped from the asylum. And Pierre himself? What of the by—for he was little more, the visionary, to whom, by Senator Bilodeau's own admission, more than to any one, all this was due? His faith had been justified, his share in this great work was evded. The prophecy of the Honorable Angus Macfarlang made with he much cased, and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and were taken in hy her. A few days and her had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary's companies to the river as she had directed by nightfall, with bruised and swollen feet, they reached St. Mary is a she had directed by nightfall, with bruised and swollen feet, they reached St. Mary is a she had directed by nightfall, with bruised and swollen feet, they reached St. Mary is a she had directed by nightfall, with her we had directed by told their story to the Venerable Mother Mary of the Desert, who still survives, and were taken in by her. A few days after two more of the girls followed, and then came two again, and then one dark night, and with her little sister, Mary Allen knocked at the door, leading "Little Blind Mary," as she was called, by the hand. Mother Desert told me how doonly touched she was a she tool. greatest work in the control of the and her blind companion to go and down the river bank they went, Mary Allen leading "Blind Mary," who was much younger than herself, and often, when the latter was footsore, lifting her in ther arms and carrying her, in order that they might reach the asylum by dark. For there were no downtown street cars

> taking such a journey, and all because of their love for their holy faith. Mother Desert cried as she heard the story. The little blind girl was taken to Dr. Stone, the most eminent authority of those days, but he declared that she must remain blind for life. Then Mary Allen's devotion increased. She would read to "Blind Mary," sing to her, and cheer her, and all the time winning the love of the new home into which she

The little orphans were all educated; several became members of the order of Marianites and rose to the position of eminence in it. Mary Allen might have done the same, for she was considered the brightest of the group, and developed into a most cultured and lovable woman, but she never entered the religious life she declared always that she never in tended to leave the convent walls, but also added that she was not going to take the veil, either; and those who knew her best knew, too, that it was her devetion to this poor, blind girl that kept her back. All her spare moments she would spend with Mary Mitchell, who soon became paralyzed as well as blind, and who, for thirty-five years kept her room in the ancient asylum of the institution adjoining the great mother-house of the Order of New Orleans. Twice a week she was brought down to the services in the chapel, viz., on Sundays and Thursdays, and also on holy days of obligation, and during all these years it was Mary Allen who helped to carry her down. Such devotion, such love, as bound these two orphan girls love, as bound these two orphan girls from the early age of two and three through all the changing years is rare, and it was often said among the Sisters and pupils that long years ago "Miss Mary" would have taken the veil if it were not for the fact that she would have to take the vow of obedience. "Go here, go there," at the voice of her superiors, and this would have separated her from her "Blind Mary." the friend and confidence of her early childhood years.

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"Miss Mary," as she was always called, became a leading teacher in the order, and she might as well have been con and sne might as well have been considered a Sister, so beautiful and pure and holy was her life, so unselfish, so loyally and so earnestly did she labor in all things for the welfare of the community to which she and her orphan friends were so deeply indebted. She became particularly noted as a primary teacher, understanding the nature of the little children as few women can, and knowing how to obtain the best results in action, study and practice. Forty years ago there were only two Public schools in the Third District for girls; the Marianites of Holy Cross had charge of all the large parochial schools, besides the convent schools of their order. " Miss Mary" was the leading primary teacher, and went from school to school teaching the little ones as they first en-tered. She was always called "Miss Mary," nothing more, and it was com-monly said of her that for upwards of thirty years she had taught nearly all the little girls of the Third District, and many of the little boys, too, their alphabet, and how to read. The little ones invariably loved her, and a smile from Miss Mary" was sufficient to make hem work a whole day. She continued er work up to ten years or so ago, when her health began to fail; heart trouble had set in; and one Sunday morning when the Sisters came from the funeral of the lamented Sister Ambrose, they little thought that ere another sun would set "Miss Mary," who was so dear to all, would have passed into the world beyond the skies.

"Miss Mary" had a little sister whom she had brought with her from the Poydras Asylum the day that she and Blind Mary appeared at the convent gate asking for admission. Several years afterwards this little girl died, and when Pope Lulla, the famous old swordsman of New Orleans, heard the story of these orphan girls, he was so deeply touched at the thought of Mary Allen and the little blind girl that when Mary Allen's sister died he went to the Marianites and offered a tomb in St. Vincent de Paul's Cemeteries, so that she and her sister and "Blind Mary" might mingle their ashes in death. That was many years before, and on the morning when Miss Mary was laid out in state in the olden chapel, a Solemn Mass of Requiem was chanted over her remains, almost the entire Third District turned out to honor the mory of this true and noble woman,

as she was faid to rest in this tomb. "Blind Mary" still lives on; Mother Desert says she is the saint of the convent, and the source of many blessings that have come to it, for her beautiful life of patience, resignation and prayer have borne fruit. She was brought into the chapel to sit beside the coffin of her dearest friend, and there I saw her once again, as she passed her faded hands over her face and quietly kissed it, and said: "It is well; soon I will join her in the heart of Jesus."

And she sat quietly praying while the remains of her friend, so truly loved and in New Orleans then, and the streets were whose life had been a sacrifice for her, because she was so poor, so humble and so afflicted, were being taken to its not lit. What a touching picture, that of these two little Catholic girls, undereternal reward.

For the first time Miss Mary's life history then became known. Hundreds of students who have known her during all these years and noting the honor and reverence paid to her in the community of Holy Cross, were under the impression that she was a wealthy, but eccentric lady, but chose to make her residence in a convent, and that at death the institution would materially benefit by her bequests.

While all knew her devotion to poor Mary Mitchell, that too, was set down only as one of Miss Mary's peculiari-

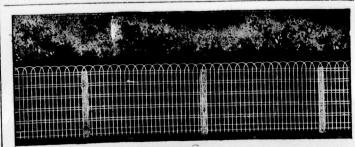
Few knew too, that she had been helpless orphan child; that together, two little ones had sobbed themselves to sleep when first bereft of parents and thrown upon the charity of an asylum; that together they wept their childish woes, and together took a step which few children would have done. Miss Mary never owned a cent in her life, and the magnificent education she had acquired was the offering that the Marianites of Holy Cross make to every poor orphan child who is taken under

their care. Her story was told by Mother Desert at the open grave, and came as answer to the query: "But Miss Mary was rich lady, was she not, and chose to re side with the Sisters because she did not have a religious vocation; yet she

was very near it?"
And Mother Desert replied: "Miss Mary was a simple orphan girl, just like Mary Mitchell, and she sacrificed even this beautiful religious vocation so that she might always be near her poor afflicted friend to comfort her and to care for her. The Bible says: 'Greater love than this hath no mau, that he lay

down his life for his friend."

Miss Mary's life was given for her blind and helpless friend."—By Marie Louise Points, in New Orleans Morning Star.



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terrenles Danche.

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T BEGAN AT A CATHOLIC SCHOOL, follow her convictions, She has. TRUE STORY WRITTEN FOR THE MISSIONARY. Know how much she thinks of me and I would give my life for her. I want to surprise her. She does not know that I

MISSIONARY. By Rev. Richard W. Alexan "What shall I do with the fellow?" Thus I said to myself as I returned to be Parish House. I had been in the shool where I had laid down the law certain Jack West once before on verge of expulsion for his misevous tricks, but begged off by a der-hearted nun, who had a thous-

devous tricks, but begged off by a nder-hearted nun, who had a thousdexcuses for him.

The mischief was not done in school burs but was a series of complaints id by neighbors—in substance, that heir front door bell was rung andly at night, their dogs tied to telegraph poles and discarded store signs, when the listened to the story short, I began at once to give him books and a Catechism and appointed an hour for h's return next evening.

Seldom have I met one more sincere. He was as attentive and studious, as faithful and docile as a little child. I found that his boyhood's lessons, when the listened to the Sister in the old d excuses for him. The mischief was not done in school heir front door bell was rung budly at night, their dogs tied to tele-raph poles and discarded store signs uiled to their porches. All had been aced to Jack and he had not denied

isiness in our parochial school, but he mg his head and said he would do etter, a promise I knew he would forget e next time the demon of mischief ook hold of him.

I hated to expel him for there was ood in the lad, and the fact of his comng to our school in spite of his Protestonce, at some devotions, asked to go home on similar occasions.

and slurs to stand on account of his leaning to Catholics, but he paid no attention until on one occasion he promptly knocked down his tormenter and punished him severely. After that he was respectfully left to do as he

His easy-going parents never bothered about him, in fact they were glad he persevered at any school, for he had lived on the streets until he took a

fancy to the Sisters' school.

His name had been a terror to the neighborhood for aggravating tricks, and the trouble was, no threats nor pun-ishment availed for any length of time. He came to our school until he was four-teen and then he disappeared. I inquired for Jack at the Sister's request, but to take the babe. learned that the Wests had moved away This young we and he was soon forgotten.

changes had taken place.

One day I was seated in my study

when a card was brought to me. I read the name "John B. West." The name had no meaning to me, nor did I recognize in the handsome young man of twenty-four or twenty-five any former acquaintance.

Acquaintance.

He smiled as I gave him a seat and asked him his business. "It is evident, Father Alexander, that you don't know me!" "No," I replied, "I don't think I have ever seen you before."

"Don't you remember a young scamp named Jack West who forced himself into your Parish school and nearly broke the gentle Sister's heart by his

pranks, about ten years ago?"
"Why yes I do," I said in amazement. "Surely you are not Jack."
And I mentally admired the wellgroomed intelligent-looking young

fellow before me.
"I am Jack West, Father, and I have been in a good many places since I saw you but I have never fergotten the forbearance you showed me or the patient kindness of Sister A-----who held on to me in spite of my infernal wick

I smiled, for the man was in deep earnest and he told the truth. "Tell me something about yourself

"Well, Father, I have been in college since and I graduated, and my father set me up in business. He is dead now poor man. I never joined any church, my youth in that old school-house of yours. I always had hidden in my breast the seed that was sowed there, the seed of faith, lanted by the words of that go d nun. I only needed some awak-ening influence to bring it to life"— He stopped and seemed embarrased.

"Well. I said." "Well, he echoed, I have found that influence in a good Catholic woman, whom I want to make my wife. Knowing I was not of her faith she gives me to understand that no matter how ber heart went, she would never give her hand outside the Catholic Church. I tested her for I wanted to know if a Montreal, Que.

have always been a half Catholic or that I intend to be instructed, but I have come to you for it all."
"Have you ever been baptized Jack?" I said.

"Never, Father; I will have a clear title, I know what that means." I saw he was in solid earnest, and to

he listened to the Sister in the old classroom served him well. In due time he was baptized and made his first Strange to say Jack was a non-ifluir Communion and became a most atholic and as I said to him, had no ifervent convert.

One evening he brought me on a friendly visit the young lady whom he wished to make his wife; he had told me that religion had been tacitly avoided between them after she had told him that her constant prayers were offered for his conversion. astonished girl heard that her ant home and connections, showed at least | had been answered, and when I assured an unusual leaning to the faith. He never her that I had baptized him and he expressed any desire to be instructed or baptized and after being in the church she burst into tears. I was deeply affected, and thought how much yo ome on similar occasions.

He had no small amount of twitting

matter of mixed marriages.

She belonged to a distant parish and of course knew nothing of what happened

in mine.
It is needless to say that a short time after Jack called and joyously told me of his approaching marriage. I did not see him often after his wedding, but it was always a source of extreme satisfaction for me to remember the little romance of Jack West.

Two years passed by, when I received letter from him.

His wife was dead and his heart was

sore with grief. She left him a baby girl, and he wanted to advise with me as to the propriety of allowing a distant cousin of his wife, a non-Catholic, to take the halo.

was baptized.

Time passed on. Jack occasionally paid me a visit. One evening about three years later, I saw he had something on his mind. "Out with it Jack!" I said for I had

my own surmises on the matter.
"Well, Father, you've always teen my

best friend and"—
"And what Jack?"
"Well the baby is growing up nicely and Emma is trying to teach it the 'Hail Mary.'"

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"Quite a wonderful baby," I said. "Well, Father," said he, roused by the aint touch of amusement in my soon she found a great many things in the Catholic religion that she never knew and she wants to be a Catholic; and Father, I am very glad, indeed, for

and Father, I am very glad, interI want to marry her."

"Ah!" I said, "so that's it. Well,
Jack, you have had an apostolate of your
own certainly. I will be glad to help
the lady in her search for truth; bring

"It is all the work you began in your Catholic school, Father," said Jack,

Ze brought the lady, and I found her

Re brought the lady, and I found her an intelligent young person of about twenty-eight, able to hold her own in the matter of religion, but before whom a new vista opened when she began to search for the 'Hail' Mary in obedience to Jack's wish about the little girl.

There were many things to be explained to her, and she plodded along with great caution; but all the more was she earnest and sincere, and once convinced, she was of the stuff that makes martyrs. makes martyrs.

I need hardly say that she was finally baptized, conditionally, made her first Holy Communica and in the end became

Mrs. Jack West—and I married her.
Of course, Jack was soberly happy,
and the Protestant parents of the bride
were present at the ceremony, which
was at Mass where both received Holy

They were greatly impressed at the dignity of the Sacrament so lightly considered in these days of easy divorce, and expressed themselves so. Ere many days the mother called and

begged to be placed under instruction, with her husband who was somewhat of an invalid. And so the whole family became Catholics in time and fervent con-

verts they were.
"Whence came this grace?" I said to Jack one day when we talked it over. "Father," he said earnestly, "I think it began in your Catholic school."

And I think so, too. How can a child's plastic mind be etter directed to a noble and God-fear-

ing life than by blending religion, day by day with secular learning? And what is to be expected of youth who never hear religion not even the ten commandments explained as they go through the years of their student

Verily a godless course of study, no matter how elaborate or extended, is only apt in its natural results to fill our penal institutions with educated gues whose cleverness would never ead there had the love and fear of God been planted in their young her the starting point of their lives.

r Jack at the Sister's request, but to take the babe.

There is a knack about bearing crosses and he was soon forgotten.

That was ten years ago, and many a good home; he had no relatives who good sense and good will. No cross is a good home; he had no relatives who a good sense and good sense a him to accept the other and it would be time enough in a few years to see to its being reared in the faith in which it cording to rule.



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oved and recommended by the Archbishops of o, Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and shung, N. Y., and the clergy throughout the

bers changing residence will please give old bituary and marriage notices cannot be inserted bot in the usual condensed form. Each insertion

sys. Luke King, P. J. Neven, E. J. Broderick, M. garty and Miss Sara Hanley are: fully author-to receive subscriptions and transact all other sess for the Carnonic Record, Agent for New-land, Mr. James Power of St. John. Agent for to Chypistony Mrs. An Reynolds, New Liskeard;

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously detends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Followings and authority of the Childt, astury. Foliow-promoting the best interests of the country. Foliow-ing these lines it has done a great dul of good to the welfare of religion and country and it will do more and more, as its wholesom influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing or your work, and best wishes for its continued success

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegat UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

Dear Sit: For some time past I have read your stimable paper, the CATHOLIC RECORD, and congraulate you upon the manner in which it is published its manner and form are both good; and a trull Catholic spirit pervades the whole. Therefore, with cleasure, I can recommend it to the fatifield. Blessing you and wishing you success, believe me to re-cash.

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Laris Apost. Deleg.

LONDON, SATURDAY, JUNE 19, 1909.

ANSWERS.

We continue the questions of our correspondent. The third question concerns the difference of discipline between Canada and the United States as regards marriages :

Why should the facilities for a quick and easy marriage be so much greater in the United States than in Canada? It is not as if the United States and Canwere 'foreign countries.' It is a fact that Catholics can marry non-Catholics with practically no questions asked -across the line. Some priests ask the non-Catholic if he (or she) has been bap Some priests ask the tized-and they say 'yes' and no proofs needed. A dispensation is refused here and they go across the border and are married at once. Is this a good thing for Catholicism?"

The difference in the practice of the two countries should not scandalize any one. Uniformity of adminstration can only be secured by removing the power of dispensation. Now the bishops have a large power for dispensing which they exercise to the best of their judgment and according to the ordinary circum stances of their diocese. We are not prepared to admit that the U.S. and Presbyterian Assembly touched upon Canada are annexed. Notwithstanding the close social and other relations existing between the Republic and the adopt in each country gentle or rigorous Which class does most good it is hard to say. In countries where marriages are more easily performed wonder how any discipline is possible. If a priest refuses to marry them they go next block to the magistrate, where no questions but the fee will be asked. Whatever laxity may appear in Church quarters is due to the condition outside. Particular cases which being refused in one country were freely dispensed in the other we decline discussing.

The fourth and last question our correspondent proposes concerns the right to Christian burial: "Under what conditions are those who have not practised to be buried in the Church? Is it Roman Ritual in its list of those who are to be excluded from Christian burial enumerates "open and public sinners who have died without penance; and also those of whom it is publicly known that they have not received the sacraments of Confession and Communion at Easter and who died without any sign of contrition." In both these classes there is a clause of mercy; for few of our careless Catholics are without some sorrow for their neglect. They put off, less through malice than thoughtlessness. They promise a wife or a sister or the priest. They cannot be said to be without some contrition. If however they have lived in public sin the doubt instead of being in their favor is against them. We are of the opinion that more evidence is before the priests than our correspondent would lead us to think. In modern cities it is almost impossible not for our own people's sake, or for pasters to have personal evidence. Truth or the love of Christ or any other centuries," said Dr. Osler, "under this case; "Two non-Catholics marry, the country for well kept hotels, and supposed to know declare that Bishop

The Catholic Record He has to rely upon the relatives or

CHURCH UNION. The General Assembly of the Presbyterian church has been in session. The report of the joint committee upon union was submitted. "The eyes of the Protestant world are upon us," declared the chairman of the committee, in bringing his report before the Assembly. Although not belonging to the aforesaid peculiar world, we do not mind taking a glance at the proposal; for nothing is so much needed as union. Nor have we anything so keenly at heart as that there should be again one fold and one shepherd. The simple desire for it is most commendable. What fault we may find with the method by no means touches the ultimate aim and end of an all embracing Church union, one in faith and doctrine, one in sacraments and sacrifice, one in jurisdiction and government. Any union to command respect can be no human framework. Still less can it be an aggregation of carefully digested private judgments-one more conciliatory than another, all together no stronger than each one individually, and none possessing jot or tittle of power. A union of this kind may take place for other than Church purposes. It may attain numerical magnitude and acquire political importance. Christ's Church it can never be. Nor will federation bestow that organism which is the innermost attribute of the living Church, or that unity of faith which conciliation may imitate but which it can never create. The branch must abide in the vine before bearing fruit. No one branch can be the vine by itself, nor can any number of branches be stalk and stem through which the life-giving sap extends. Kind words will not unite the divided members of Christianity. Far be it from us to say a single unkind word. But the union must be deeper than mere speech, broader than mere platitudes and longer than modern ideas Otherwise it will fall in ruins

at the first storm. Higher criticism would shatter it before another generation. Irreligious philosophy would undermine the sandy foundations and science dance in mockery at the temple's fall. Much as we desire union we do not see that the sects are going the right way about it. They at Mass. Provision is made for most of may themselves come to see that at a certain point. They will have to come all the way. Out in the wilderness these poor tribes may be kept wandering the children run wild and to be free about, for they refuse the guidance of A few will enter the land of promise flowing with the milk and honey of our Saviour's merits and grace, where the peace of one faith and the joy of one The worship of God is a pleasant duty Lord reign, and where the city of Jerus-

The report of the Committee in the

the Anglican position which seemed to

require episcopacy "in the ordinary sense of the term as a prior condition of Dominion we think they are wide negotiations for union with the Church enough apart to have different policies. of England in Canada." There is If the Catholic ecclesiastical authorities a stumbling block. The Committee is to stand in the hope that a different discipline, according as they see fit, why interpretation may be given by some should we be criticizing each particular authoritative source in the Angliean case ? Some rulers are mild, others | Church, and that the Lambeth Conferordinary sense. In plain language, the Committee wanted an Episcopacy in a than ordinary contracts of purchase we Presbyterian sense, which is no Episcopacy at all. A few soft sentences follow. Their pleasure will be doubled when they gain that point, because they concur with Lambeth in the "sacraments of Baptism and the Lord's Supper." Happy concord! They cry Peace: and there is no peace. What will the High Church people say to this ? Extraordinary or Presbyterian episcopacy, Sacerdota'ism null and void, concurrence in the Lord's Supper! Hollow sham It is pitiful trifling with Christianity's most sacred interests. The Committee the Catholic religion for years allowed is now five years at work. The net result of their labors spells hope, sufficient for the Catholic relatives to Principal Patrick, the chairman say so-and-so was a Catholic and it is of the Committee, frankly admitted all right?" At first sight the evidence that the Church in Canada "was is sufficient-provided one condition is, not the Church of the New Testament, as it frequently may be, placed. The nor was it the Church of the first century and first half of the second century." In those days the Church was one. Now it is many. Furthermore, the Chairman acknowledged that there was no one Church in Canada

which could solve this or the home

mission problem. What then is the

purpose of union? In our simplicity we

thought it was to get back to the first

century and start over again. It is no

these restless active Catholics. We cannot beat them separately. As long power which inflicted the scourge." "I as there is a wall of division between am told," he continued, "that more Presbyterianism and Methodism we can not work efficiently. Let us break down Cana a." Again: "The outbreak of the wall. Never mind the principle involved. It is not a question of printhe practice of faith healing seems to ciple. It is not a question of the Mystical Body of Christ. It is one of conquering our common enemy. The bubble is burst. The cat is out of the bag. Five years-five milestones-and the Marathon competitors fall faintingbeat the Roman Catholics — upon their lips. What earnest man can desire union, or expect it, when malignity prompts it and hypocrisy cloaks its uncharitable aims? Bishop Mills, of the Anglican Church, does not look for it. But then His Lordship has before his mind "a united Christendom to witness the truth." That is not the united Christendom Principal Patrick and Principal Falconer are seeking. They want not a witness but a phalanx, not peace but war-not a flag of truce but a standard of battle-combined Protestantism against Roman Catholicism. The Protestant world certainly should keep its eyes on this committee, which has betrayed and sold it. The committee is a spectacle to men and angels. Church union, however desirable, should be started on other lines before it will gain respect.

SUMMER RESORTS. The "good old summer time" is near at hand. Families are debating where to spend it. We are a restless generation. How few can pass a whole year at home. No sooner does school close than the scene is changed. Some balmy, sandy beach with a shack, politely called a cottage, higher up among the cedars, and the waters slowly deepening-and a couple of capoes drawn up on the shore-half a dozen youngsters lying around more like Indians than whites. There you have them. Mothers did not see much of the children at school. They can hardly be expected to bother with them in summer when the weather is hot and the children crosser than usual and all looking for enjoyment. This is all very well. There is another part of the summer programme too carelessly glossed over or entirely neglected. It is attendance the natural demands which regard health and pleasure. Nothing is spared to give the family a good time, to let and easy. Hardly a thought is enter-God. They are a guide to themselves. tained as to convenience for hearing Mass. There is no holiday from the mild command of the Church requiring attendance at Mass every Sunday. which follows us everywhere and which alem is built in strength and durability is with us in the leisure of summer vacation just as in the business of other occupations. Parents who take their families to resorts or solitudes which are far away from Church, so that attendance at Mass is practically impossible, do a grievous wrong. They seriously neglect. God's interest, they set at naught the law of the Church and teach the children by example the insignificance, instead of the importance, of Holy Mass, Children become imbued with these ideas too readily without parents helpence meant Episcopacy in an extra- ing them. The remedy is not far to seek. There are many pleasant spots by lake shore and river side and in the country, where religious services are regular. Then if some Catholic neighbors combined and settled near together they could easily have a chaplain who for a couple of months would give them Mass. Our neighbors are setting an example in this respect. Their clubs and associations are to be found all over accompanied by religious services. No command imposes upon them the attend ance at Church. Our own people are to often intoxicated with pleasure and to forgetful of the ever-pressing debt the owe to God and His Church.

DR. OSLER ON SHRINES.

This eminent physician, now regius professor of medicine in the University of Oxford, Eng., delivered an address of the 3rd inst. to the Ontario Medical Association. A journal like the CATH. OLIC RECORD would, generally speaking have little to do with the professor's dis course upon a technical subject to his fel. low physicians. But Dr. Osler more than once has said things which were mere rhetorical exaggerations. A gentleman who thinks people ought to be chloroformed at sixty can hardly be taken at his word. Nor can he feel flattered at a vote of thanks moved by one over such thing. It is not to strengthen the eighty, even though he was the lecturwhole body, but to combine against the er's professor. The doctor's remarks. supposed common enemy, Roman Cathotherefore, however we may regard his licism. Principal Patrick desired "to medical ability and learning, should be see a union of Protestantism in Canada heavily discounted. His last address in order that they might meet the unin Toronto is in worse taste. He is resting vigilance and energy of the rough and rude when he was expected Roman Catholic Church with a vigilance to be considerate. His subject was the and energy equally unresting." That is treatment of disease. Historically candour. Let us unite, says this colspeaking, disease had first been considlege head to his Methodist brethren,

have the people of this continent in its grip." It was an old story and one in which the speaker took an interest because scientific medicine began with faith healing. " The shrines of our Lady of Lourdes and of Ste. Anne de Beaupre in Quebec were direct prototypes of these temples of the ancients." Surely that report is not exact. We cannot think that an Oxford professor would deliberately put the cart before the horse by call ng St. Anne de Beaupre or anything in the new world a prototype" of ancient Europe. Had he put it the other way it would have a ess awkward appearance. Scientists are always trespassing upon hallowed ground. Never willing to admit the spiritual, and still less the supernatural, they fail to appreciate such centres of devotion as Lourdes and Ste. Anne de Beaupre. Their attempts at explanation are lame, illogical, and discredit their learning and ability. Dr. Osler has shown himself no exception. The view he takes of these shrines is most incorrect. Neither in their origin nor in their subsequent popularity has either Lourdes or St. Ann de Beaupre been sought solely as religious hospitals where by prayer the sick might be cured. The devotion which characterizes the shrines of the Church is very different. Thousands visit these holy places without needing, without seeking and without witnessing, cures. From time to time the prayer of the sick who do go, in prayerful hope that they may be relieved of their suffering, receive the answer they desire. Medical sciences paffled in all attempts to heal them, has given testimony to the miracles. It has een slow to acknowledge the effects: out it has yielded. The evidence is too efore facts. And no one unless he lose his eyes wilfully can be blind to he miraculous cures at these shrines. Medical skill has no cause for jealousy. In nearly all cases it has been tried to case of the converted party actually practically the utmost. It is not as if entering upon another marriage, and he believers in Lourdes left natural aid. Dr. Osler would have all healing tion of duty and many alternatives of Boston, for seven or eight years, will given over to medical science. Freedom, eligion and resignation would then bid humanity adieu. Medicine has no doubt advanced. As a science, however, it is still in swaddling clothes. It serves mankind well: vet it is likely to run amuck. What with hospitals and nurses and supplementary helps of one kind or another it will, even if it cure a man, handicap him for life. At no time is poverty so likely to enter ordinary homes as with the physician. We cannot take from the poor the right of prayer, or close the door against God's book on the subject entitled "Christian condescending omnipotence. Till medical science shall come from the grave with the assurance well founded that she is the resurrection and the life, the suffering and the poor will turn to prayer and sacred shrine for relief and resignation. Dr. Osler exacts confidence as a condition in the relation between the patient and the physician. What he claims for his own profession he ought not to refuse to the higher virtue of religion. Men will be paradoxical in spite of protests, and nothwithstanding the fact that they come from great seats of learning. Scientists should remember that if such mistaken movements as Christian Science and Emmanuelism are receiving impulse they are greatly to blame themselves. Scientists have been too dogmatic and excessive in their materialism. These opposite theories are a protest, uncontrollable and tending to extremes. Under these and many other circumstances it ill becomes a scientific scholar to select two Catholic shrines to be branded as "prototypes" of ancient pagan temples or to be confused with modern fads of spiritualism. What the regius professor of Oxford should cultivate before addressing another association is consideration for the religious convictions of his audience or a respectable portion of them. Dr. Osler may know pathology, but he is ignorant of polite-

A MATRIMONIAL CASE.

The following case has been sent us with a request for solution. In offering our solution we protest against being regarded as authoritatively appointed defenders of matrimony. This is the first case of the kind we have had put to us, nor are we anxious to have others. Few of them are of general interest sufficient to warrant the CATHOLIC RECORD in preserving space for them. The ecclesiastical magazines are the ordinary examining board upon these questions, at least so far as having an opinion from the press. A more official of the people there were eleven thousand solution may be had by the writer applyered as the outcome of sin. "For long ing to his parish priest. Here is the encouraging. There is every need in editor. He states that "those who are

lofty motive, but that we may do up view the treatment was the readjust- After several years the wife runs away ment of the relations of the man to the with another man and afterwards secures a divorce. Her former husband in course of time becomes a Catholic. people frequent the shrine of St. Anne If neither were baptized at time of de Beaupre than go to the hospitals of marriage, or if only one party had been, would the marriage hold binding? Again, considering the circumstance of her leaving-divorce, etc.-if she repented and wished to return to her husband, who is now a Catholic, would it be right for him to take her back as his wife or would it be necessary for them to go through a marriage ceremony? What would be the husband's

duty in the case?" Let us take the case in which neither party is baptized. The marriage is in this instance a natural contract. It is indissoluble, so that the supposed divorce does not really affect the question. The former (?) husband by becoming Catholic may enjoy the Pauline privilege. This signifies that if the other party refuse to live peacefully with the converted party, or lives with them only to the injury of God and the contempt of the Christian religion, or continually endeavors to make the faithful party sin, then the convert may, on the approval of the Holy See, have the first marriage dissolved. As the Apostle puts it: "If the infidel depart let them depart." In the case granted that the infi.'el is gone, so that any interrogation as to her willingness to live with the husband now baptized is not possible, the dispensation from this examination must be obtained from the Holy See, unless, as in some particular cases, bishops have the faculties. The converted party can contract a new marriage only with a Catholic - supposing the dispensation obtained, and it has been officially declared that he can avail himself of the Pauline privilege. Sup posing he does not contract a second marriage before the wife returns, or for a year after the dispensation about the examination has been obtained, he must seek another dispensation. The wife returns willing to fulfil the conditions ufacture of whiskey means the drinking onvincing. Scepticism cannot stand in regard to religion. If the man has not entered upon a new marriage the old remains, so that it would be perfectly right for him to take her back. Since the former marriage is only annulled in since he did not do so, there is no room which have been printed weekly in neans alone, or refused the physician's for a second ceremony. As to the queswhich should be introduced for a full solution, we must refer our correspondent to theologians. We cannot spare more space, even though we feel the case has other aspects than those pre-

> sented by us. AND NOW WE have a member of the Baptist sect crossing lances with Mrs. aged maker of this new cult because it sensuous mistake. He has written a Science and the Holy Light of Scripture." Mrs. Mary Baker G. Eddy, upon hearing of the book, telegraphed at once to her followers, commanding them, on pain of excommunication, not to read it. It will now be watched with eagerness what degree of independence they will assume.

THE REV. S. TREVANA JACKSON, a Methodist pastor in Arling, New Jersey pays a compliment to the Catholic Church for the manner in which it takes care of its little ones. In this respect, he claims, it is a thousand years ahead of all other denominations. The reverend gentleman appreciates the fight made by the Church for Catholic education. In this it stands upon solid ground, and coming generations will recognize its wisdom. The number of grown up persons who never care to enter a Church of any kind gives us a striking picture of the results of godless education. As the twig is bent the tree

will grow.

THE EDITOR of the Asino, Rome, Italy, has just died. Some of the newspapers say he was one of the worst men in Europe. He has been represented as a hater of God, a hater of God's Church and a hater of all the beautiful and true in life. A few moments before death he shouted to his attendants that he wanted to see neither cross nor priest. Luigi Mongini was his name. His funeral was as he wished it to be. The banners of Masonry, Socialism, and Atheism were strongly in evidence in the procession. Not a semblance of Christianity! It was truly a pagan gathering and those who have described it as a dog's funeral told the truth. Poor humanity! To what depths of degradation may it not descend!

AN AMERICAN PAPER tells us that during the past year fifty-two miles of saloons were closed in the United States. This allowed twenty five feet frontage for each grog shop. By a popular vote saloons put out of business. This is very

we think these places of business could attachment; but there is no possible excuse for the existence of the little dens where the minds of the bone and sinew of our country, the bonest hard-working toilers, are set on fire by villainous compounds, and the money which belongs to their wives and children squandered.

FREQUENTLY THERE is unseemly buffoonery at weddings. Vicar General Cassidy, of Fall River, Mass., very truly says that matrimony is not a vaudeville show. Some people, he continues, undertake to make it a circus parade with clowns, forgetting that it is a ceremony of the deepest solemnity. What the Vicar General of Fall River says of Massachusetts may apply with equal force to some of our Canadian parishes. The doings at certain weddings may be called excusable hilarity, but this hilarity is not excusable and should be discontinued. The throwing of confetti and rice and the indulgence in various other horse plays on the occasion of a wedding, has nothing to commend it, and the sooner it is discontinued the better.

IN A RECENT SPEECH by one of the Irish members in the English House of Commons, a bitter reference was made to the increased taxation on Ireland, a taxation altogether out of proportion to that imposed upon England and Scotland, and entirely regardless of the solemn compact entered into at the time of the union over a hundred years ago. The hon, member stated that the manufacture of whiskey was one of the most important industries in Ireland and that the added tax would be a severe blow to it. For our part we consider that it is a distinct misfortune that the manufacture of whiskey in Ireland should be one of its chief industries. We would rather see the people employed in some other kind of commercial activity. The manof whiskey and the drinking of whiskey promotes crime, poverty, squalor and degradation.

WE ARE PLEASED to be able to anounce that the remarkably able letters of Mr. Starbuck, a Protestant theologian, the columns of the Sacred Heart Review shortly appear in book form. They will make a volume of eight hundred pages. large octavo. Mr. Starbuck, the Review tells us, not being a rich man, can hardly afford to invest much money in such an enterprise. The Review very generously agrees to take a certain number of copies. As soon as the work comes from the press the CATHOLIC RECORD will Eddy. Dr. J. A. Haldeman scores the also take pleasure in ordering a goodly number. A wide circulation of this teaches that marriage is a material and valuable book will tend in a large measure to dispel a vast amount of ignorance concerning the Catholic Church and to uproot that bigotry, amounting in many cases to unfriendliness between neighbor and neighbor, caused by reading the literature of characterless mountebanks who trade on Protestant credulity.

> SINCE THE DEATH of the Archbishop of Ottawa newspaper prophets have been working overtime. The man who makes copy usually starts out in this fashion: "It is rumored," It is asserted," "We have it on the best authority," "A gentleman in close touch with the ecclesiastical authorities," etc., etc. Then he makes up a little program of what he thinks Rome is likely to do or ought to do in the matter of making appointments. As to the Bishopric of London a contemporary beads an article in this wise : " Father Hand's name again to the fore." This would lead one to suppose that there was a warm contest going on, that there was canvass ing and committee rooms and all that sort of thing. Truly our modern news paper man is a strenuous individual. For the last twelve months he has been sorely puzzled about the Pope's action regard to the London diocese. He has picked out a dozen or more priests for the place. He has watched their movements. He has canvassed what the people say about them. He has pictured the situation as a sort of Marathon race and he is feverishly peering into space to find who is to be the winner. In a friendly way we desire to whisper into his ear: lic Church has a quiet, dignified way of transacting business, and those whose business it is to transact the Church's business mind their own business.

THE LATEST PRESS despatch - commenting on the death of Ottawa's beloved Archbishop-tells us that "the whole situation," whatever that means, 'has been changed." "For some time, it continues, "it was thought that Father McCann or Father Hand would receive the appointment to London." But the vacancy in Ottawa comes along and disarranges the plans of the local coax their du tions of promi CHEVALIER died on the that we shou sad event ; conveys a le character to who is imbu carve out fo in the commu tions ago a Heney arrive In those days this country ed of a pur men to make comfortable well-nigh in from which as it was pride and proof agains Heney was men. In the man was mo ness he was did his wea those mean a-days-whi science. H kind word f for the need of him glow appealed to aspirations was not on interested i

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JUNE 19, 1909.

ramme of what Rome is going to do.

He ends up the news item by stat-

ing that word of the appointments will come from Rome through the Papal

Delegate. He might have added that

the 1st of January next will be New

Year's day. But, seriously, it is a great

pity that our press business is not conducted in a more sane fashion. The

quantity of reading matter printed to-

day, only to be contradicted to-morrow,

It is deplorable that men supposed

to be endowed with a fair share of

common sense should have given us

such exhibitions of narrowness and in-

tolerance as appeared in the public

prints after the meeting of the Orange.

men lately in Peterboro. They place

themselves upon record as stout defend-

ers of the Coronation Oath. We will

answer Dr. Sproule and his followers

through the mouths of his Protestant

fellow-citizens. The editor of the

London Advertiser says that the Corona-

tion Oath is a relic of by-gone days

when Protestant churches, where estab-

lished by law, were as intolerant and

bigoted as any church could be. "A

man's religious belief," continues the

is otherwise fitted and to ostracize a

Catholic alone is an offense against

Christianity and common sense." But

the average member of the Orange order troubles himself very little about the

first named and exercises rarely

the same as it was a hundred years

ago, when Lord Plunket declared

his people were baffled by the folly

and bigotry of those who surrounded

him." Referring to Orange celebra-

tions Lord Plunket continues: "He

is a mischievous man who desires to re-

mind the people of this country that

they are a conquered people-he is a

mischievous man, who, for the gratifica-

tion of his own whim desires to cele-

brate in the midst of the Irish people

the anniversary of their conquests."

(Plunket's speeches, pages 257-258).

Lord Plunket, be it remembered, was a

staunch Protestant. It is a pity that

more of our Canadian editors have not,

like the editor of the Advertiser, the

courage of their convictions and speak

plainly to the Orange brethren. The

rank and file are not, however, so much

to blame as Dr. Soroule and his staff.

They are engaged in a work which

citizens of Canada. Their dread of

Papal aggression is simply a scheme to

coax their dupes to place them in posi-

character to the Canadian young man

who is imbued with an ambition to

carve out for himself an honored place

in the community. A couple of genera-

tions ago and more Chevalier John

Heney arrived in Bytown, now Ottawa.

In those days the young men who came to

them a noble manhood and were possess-

ed of a purpose to strive like manly

well-nigh impossible in the country

those means-alas! too common now-

a-days-which gives one an uneasy con-

science. Honorable to a degree was

Chevalier John Henev. He had the

kind word for all-he had the kind heart

for the needy and the warm Celtic nature

of him glowed whenever Ireland's wants

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is increasing all the while.

nd children squan-

is unseemly bufs. Vicar General , Mass., very truly is not a vaudeville e continues, underircus parade with at it is a ceremony mnity. What the 'all River says of apply with equal Canadian parishes. certain weddings sable hilarity, but xcusable and should ne throwing of conthe indulgence in plays on the occas-

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H by one of the Irish glish House of Comerence was made to ation on Ireland, a out of proportion to England and Scotgardless of the solemn to at the time of the red years ago. The d that the manufacone of the most imin Ireland and that d be a severe blow towe consider that it is ne that the manufac-reland should be one es. We would rather ployed in some other activity. The manw means the drinking drinking of whiskey poverty, squalor and

p to be able to anmarkably able letters Protestant theologian, printed weekly in Sacred Heart Review en or eight years, will book form. They will eight hundred pages. . Starbuck, the Review a rich man, can hardly uch money in such an Review very generousa certain number of s the work comes from ATHOLIC RECORD will in ordering a goodly e circulation of this vill tend in a large a vast amount of ignorthe Catholic Church at bigotry, amounting unfriendliness between ghbor, caused by readure of characterless o trade on Protestant

ATH of the Archbishop spaper prophets have ertime. The man who ally starts out in this rumored," It is asserton the best authority," close touch with the athorities," etc., etc. up a little program of Rome is likely to do or the matter of making As to the Bishopric of porary beads an article " Father Hand's name ." This would lead one there was a warm conthat there was canvass tee rooms and all that Truly our modern newsa strenuous individual. lve months he has been about the Pope's action the London diocese. out a dozen or more place. He has watched ts. He has canvassed e say about them. He e situation as a sort of and he is feverishly ace to find who is to be a friendly way we desire his ear: "The Cathoa quiet, dignified way of siness, and those whose o transact the Church's heir own business."

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"it was thought that n or Father Hand would ppointment to London." y in Ottawa comes along es the plans of the local tes that "those who are now declare that Bishop

O'Connor, of Peterborough, will go to in promoting the cause of temperance, Ottawa, and that Father McCann will and many a man has been placed on the Ottawa, and that the Peterboro." "Should right road through his influence. His part of the situation be met in this example will be a shining light in Ottawa manner," he adds, "the natural inferfor many a year. Peace to the soul of ence would be that Father Hand would the gentle, saintly Chevalier Hency! receive the appointment to London." To the highly respected members of his We verily believe the young man must family the publisher of the CATHOLIC have spent a strenuous day at the Wood-RECORD sends heartfelt sympathy. bine when he made up that little prog-

HOLY FATHER'S MESSAGE ON FAITH TO ITALIAN UNIVERSITY STU-

The address which the Holy Father delivered before the delegates of the Catholic Universities of Italy was a the higher educational institutions in the Italian peninsula gathered in Rome for their second annual Congress and at the close of its sessions were received in audience by the Holy Father. The Holy Father on this occasion spoke of the genuine nature of faith and showed the false assumptions upon which is based the teaching of Modernism. It was a spirited and striking message.

The Holy Father said: "I have listened with real satisfaction to the sentiments and protestations of devotion and homage which in your own name and that of your colleagues, you have declared to me you feel toward this Apostolie See. And these are the more dear to me because they are expressed by young men, who, consecrated to study in order that they may reach the end at which they aim through true knowledge, declare themselves followers of Catholic doctrine and recognize the necessity of uniting in holy alliance necessity of uniting in holy attance these two children of a common Father, reason and faith, by which we all live; these two suns which shine in the firma-ment of our souls; these two forces which constitute the beginning and the end of our greatness; these two wings which raise us to the knowledge of every editor, "should not prevent his occupy-truth; in a word, reason, which is the ing any office in the state for which he eye of man who sees, and which aided by God, is faith. And therefore, it is a sweet consolation for me to see you, dear young men, who represent the age of noble sentiment, generous action and splendid achievement; the figure of Jesus Christ, who found His delight in the young; as He Himself looking upon a young man on one occasion loved the latter. Orangeism to-day is just him, 'and looking upon him, He loved him, so I, beholding you, feel that must tell you that I love you, that ago, when Lord Plunket declared that "the policy of King William's reign was opposed and his most favored brother and tender friend. objects for the peace and happiness of

STRONG FAITH NECESSARY.

"For this reason I take as my text the words of the youngest of the Apostles, the beloved of the Redeemer, Who wrote to the young : 'I write unto you, young men, because you are strong, and the word of God abideth in you and you have overcome the wicked one. Be strong in guarding and defending your faith, when all are attacking and losing it: be strong in keeping within yourselves the word of God and manifesting it in your works, when all others have banished it from the soul; be strong in acquiring true knowledge and in overcoming the ob-

stacles which you will meet in dealing with your fellow-men.
"Do not be afraid of imposing great sacrifices upon yourselves; of forbidding yourselves even licit consolations; strive only to render your age truly worthy, your age which is a time of brilliant hopes; strive to make your career a glorious one, so that in the autumn of our lives you may gather copiously those fruits which are presaged by the flowers of your spring-time; and thereshould be frowned upon by all good fore I beseech you to be strong in remaining devoted sons of the Church of Jesus Christ, when so many indeed, without perhaps knowing it, show them-selves rebellious, because the first and greatest criterion of faith, the supreme and irrefragable rule of orthodoxy is obedience to the ever-living and infal-

cribed for the diffusion of Christianity a means simple enough and adapted to the capacity of all men and to all times; a means which demands neither learning nor investigation, neither culture nor reasoning, but simply good ears to hear reasoning, but simply good tark to hear and a good heart to obey. Therefore St. Paul says: 'Faith comes by hearing,' faith comes not through the eyes but through the ears, through the living teaching power of the Church, a visible this country from Ireland brought with teaching power of the children, society, composed of teachers and disciples, rulers and subjects, shepherds and lambs and sheep. Jesus Christ Himself, then, has enjoined upon the disciples that they should listen to the lessible that they should list the whitests. men to make for themselves happy and comfortable homes, a matter which was as of the teachers; upon the subjects sons of the teachers; upon the subjects that they should live in submission to their rulers; upon the lambs and sheep that they should follow with docility after their shepherds; and to the shepherds, the rulers and the teachers he has said: 'Teach all nations,' 'The Spirit of Truth' will teach you all teath. Behold I am with you all days. from which they came, governed as it was by an oligarchy whose pride and selfishness made them proof against shame. Chevalier John Heney was one of these manly men. In the civic life of the capital no truth. Behold, I am with you all days, even unto the consummation of the man was more respected; in his business he was eminently successful, nor did his wealth come to him by any of

world. "From this you will see how far those Catholics who have wandered away, who out of honor for critical and philosophiout of honor for critical and philosophi-cal history and the spirit of discussion which has invaded everything, place before these even the question of re-ligion, insinuating thereby that with study and with investigation we ought to form for ourselves a religious con-science in conformity to the times, or as they say, modern. And therefore, with appealed to him, or whenever Ireland's aspirations called for assistance. He was not one of those patriots who was interested in Ireland's welfare to the extent of words only. His bounties were large and given with a whole souled enthusiasm. He brought with him to Canada, too, as part of his very being, the faith of St. Patrick, and throughout his very long life, having attained the age of eighty-eight years, the Church in Ottawa had a generous benefactor as well as one whose code of living edified priests and people. A teetotaler during his whole life time, he did yeoman's work derision of it, they attribute to themthusiasm. He brought with him to
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derision of it, they attribute to themderision of it, they attribute to themselves a mission which they have neither
selves a mission which make up the
such as him 'if they with from Go the tests the instrument.'

The Protestant Episcopal Bishop of
of t

her intolerant discipline imposes silence. No, no, my dear young men, the Church, the representative of Jesus Christ, with His words to the Jews continually preaches: 'My doctrine is not mine but His Who sent me,' and she adds: 'If anyone wishes to do His will, he will know from the doctrine whether it is of God or whether I speak of myself.' And so the Church has always honored as the first Fathers and Doctors those writers of every age who studied and published various works to explain the truth, to defend it against the attacks of the credulous, and to show the harmony that exists between faith and reason.

"In order to become reasonable in proof is because van have out to the content of the content "In order to become reasonable in

your faith, study the works of these great men whom the Church has always Bish honored and honors even at the present time, the celebrated apologists of re- hund ligion, and do not allow yourselves to be ligion, and do not allow be deceived by these new reformers. The world calls them, indeed, superior minds, ing them is the minded consciw nderful geniuses, illumined consci-ences, bright intelligences, but Jesus has judged them all with this sentence: The conscious of the sentence of the sent 'Who speaks of himself seeks his own greats glory, but he who seeks the glory of him Who sent him is truthful and there saved is no injustice in Him. Who speaks with no authority but His own, seeks His own glory, and He alone is truthful not ap His own glory, and He alone is truthful and worthy of trust who seeks the glory of Him, Who has sent him and is incapable therefore of betraying his hearers. Do not allow yourselves to be deceived by the subtle declarations of those who repeatedly protest that they wish to stand with the Church, to love the Church to work as that the people may be a considered with the Church, to love the Church to work as that the people may be a considered with the Church, to love the considered with the Church to love the considered with the considered w

Galatians: 'Even if we or an angel from heaven preach to you a go-pel besides that which we have preached to

you, let him be anathema.

You will meet and indeed, frequently, such Apostles of the new kind, because such Apostes of the lew sind, occased it is impossible, considering the pride of the mind and the corruption of the heart, that scandal should be wanting in the world: 'It is necessary,' Christ has said, 'that scandals should come,' and God permits and tolerates them in order to prove the fidelity and constancy of the just. But in the face of these scandals, however painful, be neither alarmed nor dismayed, but pity these poor blind, who in their ignorance or wickedness, believing themselves with the state of the services of the these poor blind, who in their ignorance or wickedness, believing themselves wise, 'have been made foolish,'
and pray for them that the Lord may
illumine them and make them return to
the fold which they have so ruthlessly
abandoned, and thus you will be faithful
and loyal to the promises that you have
made, while in your society you will
and the means to escape the evils which find the means to escape the evils which surround you, and in serving the in-terests of religion and the Church, you will provide for your own welfare.

"And in order that my exhortations

and my wishes may be fruitfully carried out, I implore for you from heaven the plenitude of divine favors, as a pledge CHEVALIER JOHN HENEY of Ottawa died on the 8th inst. It is important that we should make reference to this sad event—important because his life conveys a lesson of the most sa'utary oblicity.

### QUESTIONS OF THE DAY.

BISHOP GRAFTON'S VAIN PLEA FOR HIS ORDERS.

A writer in The Church man, May 15 A writer in The Churci man, May 15, cites with approval an argument of the Episcopalian Bishop of Fond du Lac, Mich., in defence of Anglican orders. Here is the citation: "The answer I gave (for the validity of our i. e., Anglican orders) was that of Christ March Park gave (for the valuative) our I. e., Algain-can orders) was that of Christ, 'By their fruits ye shall know them.' I cited the effect of our sacraments seen in the in-crease of grace, on all those who had joined us from the world, and the lack of such advance, according to their own testimony, of many who had gone from us to Rome. The marvelous spiritual vitality of the Anglican Church in the last three hundred years, assaulted as it has been within and without, and the rise in it of the religious life, is a de-monstration of the efficacy of our sacra-

This proof of the validity of Anglicar Orders is in brief, that the fruits of Orders is in oriel, that the rights of sanctity as shown in the holiness of Episcopalians in general can be explained only by the admission of a valid priesthood among them. If this argument proves anything it proves too much, for Baptists and Methodists, Presbyterians and Onakers, to say nothing of University of the property of the for Baptists and Methodists, Ireslyterians and Quakers, to say nothing of Unitarians, may appeal to a like spiritual vitality; yet they claim no priesthood, no Apostolic succession and explain whatever sanctity their church or its whatever sanctity their church or its members possess without any reference to orders or sacraments. There are men who see "higher and nobler vestiges or semblances of grace and truth in Methodism than there have been among Episcopalians," who go "to Wesley and such as him" if they wish "to find the shadow and the suggestion of the supernatural qualities which make up the potion of a Catholic saint."

"O my dear young men, listen to the word of Him Who truly wishes your good; do not allow yourselves to be deceived by certain appearances, but be strong in resisting flatteries and protestations, and you shall be said the official Church wishes ignorance, impedes the development of religious studies, while her intolerant discipline imposes silence. No, no, my dear young men, the representative of Jesus Christ, with His words to the Jews continually preaches: 'My doctrine is not mine but His Who and word and a data and taken in the context, the text stood and taken in the context, the text telling for those who like the Methodists are rebels against it." St. Augustine, in his controversy with the Donatists, maintained that though their baptism was valid yet they who received it, being cut off from the true Church, were not the recipients of sacramental grace until they repented of their necessary. And it was by this sign that Augustine recognized the schismatic Petilianus. And it was by this sign that Augustine recognized the schismatic Petilianus. Schismatic Petilianus. And it was by this sign that Augustine recognized the schismatic Petilianus. Therefore, even if we absolved his Church of Christ.

We know you to be ravening wolves, I bring against you the charge of schism, mental power, it still remains for the sake of others who may be suffering mental power, it still remains for the sake of others who may be suffering in the same was the Lucescal in the context, the text telling for those who like the Methodists are rebels against it." St. Augustine, in his controversy with the Donatists, maintained that though their baptism was valid yet they who received it, being cut off from the true Church, were not the recipients of sacramental grace until they repented of their marks which proposed it, being cut off from the true Church, were not the recipients of sacramental grace until they repented of their between the following the first and the context of the marks which the baptism was valid yet they who receive

stine, but ravening wolves, and the is because you have cut yourselves om the Church of the Nations. The boasts of the marvelous vitality Anglican Church in the last thre ed years, but, waiving the question resy, it is clearly schismatical; it tatholic; its sole expansion durat period of three hundred years en within nations that owe or once allegiance to the British Crown. rdinary graces communicated with er or less prodigality to all man-for God "will have all men to be d and to come to the knowledge of ruth "—it has, but to the presence ese extra sacramental graces it canpeal in proof of its Apostolic Suc-n, or of its inherent sanctity or the

regain them. Due 3 seems to substract themselves from their authority in order to escape their directions and their provisions, if they are not even ashamed to raise the flag of rebellion, of what church do these wish to speak?

THE WARNING OF ST. PAUL

"Not certainly of that founded upon their standard of the standa

not."
Newman, while still a member of the

Establishment, believed that Anglicans had the Apostolic succession and the grace of the sacraments. So he tells us in the "Apologia." Before the time of "Tract 90" he wrote—"much as Roman Catholics may denounce us as schismatical, they could not resist us if the Anglican Communion has but one note the Church upon it-Sanctity.' thought then, but a wider study of the Fathers and of Church history, a eeper knowledge of the doctrine of race and of God's dealing with those rithin as well as without the true fold alightened him as to his error. In his ectures on Anglican Difficulties, he neats substantially the argument or entention of the Bishop of Fond du ac, and the argument is in no wise eakened by the manner of its present-ion. He admits that Episcopalians ay have the clear evidence of grace in heir hearts, by its effects sensible at he moment or personal in the event, hat a man in the bosom of the Protestant Church may have been converted from sin to holiness or that he may have eceived great support and comfort nder trial, or that he may have been under trial, or that he may have been carried over certain temptations though the has not submitted himself to the Catholic Church. More than this, he creadily concedes the peace, and joy, and strength which Anglicans experience in their own ordinances; he has no quarrel their own ordinances; he has no quarrel with these who says that when they he with the words are the soldier."

"What?" I asked, "who are you?"

"A French soldier." their own ordinances; he has no quarrel with those who say that when they began to go to weekly Communion they found themselves wonderfully advanced n purity; or when they went to confes-

in purity; or when they went to comes-sion they believed that the Hand of God was over them at the moment when they received absolution. "If you mean to say," quote Dr. Newman," that the supernatural grace of God, as shown ther at the time or by consequent uits has overshadowed you at certain mes, has been with you when you were aking part in Anglican ordinances, I ave no wish, and a Catholic has no an-iety, to deny it." He goes so far as to ectare that these and similar experi-nces were his own at the time when he as still a member of the Established hurch. But the explanation, he adds, readily provided by the Church, proided in her general teaching quite inde-endently of the particular case of piscopalians, not made for the occasion, or only applied when the occasion has arisen. According to Catholic teaching, grace is given for the merits has arisen. eaching, grace is given for the merits of Christ all over the earth; there is no corner even of Paganism where it is not present, present in each heart of nan in real sufficiency for his ultimate alvation; not that the grace presented to each is such as at once to bring him to heaven; but it is sufficient for a beginning. The presence of one grace in soul does not imply that the soul will

soul does not imply that the soul will have the second, "for the grant of the econd at least depends on the use of he first," and so on: "thus we mount up by steps towards God." "Yet the np by steps towards God." "Yet the highest gifts of grace are compatible with ultimate reprobation." But grace may be imparted through the sacraments or outside of them. Grace is given not only through the preordained channel of the sacraments but also when "the invent of the recipi-

and graces to commend it and many more apart from the Church; it could have seven sacraments and not merely two: it could even have an acknowledged and not a more than doubtful priesthood, and for all that be really schismatic and consequently not the Church which Christ has established on

### KNIGHTS OF ST. JOHN.

ANNUAL CONVENTION OF THE ONTARIO

There was recently held in Toronto the sixteenth annual convention of the not appeal in proof of its Apostolic Succession, or of its inherent sanctity or the certainty of its priesthood, as even Russian schismatics may do, much less can it claim to be the One, Holy, Catholic and Apostolic Church.

"What does it profit them" says the repeatedly protest that they wish to stand with the Church, to love the Church, to work so that the people may not be estranged from it, to labor so that the Church, understanding the times, may draw the people to her and regain them. But judge them by their works. If they abuse and despise the pastors of the Church and even the Pope; if they try every means to subbut even possess the Sacraments, as Simon Magnus did, if they have faith, as the devils confessed Christ, if they distribute of themselves their own substance to the poor, as many do, not only in the Catholic Church, but in different heretical bodies; if, under pressure of any perseguijon they give their bodies.

Keltz, assisted by the officers and Sir Knights of the district. This excellent Knights of the district. This excellent order of sterling Catholic manhood has been reason to be gratified at its continued success and bright prospects for the future. Holding as it does close loyal Christians, beg to offer you our the future. Holding as it does close communion with the ecclesiastical auth-orities it may look for substantial advancement all along the line.

### MISSIONARY'S EXPERIENCE.

ST. JOSEPH NEVER FORSAKES HIS DEVOTED

I was riding along on horseback rather painfully, writes a missionary from Senegal, in a district which I had never traversed before, when I came to a wretched dwelling. I dismounted to see if it was inhabited. No sooner had I set my foot on the threshold than a frightened voice called out :
" Who's there ?"

"A missionary priest. Do not be alarmed. May the peace of God descend upon this house, and upon all who

" A French soldier." "A French soldier! How came you to be here? What is the matter?"—

questions rapidly put.
"I am in my third attack of a fever which seldom releases a victim. Hasten to hear my confession, and then, if God spares me, we will converse at leisure. I am ready."

I am ready."

Having restored peace to his conscience, I said to the dying man: "You must have prayed fervently to Almighty God for this grace. It is evident that your good angel brought me hither. I

never came this way before."
"O Father! I was certain that I should have a priest with me in my last hours, I implored St. Joseph to send one to me, and you see how he has rewarded my confidence in his protection."

Two hours later St. Joseph received the soul of his trusting client.—Catholic Sun.

### ANGLICAN ADDRESS TO THE HOLY FATHER.

In our issue of May 15 we quoted from In our issue of May 15 we quoted from Father Phelan's Western Watchman the opinion that the address to the Holy Father by an Anglican organization, the Society of St. Thomas of Canterbury, was a forgery. The Watchman learned that the Archbishop of Canterbury, who are given as one of the signers of this was given as one of the signers of this address, had denied any connection with it whatsoever, and hence our esteemed contemporary felt that the whole affair was a hoax. The Lamp (Protestant Episwas a hoax. The Lamp (Tricescan Epis-copalian) of Garrison-on-the-Hudson, in whose pages, we believe, the address first appeared, at least on this side of the Atlantic, declares, however that the address was authentic, only some care-



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priests and lay folk in communion with the venerable Sees of Canterbury and York beg to take part in the common

us shortly after your election to the Holy See when you publicly vowed, as far as in you lay, to restore all things n Christ.

Fullarton; Second Vice-President, Sir Knight R. J. Oster; Grand Secretary, Thos. Callaghan; Grand Treasurer, J. J. Nightingale; Grand Trustees, Capt. S. H. Sherwood and Sir Knight M. Donnelly; Grand Auditors, Col. Jos. Kelly, and Major Frank Connors.

The officers were installed by Col. Jos. Kelly, a secreted by the officers and also your effort to safeguard the written word as Keltz secreted by the officers and sir divinely inspired Book against such a divinely inspired Book against such as would make it a mere masterpiece of

heartfelt thanks.

And though the deeds and misunderstandings of past years have divided you from us, we still desire to recognize in your office and dignity all that is recognized by those primitive Fathers in East and West, to whom our own Communion more particularly directs us for our rule of Faith and conduct of life.

Nor shall we ever forget to pray our Master and yours that you may have many years of High-priesthood for finishing your noble task so well begun of penning all the sheep in one fold and of restoring all things in Jesus Christ.—

Italian Premier Rebukes Socialists. Rome, May 31.—In the course of to-day's debate on the estimates in the Chamber of Deputies, Premier Giolitti gave the anti-clericals a hard rap for their attitude toward the Catholics.

The Socialists had complained about the priests exercising influence over elections. Replying to this, the Premier told the Socialists that it was their own fault. They had made violent attacks on the Church, and the priests in self-defense had urged their flocks to vote against the anti-clerical candidates.

It was grossly illiberal, said the Prime Minister, to denounce any section nation because it voted as it chose. The Government stood for complete liberty for all shades of opinion.



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### FIVE-MINUTE SERMON.

The Third Sunday after Pentecost.

THE OCCASIONS OF SIN.

A good business season is this, my brethren, for our adversary the devil. He may now modify his roar and limit his search for the season itself, with its many temptations in the form of amusements, will accomplish no small share of his mean and villianous work.

his mean and villianous work.

Do not misunderstand me. Our religion is not stiff necked, nor does it exact lon is not stiff necked, nor does it exact long faces Recreation is necessary for some, it is good for all, and many of the amusements it affords are harmless and innocent in themselves; but while seeking what rest and enjoyment we can for any hodge, we may be compared to the company to the

ing what rest and only ment we said too our bodies, we must remember never to do so at the expense of our souls. The apostle in to-day's epistle would seem to give us, in two words, a golden rule whereby to govern our conduct and rate whereby to govern our conduct and safely guide us in all our recreations—
"Be sober and watch." Excess in anything is never praiseworthy, and always defeats the very good it was intended to secure. Sobriety should be practised. in all things—in our eating and in our drinking, in our work as well as in our play. It is the balance-wheel governing mental and physical powers of the

But mark well, brethren, that sobriety is not sufficient in itself, for the aposty warns us not only to be sober but to watch. Vain is the boast of the man armed with a pledge, or fortified with a firm resolve that makes for sobriety, who does not watch, and who fancies that he is strong enough with that shield

up as it is to so much relaxation; and this watchfulness is to be observed by all, at the fashionable quarters of the rich, as well as at the resorts of the

The toilers have little, indeed, to amuse them in this life, and God forbid that they should be deprived of the few enjoyments they are able to secure!— but in the same breath I say: Better they should die from want of recreation than that they should secure it at the expense of their souls, at some of the vile places at which it is offered.

Understand this well, my brethren, that there are some places of amusement that there are some places of amusement very dangerous and forbidden to Christian people. The Sunday excursion, which means the desecration of God's day in dancing and drinking and carousing, is undoubtedly both scandalous and dangerous. It robs God of the special worship due to him; it only offers to man opportunities of debasing himself. You, who work all the week and who have Sunday alone for rest, demand, and may well demand, relaxation and recrea-

may well demand, relaxation and recreation; then take it and God bless you in it; but take it in sobriety and watchfulness, take it with your families about you, and take it only after you have ful-filled the positive law of worshipping God by hearing Holy Mass.

God by hearing Holy Mass.

Another forbidden amusement and one of the curses of our city is the Saturday night picaic. Beware of it! it is the haunt of our adversary the devil. Let our Catholic young girls shun such places if they value their virtue, for the scrpent lies hidden in the very grass they tread. Many an innocent girl has made her first false step at these night picaics; and, in sorrow we have to confess it, many a girl has learned at these resorts to drink in public, without a blush, her first intoxicating glass.

cating glass. Fathers and mothers, if you really love your daughters you should move heaven and earth to keep them from such occasions of sin and ruin. You should be willing to make any sacrifice, to put yourself to any expense, to supply them with suitable and wholesome recreation.

And what shall I say of the Catholic young man who visits such places? I can tell him plainly he is already the pry of his adversary the devil; he is openinging and supporting resorts that tend to degrade woman and brutaliz tend to degrade woman and brutalize men. Young men, this is not a profit-able trade you are engaged in, even if you look at it from a natural stand-point. The chances are against you at these resorts; you will be neither sober nor watchful, and the result will be-ruinous to your best interests, both soiritual and temporal. spiritual and temporal.

### CATHOLIC CHURCH AT HOME IN ALL LANDS.

The Holy Father in his address to the French Bishops, clergy and lay pilgrims who were present in Rome on the occasion of the Beatification of Joan of Are availed himself of the opportunity of be-stowing merited praise upon the French Hierarchy for the undaunted courage Hierarchy for the undanted courage and unfluching constancy they have displayed single the Separation law went into force. Despoiled of everything they have presented a brave front to an enemy who hoped to intimidate them and weaken the ties that bind them to the Chair of Peter. In speaking of the insults heaped upon them and their flocks Pius X, dwelt upon the infamous charge that they "are enemies of their country." The Father of Christendom justly indignant at the insult thus flung at the Catholic Church, addressed these emphatic words to the French Bishops "Have the courage, venerable brothers and well beloved sons, to fling back into the faces of your accusers these vile calumnies which so deeply wound the Catholic heart that there is need of divine grace to pardon them. No greater indignity could be offered to your honor and to your faith, for if Catholicism is an enemy of the Fatherland, it would not be the true religion. Your Father-land which awakens the dearest and most cherished memories and which sets your souls aflame — that land in which you were cradled and to which you are att-ched by ties of blood and by that still more nobic fellowship of community of national traditions is worthy not only of your love but also of your predilec-tion. But this love of your native soil, these ties of patriotic brotherhood, which are the heritage of all countries, are strongest when the earthly Father-land remains indissolubly united with

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that other Fatherland which does not recognize difference of languages, moun-tain barriers, dividing seas and which includes at one and the same time the visible world and the world beyond this earth—the Catholic Church."

arth—the Catholic Church.

These words are applicable not alone to France, but to all countries. The better the Catholic, the better the citizen, is true of all lands, whether governed by monarchical or republican institu tions. The form of Government matters alone to risk the strongest temptations
Watchfulness has to be employed,
particularly during this season, given
his legitimate functions as a ruler, is entitled to and should have from Catho lies in this country the same obedience that Catholics in other lands yield to their Emperors and Kings. The Catho-lic Church through the ages stands forth as the champion of truth to spread which as the champion of truth to spread which is her divine mission. Therefore, as Pius X. points out, she can be a stranger in no land. To quote from his Holiness address to the Freuch Bishops: "He who declares that the Church is a foreign institution in any land, thereby asserts that truth also must be a stranger in that land. He who fears that she will curtail the liberty and lessen the great-ness of a people is obliged to acknowledge that a people can be great and free without the aid of truth."

These words of the successor of St. Peter are suggestive of the true rela-tions the Church holds towards all governments and towards all people. In our land she is putting forth her best tive of the highest benefits—temporal as well as spiritual.— N. Y. Freeman's Journal. efforts to make these relations produc-

STRANGE DOCTRINES COLLEGES. IN OUR

REVOLUTIONARY SENSATIONAL TEACHINGS POURED INTO THE MINDS OF AMERICAN STUDENTS EVERY YEAR.

For some considerable time past the Catholic press with unflagging energy has been pleading with Catholic parents to commit their sons to none but Catholic Colleges for the completion of their leducation. This campaign for Catholic higher education, as some Catholic parents fancied and declared Catholic higher education, as some Catholic parents fancied and declared to the contrary, was not prompted by a spirit of ultra-Catholicity, but was based on a knowledge of the vicious theories that are taught in many of the non-Catholic, or better, non-sect-

arian institutions.

Because of this fancy it has been difficult to impress the fact upon some Catholic homes, although there is evidence that the campaign has been productive of results. It is a matter of ductive of results. It is a matter of some moment, therefore, that the same subject has now found its way into the secular magazine. And its treatment there cannot be received with anyader who has balked at the content ons of the Catholic press.

In the May number of the Cosmopoli-tan Magazine will be found an article "Blasting at the Rock of Ages," by Harold Bolce, which throws much light on the subject. It is the first of a series of three, which are the result of more than two years' study of Americolleges of the non-sectarian

As the editor says in his note, "Those who are not in close touch with the great colleges of the country will be astounded to learn the creeds being fostered by the faculties of our great universities. In hundreds of class-rooms it is being taught daily that the deca-logue is no more sacred than a syllabus; that the home as an institution is doomed that there are no absolute evils; that immorality is simply an act in contrarention of society's accepted standards; that democracy is a failure and the that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change of one religion to another is like getone religion to another is like get-ting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are incumbrances; that the sole effect of prolifi-cacy is to fill tiny graves; and that there are and can be holier alliances without the marriage bond than with-in it. These are some of the revolutionary and sensational teachings sub-mitted with academic warrant to the minds of hundreds of thousands of stu dents in the United States."

Well does he conclude with the re

minder which the Catholic press has

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### LIQUOR HABIT

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### TORONTO 11 KING ST. WEST -

As at present constituted our public

schools, many of them, are breeding places of insubordination and bad man-

In summing up the advantages of the parochial in contrast to the public

schools, not enough emphasis has been given to the effect of the constant pres-

ence of religious teachers, religious pic

tures and religious influences in general in subduing just the irreverence and insolence that is here complained of. There can be no question about the power of the religious garb of the teacher

to compel respect from the pupil and there can be no doubt, from a purely

educational standpoint, of the efficacy of

the daily teaching of religion to refine and elevate the mind. It is hardly

mean humility, unselfishness, a deep sense of charity and justice—as it is essential for the inculcation of good

HIS DRINK CURF.

A certain Indianapolis lawyer, who has a good practise now, quit drinking intoxicants two or three years ago, and he didn't take the Keeley cure, either. A German saloonkeeper of whom the lawyer bought most of his liquor administered the cure, and it has been effective.

For several years the lawyer had been

buying nearly all of his drinks at this particular saloon. Finally the saloon-keeper bought a house and lot, and he

employed another lawyer who never bought drinks to prepare the abstract

and the deed and transact other busi

ness in connection with the deal. The lawyer who had been the regular cus-

tomer heard about it. He was filled with rage, and he went at once to de-

"Here," he yelled as he leaned over

Get Our Advice

**About Heating** 

"Hecla"

mand an explanation.

morals.—Catholic Universe.

been persistently putting to Catholic parents, says Church Progress: "It is time that the public realized what is being taught to the youth of this country.

We ask of our readers a careful study of the editor's summary of Mr. Bolce's charges. This will certainly lead them to conclusions and convic-tions identical with those which have prompted the Catholic Press in its campaign for the Catholic institutions of higher education. — Chicago New World.

### RELIGION AND GOOD MANNERS,

Correspondents of the New York Sun are engaged in a discussion as to the causes of the too obvious deterioration in causes of the too obvious deterioration in manners of the rising generation of Americans. There is sufficient truth in the views of two writtens one of the rise o the views of two writers, one of whom blames the bad manners of the young on the parents for their neglect to teach their children the rudimentary 'aws of kindness and consideration for others and the other who believes that a yet more potent cause is the public schools. He writes:
I know of a case where a promising

young American was up before the principal of a school forty times for insolence and impudence to teachers and at last accounts was still pursuing his joyous way toward "culture" and the "higher education" unchecked by thought or fear of result, doubtless a hero in miniature to many of his fellows. What is it to be supposed is the chances of character among such surroundings for the boy or girl who brings to them a modicum of manners?

In another instance a promising young person presented an exercise in a foreign language so perfect as to

arouse the suspicions of the teacher.
"Did you do it your self?" he asked.
"Yes," with a defiant toss of the head. "Then, having done it yourself you can doubtless write it for me on the black-

Bold as brass went he to the board and wrote "un om."

"You wrote the exercise yourself? again demanded the teacher.

"Yes I did," a little more insolently brazenly than before.

razenly than before.

The teacher again gave him a word or one else. That's what you do. You go and, and-" wo to write, with even richer results n ignorance, and asked him a third time f he had written the exercise himself Without the faintest trace of em-barrassment or shame he again insisted he had. The case was not reported to the principal; what was the use? He is one of the sort that constantly endeavors to put his teachers in the wrong, who never supports their authority if he can find the slightest trace of an excuse

for refusing to do so.

On another occasion a teacher taking the list of a new class. "What is your name?" he asked a girl. "What's yours?" was her'reply. A teacher was once called upon to meet a class not his own. Calling them

together, he heard these words spoken out loud, the whole room hearing: First fair young thing: "What's his

name?"
Second ditto: "Hardman."
F. F. Y. T.: "Umph! He looks it."
Some time ago I attended a musical
performance given by the pupils of a
well known Brooklyn school, several of whose teachers I happen to know. was informed that a large number-I think one third of the participants were behind in their studies.

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**PEDLAR People of Oshawa** 

" Vell," interrupted the old German in the midst of the harangue of accusa-tion, "when I got business, I want it done by a sober lawyer."

The offending lawyer turned and walked out, and his friends say he has

drunk nothing stronger than coffee since.—Indianapolis News.

very minute you have some work for a lawyer to do you go and employ some one else. That's what you do. You go our voices. If we laugh, it laughs back;

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## CHATS WITH YOUNG MEN. DRESSY, SERVICEABLE

The Art of Being Happy, "Cheerfulness," says Ruskin, "is as natural to the heart of man in strong health as glow to his chee's, and wherever there is habitual gloom, there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life."

If children were taught that one of the great life duties is to unfold the fun-loving side of their nature, the humorous side, there would not be so many suicides, so many unhappy, discordant, miserable people, so many fail-

ures in the world.

Why shouldn't we develop the humor faculty, the fun-loving faculty just as uch as the bread earning or any other

should we think it is so very Why should we think it is so very necessary to spend years in going to school and cellege to develop other mental faculties, and yet take practically no pains whatever to develop the humorous, the fun-loving side of our

nature?
It is the positive duty of everybody to cultivate a happy, joyful expression, a kindly eye, the power of radiating good will toward every one. It will not only brighten the lives of others, but the reflex action of such kindly effort will also help to develop that exquisite personality, that beauty of character and balance of soul, that serenity which is the greatest wealth we know. is the greatest wealth we know.

It is pitiable to watch the faces of many of our young people in great many of our young people in great cities and to see how sad, serious and suppressed they are. Why should a young life be weighed down with anxiety, care and worry? What have gray hairs and furrows of care, deep

### If You Are Not Succeeding.

Go out in the country or get by yourself somewhere, and give yourself a good talking to. Just resolve to be a man. Say to yourself, "There is enough in me to make me a grand success yet, and I am going to bring it out. There is no reason why others should succeed and I should fail."

Resolve to put out of your mind forever every suggestion that you can possibly fail. Arouse yourself to action. Encourage yourself in every possible way by talking to yourself. Assert your divinity, and you will be surprised at the power which will come to your

You will be amazed to find how, in a short time, your whole mental attitude will change; and this will very quickly change your appearance. Then, if you look for a position you will go with the air of a conqueror, with victory in your step and in your eye.

There is a great difference between

looking for a job with this positive mental attitude, and going with a nega-tive, dejected, discouraged, defeated

Don't show your defeated side, your discouraged, unfavorable side. Show your winning side. Put your best foot forward. Brace yourself up in this way before you apply for a position, and I guarantee that you will not be out of a

faithful. God wants to use us in His such hard work to get a position is that they do not make a good showing when they apply. They make a negative impression—an impression of weakness, of lack of vim, force. An employer wants to know that there is something there that will give him value for salary.

Why, I have known men to employ. eason why many people have

Why, I have known men to employ opplicants for positions when they realhad no position vacant, just because the applicants exhibited so much grit and such good stuff, made such an impression of their staying power and winning material. They made open-

Everything depends upon the strength of the impression you make upon your prospective employer. Just resolve before you approach him that you will make him sorry, if he has not a position for you, that he has not; and that you will compel him to hire you if he has an opening. By the resolution, the deteron, in your very face and manner

show the iron in your blood. One of the leading business men in New York says that if he were looking for a job, and had only \$25 in money, he spend \$24 of it for a good suit of , a hair-cut and a shave, and a eal. This was his way of empha-

sizing the importance of appearance.

If I were looking for a job I should say to myself: "If I do not make a good apression upon my prospective em-loyer, no matter how well suited I am r the job I seek, he will naturally turn me down. He is not going to trouble himself to go behind the evidences of my fitness for the job which I bring before his senses. He, for the time being is the jury in the state of the control of the sense of the control of the sense of the control of the sense of being, is the jury in my trial, and it rests with me to plead my case in such a way that I will convince him of my

probable value as an employee." When a man is on trial for a crime he es not think of going before the court and jury without preparation. He gets the best attorney he can afford, and every scrap of evidence possible; he tries to make the most favorable impres-

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them.

A great many employment seekers go on their quest in a half-hearted, discouraged, dejected, indifferent way. They are convinced before they make their application that they are not going to get the place, and of course they don't; for they do not carry the conviction that they amount, to anything viction that they amount to anything. don't; for they do not carry the conviction that they amount to anything: that they have the ability which the employer is seeking.

If you are looking for a job, you have to convince the employer to whom you apply that he is going to get a prize in the arrespondent of the arrespondent

If you are looking for a job, you have to convince the employer to whom you apply that he is going to lea real addition to his business; that you have the crulification of the looks of th the qualities that zir. In other words, and manner of other people.

he must see that you are yourself a If you and I are going wrong or doing he must see that you are yourself a success before he will be convinced that ou can add to his success

suppressed they are. Why should a young life be weighed down with anxiety, care and worry? What have gray hairs and furrows of care, deep lines in the face, sadness and moroseness, to do with youth?

If we were living perfectly normal and natural lives, we should carry youth into old age. There should be no such thing as premature gray hairs or signs of age upon youthful faces.

It is a reflection upon Him Who made as, to be always worrying, fretting and anxiety, for, if we were in touch with infinite power, we should be serene and balanced. It is as much out of place.

Harmony is as normal to the man God made as it is to music.

his attention. He will look you over from head to foot and notice at a glance every detail of your dress, appearance, and manner; your speech, the way you and if he gets a bad impression he is through with you. What you think of yourself will have a great deal to do with his estimate of you. If you show in your manner and appearance that you have not much of applearance that you have not much of think well of your. What you think of yourself, the way you want to apologize for intruling upon his to apologize for intruling upon his valuable time, or even for being alive, he will not waste a minute with you. You must respect yourself, you must think well of you. The same time help you to mold your own character into fairer lines of harmony. In the daily life you live, whether it is in a home or a boarding house, an hotel or a club, whether you are man of think well of yon. This does not mean that you are a man, and that you have confidence in your power to put into execution a simple, little commandment, which is old—so old that it is almost obsolete in these days.

The commandment, perhaps you re-

in yourself; that you respect yourself; that you are self-reliant, independent.

Above all things, when you are seeking a job, you should show courage. Nobody wants to hire a discouraged person, one who is down at heel. Employers do not hire people out of pity. It is a pure matter of business with them. It is just like buying goods. They want to know if they are getting their money's worth, and they want to get all they can for their money. They want a good bargain. Every man wants want a good bargain. Brey, man wants to feel when he hires an employee as he would when he buys a horse. He wants a horse with something in him—staying power, spirit, style, force. He does not want to buy a horse that is all played

A man is not likely to hire you if he is A man is not fixely to fire you have in doubt as to your fitness for the position for which you apply. You have very little time to convince him of this so do not take chances on any preparation you can make beforehand. Make doubly sure of your neatness, cleanliness and good appearance before you apply for the position.

Remember that your interview with anner.

Let the man in you speak with authoryour goods. You are like a traveling man showing his samples. If the samples

# OUR BOYS AND GIRLS.

### Unfaithfulness.

Part of the penalty of unfaithfulness in duty is the withdrawal from us of the trusts in which we have been un-faithful. God wants to use vs in His

we choose.

God is not dependent on us. He is not so limited in His resources that the failure of one feeble human hand somewhere to do its little allotted part entire that the failure of the source where to do its little allotted part eabbarrasses the affairs of His kingdom or checks its progress. If we fail to do our part, but one result can follow. God's cause will not move on less victoriously. Our little failures will not stop His ly. Our little failures will not stop His marches nor hinder His conquests. The only effect of our failure in the duty assigned to us is to ourselves; God's work moves on with unchecked progress, but we who have failed are dropped out, set aside, left behind, or crushed in the dust under the wheels of God's chariots. In our Lord's Parable of the Talents the same truth is taught. He that did not



The Tuthope-McIntyre Co. Bept F Grillia, Ont

### Beware of Ointments for Catarrh that Contain Mercury,

But everywhere we see people with unshaven faces, with seedy clothes, soiled linen, unblacked shoes, and wretched manners seeking positions, and wondering why they can not get them.

"It is not always easy to tell the difference between an ass and an angel," remarks the heroine in "Isabel Car-naby." It confused Balaam a good deal, you may remember. When he thought it was only an ass that was hindering him on his journey, it turned out to be really the angel of the Lord. Balaam's

wrong, somebody will tell us of it, only they tell us in such varied ways that, unless we are on the look-out to learn, The shrewd employer is always looking for earmarks. Nothing will escape his attention. He will look you over from head to foot and notice at a glance which? Well, if you use them aright,

obsolete in these days.

The commandment, perhaps you remember, begins, "Do unto others," and means do as you would be done by.

### Hindrances to Prayer.

A single sin, however apparently trifing, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce - is enough to render real prayer impracticable. A course of action not wholly right and honorable, feelings not en-tirely kind and loving, habits not spottirely kind and loving, habits not spot-lessly chaste and temperate — any of these are impassable obstacles. If we know of a kind act which we might but do not intend to perform—if we are aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual nower.

### Kind Words Now,

A young man buried his face by the bedside of his dying mother, crying out: "O mother, I can not give you up; I

ove you so!"
"My boy," whispered the dying woman, "you never told me that before." We take it for granted that people know how we appreciate them. How often we speak the critical word! How to the man in you speak with authority when you ask for a situation. Show those you approach that there is good stuff in you; that there is grit and vim and determination there. No one wants to employ a failure, a man who doesn't believe in himself, a man who confesses his weakness, his failure, his lack of self-faith in his very face and manner.

OUR ROYS AND GIRLS.

We take it for granted that becomes that people in the samples are not attractive, if they do not tempt the merchant, he will not buy. If you can not make a good showing to an employer, you can not expect him to give you a job.—O. S. M., in Success.

OUR ROYS AND GIRLS. fellow-workers are the same kind of people with the same kind of hearts. Most of us would rather have a little more "taffy" while we are living and a less "epitaphy" when we are dead; a few flowers on the desk and less on the it in good season.

### WIT AND HUMOR.

A GOOD CHARACTER,

They were trying an Irishman charged with a petty offence in an Oklahoma town, when the Judge asked:

"Have you any one in court who will vouch for your good character?"
"Yis, your Honor," quickly responded the Celt. "There's the Sheriff there."

ANOTHER CASH PRIZE CONTEST

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### The First Prize will again be a LIFE ANNUITY of FIFTY-TWO DOLLARS CASH

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A Second Prize of One Hundred Dollars Cash Two Prizes of Fifty Dollars Each Ten Prizes of Twenty Dollars Each Ten Prizes of Ten Dollars Each Twenty Prizes of Five Dollars Each One Hundred Prizes of One Dollar Each.

CONDITIONS are similar to the last Contest, except that all Orange Meat Carton Bottoms must be sent in on or before November 30th, 1909.



Whereupon the Sheriff evinced signs of great amazement. "Why, your Honor," declared he, 'I don't even know clean?"

Irishman, triumphantly—" observe that I've lived in the county for over twenty ears and the sheriff doesn't know m yit! Ain't that a character for ye?"

An English minister who guarded his An English minister who guarded his morning study hour very carefully told the new maid that under no circumstances were callers to be admitted, except, of course," he added, "in case of life and death." A half hour later the maid knocked at his door. "A gentleman to see you. sir."

man to see you, sir."

"Why, I thought I told you—"
"Yes, I told him," she replied, "but it is a question of life and death."
So he went downstairs and found an insurance agent!

"Physical culture, father, is perfectly ovely!" exclaimed an enthusiastic oung miss just home from college. 'Look! To develop the arms I grasp the rod by one end and move it slowly

# A correspondent sends to a Paris con-

A correspondent sends to a ratio of the temporary an amusing contest of wit temporary an amusing contest of wit which he recently heard in a railway say or think or do does not matter. In the silence and self accusatian of the confessional there is no chance of show confessional there is no chance of show the amount of excitement, sur carriage on a journey between Com-piegne and Roye. There were several passengers. One believed himself to passengers. One believed himself to possess a fund of humor which he in-tended to expend on a priest who got in tended to expend on a priest who got in at one of the intermediate stations. Be-stowing a patronizing look on the elergy-man, he said: "Have you heard the news, Monsieur le cure?" "No, my friend, I have not," was the reply: "I have been out all day and have not had less "epitaphy" when we are dead; a few flowers on the desk and less on the grave. Speak the good word, and speak dreadful; the devil is dead." "Indeed," replied the ecclesiastic without the smallest surprise or displeasure. Then

"Yes'm," he answered, still climbing "Observe, your Honor," said the the stairs, "it's only me shoes that's

"Mamma," said little John, "I just

want me to lose my cap, do you?" He got the penny.

DIFFERENCE BETWEEN CATHOLIC MISSIONS AND PROTESTANT RE-

Some people erroneously compare Catholic missions with Protestant revivals. There is a vast difference be-tween the two. We have nothing in the Catholic mission to compare with the frenzied excitement of the non-Catholic the rod by one end and move it slowly from right to left."

"Well, well!" exclaimed her father: "what won't science discover! If that rod had struw at the other end you'd be sweeping."—Success.

THE PRIEST AND THE WIT.

"Body one end and move it slowly frenzied excitement of the non-Catholic revivals. There is no shouting, no howling, no dramatic and demonstrative display of emotion, either on the part of the preacher or his hearers. There is no place for exaggerated, egotistical stories of "experience." Everything is quiet, orderly, deep, intense. The aim of the services is to make each and over participant turn his eyes in upon every participant turn his eyes in upon his own soul. What other people may

> ing off. In a moment of excitement, surrounded by a crowd of singing, shouting people, a man at a non-Catholic revival proper by exampled into believing that may be stampeded into believing that he has "got religion." When he coolly thinks it over, he may discover his error. But at a Catholic mission a man has his time to think it over coolly, calmly and quietly. While waiting humbly his turn at confession in the silent church, he has leisure to find out whether his sorrow for sin, his purpose of amendment, are real or not. In fact the very act of going to confession in the silent of the serious confession in the silent of the serious confession in the serious confession. discover his error. But at a Catholic

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made a bet."

"You naughty boy, Johnny! What made you do it?" she asked.

"I bet Billy Roberts my cap against two buttons that you'd give a penny to me to buy some apples with. You don't varing it or keeping stock thereon for the perceive a patent of the perceive a paten vating it or keeping stock thereon for three years he will receive a patent from the crown. Homestead entry may be made for another quarter section ad-joining and under the pre-emption law another one quarter section may be purchased at Three Dollars per acre.

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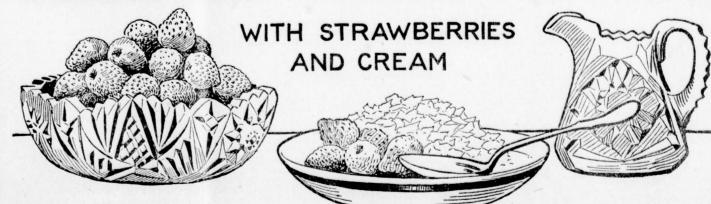
seming deeply touched he added:
'Monsieur I have always taken the greatest interest in orphans. Will you accept these two sous?" The wit, we are told, retired as gracefully and as quickly as he was able.—London Globe.

The grocer's boy was lumbering up the kitchen stairway with his arms full of packages.

The grocer's boy was lumbering up the kitchen stairway with his arms full of packages.

In the confessional, removed from the contagious enthusiasm of the preacher and the congregation that the triumph of the Catholic mission is achieved. The success of the Catholic mission is not counted by the Catholic mission, when the crowds have departing the preacher is silent, go, quietly and humbly, to confess their sins to the priest, Christ's representative. It is the Sacrament of Pensison is achieved. The success of the Catholic mission.—Sacred Heart Review.

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### A CONVERT SPEAKS ON CONFESSION.

The Rev. Henry G. Graham delivered

The Rev. Henry G. Graham delivered a lecture recently upon the Confessional and the Sacrament of Penance, at the Co-operative Hall, Motherwell, Lanarkshire, Scotland. The discourse was intended especially for non-Catholics. The audience was large, attentive and intelligent. Father Graham who is a convert to the Church, said:

There is perhaps to doctrine or practise in the Catholic Church about which there is more misunderstanding, distortion, and I will even say calumny, than this of confession; no doctrine so much used as this to scare and frighten people away from Rome as the sink of iniquity and the "abomination of desolation." The general idea among Protestants concerning it, we may say, is six-fold: (1) The confessional is a source of corruption and immorality both to priest and people; (2) it is an unholy means of making money; (3) it weakens and destroys a man's will power, saps his moral strength and makes him less able to resist evil and depend upon himself; (4) it is degrading and disgusting to go and tell your sins to any mortal, sinful man, and is bad both for penitent and confessor; (5) it interferes with the peace of families, and

Now, I am free to admit that a few years ago I myself should not have believed and subscribed to all this, at least would have been silent and been unable to refute or deny it. But now I know differently, and I stand here before you to-night to declare from my yown experience that all such charges are false and calumnious; that they are hollow and devoid of any solid basis in fact; that they are merely repeated over and over again to terrify and delude and repel you by persons who have not and never had any personal knowledge of the confessional, and do not even know what confession is, and could not tell you that the penny catechism teaches on the subject. And lastly, I stand here to declare with all the earnestness of my soul that the sacrament of penance, so far from being theblack and hideous and soul-corrupting institution that it is represented is, after the Holy Eucharist itself, the most blessed and consoling of all the seven sacraments; that it brings peace and joy and cometer that the troubled soul, that it brings peace and joy and cometer that the troubled soul, that it the results of the troubled soul, that it the results of the troubled soul, that it the results of the roubled soul, that it the representation of the subject of the troubled soul, that it the representation of the subject of the troubled soul, that it the representation of the subject of the troubled soul, that it the representation of the subject of the troubled soul, that it the representation of the subject of the troubled soul, that it the representation of the subject of t consoling of all the seven sacraments; that it brings peace and joy and com-fort to the troubled soul, that it fort to the troubled soul, that it strengthens a man's will and fortifies his character: that it gives assurance of God's forgiveness and certainly of reconciliation to the sinner through the Precious Blood of Jesus Christ as no-Precious Blood of Jesus Christ as hothing else could possibly give, and that in short, to every convert, rescued from the confusions and doubts and horrible accretainties of Protestantism, it alalways appears as the most blessed in strument ever raised by a merciful God for the saving and sanctifying of souls, and an irresistible proof of the divine origin of the Catholic Church.-Sacred Heart Review.

### A DANGER FOR CATHOLICS.

LIVING IN A WHOLLY PROTESTANT COM-MUNITY WHERE THERE IS NEITHER

A writer in the Catholic Fortnightly Review has some timely and truthful words to say about the danger for Catholies of locating in a wholly Protestant community.

" To those accustomed to living within hearing of church bells, perhaps of many of them," he writes, "it seems impossible that there are, here in these impossible that there are, here in these United States, towns—even good sized little cities—where there is neither priest, church nor school. This is a fact the cities—there is not the cities—there nevertheless. Sometimes there is not even one resident family worthy of the name Catholic.

"Naturally, such circumstances are among them. Should one have proved so foothardy he was generally ostra-cised in such a manner that he soon moved away.
"Good Catholics keep away from such

places, but it sometimes happens that they invest, and locate their families before making a thorough investigation workingmen. This is seldom referred of these matters. Lukewarm or bad Catholics do not care about these mat-ters at all, or else very little. They consequently settle there, and by their very manner of living convince the mies of the Church that there can be nothing good in it. It is a noted fact that in a Protestant community a Catholic is never judged as an ordinary man, but always as a Catholic.

Now one may ask: Shall Catholics never make the start to establish a con-

gregation in these places? Shall they be given over to Protestantism alto-

The answer depends on whether the "The answer depends on whether the plural or the singular is meant. A single Catholic, or the head of a single Catholic family would find himself always regretting the day he had placed himself and his family in such a situation; a number of Catholics—if only a half-decon—use or the contrary, build for dozen-may, on the contrary, build for themselves a chapel and have a priest from elsewhere visit them occasionally. The start thus made would entice other Catholics to locate among them; eventually there would be established a resident priest with church and parish school. Then the good work may grow, and the anti-Catholic spirit of that part of the country be broken by the practi cal demonstrations of what the Catholic

faith really is. "The faith of a Catholic, and the graces to be obtained by the frequent receiving of the sacraments, should ever more vital to him than a better climate or a better location for social or business matters. To a married man the rearing of his children alone should be enough to make him careful where he makes his home. Not only the deprivation of church and school must be con-

sidered, but the children's future be-cause of wholly Protestant companion-ships and the mixed marriages that are sure to follow.

"Only those who have learned all this HALY "Only those who have learned all this by bitter experience can really understand the seriorsness of it all. Parents who have been born and reared in the faith, thoroughly grounded in its doctrines, may pass years of their lives away from the services of a priest without losing their faith; they may even instruct their children in the faith and lean them nominally true to it, but, if instruct their children in the faith and keep them nominally true to it, but, if they really love their children, and really love their faith they will spend many an anxious hour regarding the former, and many a lonely one in anguish with the ungratified longings of the spirit regarding the latter."

SOCIALISM IN THE JESUIT ORDER.

Father Bernard Vaughan in his recen eloquent lecture in London on Social-ism, which he strongly condemned, made weakens and destroys a man's wip lower, saps his moral strength and makes him less able to resist evil and depend upon himself; (4) it is degrading and disgusting to go and tell your sins to any mortal, sinful man, and is bad both for penitent and confessor; (5) it interferes with the peace of families, and causes strife and discord and jealousy between husband and wife; (6) and worst of all, it puts the priest blasphemously in the place of God, setting him in the tribunal of judgment to forgive sins, thus usurping the right which belongs to God alone as the great Judge of all.

Now, I am free to admit that a few years ago I myself should not have believed and subscribed to all this, at

up all idea of wife and family to pro-vide for, they must be prepared by the vow of poverty to renounce all worldly possession, whilst by the vow of obed-ience they must be ready to go anywhere ience they must be ready to go anywhere and to do anything they are told by authority. In other words, Socialism as a going concern is the very highest expression of Christianity. "If thou wilt be perfect, go sell all thou hast, give to the poor, and come follow Me."

In that way Father Vaughan is a good Socialist, but for the other Socialism he has "pa use" and no teleration in sense

has "no use" and no toleration in sense of acceptance or approval.-N. Y. Freeman's Journal.

### SOCIALIZING RELIGION

In our issue of May 15, reviewing a symposium of the Outlook on the ques-tion: "Should Ministers know Life," the writer ventured to differ from the views set down in two remarkable articles by clergymen attacking the education given in theological seminaries. According to these gentlemen, seminaries should throw over-board a lot of the deadwood in their traditional

curriculum and put their main strength into sociology, economics, pedagogy and ethics. Workingmen, so the argument runs, are more and more standing aloof from Protestant churches; to Socialism many of them are transferring the feeling which they once had for religion: therefore, religion must take on a tinge of Socialism to win them back.

It is with pleasure that one notes the

attitude of a leading secular journal, the New York Evening Post, in reference to "Naturally, such circumstances are the effects of a cause, and the cause is generally the prominence, socially or financially, of several anti-Catholics who, either themselves or their forebears, had founded the town, and made it a principle to look askance at any Catholic who ventured to desire to locate them. Should one have proved. that is at once strikingly obvious and

"Such conceptions and hopes are amiable," says this writer, "but the fear caused by the growing alienation of wageearners from the churches, should not workingmen. This is seldom referred to in the laments of Protestants, over their slackening hold upon the toilers, yet it is most significant. Here we have a vast religious organization, the very life-blood of which in this country has been the attachment and devotion of the working classes, but do we find it saying that it must move heaven and earth to bring itself up-to-date and become 'socialized'? Nothing of the kind. On the contrary, the weight of Catholic authority has been cast against Socialism; and the Pope is as much opposed to 'modernity' in labor and political movements as in theological."

### WHAT IS HOME RULE.

In a recent speech in the British House of Commons, Mr. John Redmond gave a definition of Home Rule which ought to convince any reasonable man that the denial of this concession to Ireland is simply scandalous. Mr. Red-

It is represented that by Home Rule we mean some deadly design to create a navy of Dreadnoughts, or I don't know how many army corps, for the purknow how many army corps, for the purpose of invading England and destroying your country. Do you know that

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under Gladstone's Home Rule Bills Ireland would not have had a single soldier or the smallest gunboat. We soldier or the smallest gunboat. We don't want an army or a navy in Ireland. We don't want a foreign policy—we want a domestic, plain. homely policy, to keep our people at home, to enable them to live in comfort, peace and plenty in their own land. I am asked what I mean by Home Rule? I answer this—I mean a Parliament with an executive responsible to it: created by this—I mean a Parliament with an executive responsible to it; created by the authority of the Imperial Parliament, and therefore, a statutory and subordinate Parliament, charged with the conduct and management only of purely Irish affairs, and I say to you that such a Parliament as that has been arrested all over the Empire—eight or

tion, and a solemnity which rendered the occasion one long to be remembered. It is a notable fact that each year the observance of this beautiful feast becomes imbued with a still greater evidence of intense and abiding love for our Blessed Lord in the great sacra ment. We said it was celebrated in a becoming manner. It could not have been more so. The admirable behavior of the children, all realizing by their conduct the solemnity of the occasion; their neat and becoming attire; the wealth of roses they carried, emblema-tic, as it were, of the love they bear Our Blessed Lord: the Church completely Blessed Lora; the Control completely filled with their elders; the marching in procession around the spacious grounds of the cathedral; the Host, under canopy, held by four young men; the prayers of the faithful led by the Rev. Rector of

the cathedral; the perfect order and the adoration of the faithful as the Host passed by; formed a sight the impressive-ness of which was deep and lasting. At the second Mass in the cathedral seventy one boys and girls made their first Holy Communion. For some months past the Rev. Rector devoted much of his time to a most careful and painstaking pre-paration of the children for this great event. Evidence of his arduous task was visible Sunday last, not only in the instruction in Christian doctrine, but in the important matter of deportment. The perfect order of the little ones and the whole hear ed devotion which took possession of them were much admired by the congregation. The Rector has indeed reason to feel proud of his work.

### FUNERAL OF THE LATE ARCHBISHOP OF OTTAWA.

The remains of the late Archbishop Duhamel were interred with impressive Duhamel were interred with impressive ceremony on the 10th inst. They will repose in the vault of the Basilica beside those of the late Bishop Guiges. The funeral sermon in English was preached by the Most Rev. Archbishop of Toronto and that in French by the Most Rev. Archbishop of Montreal. The spacious Basilica was filled to the doors and many could not cain admission.

could not gain admission.

The gathering included practically all the dignitaries of the Churchin Eastern the dignitaries of the Church in Eastern Canada, including Archbishops Bruchesi, of Montreal; Begin, of Quebec: Gauth-ier, of Kingston; McEvay, of Toronto, and McCarthy, of Halifax, and Bishops Lorraine, Emard, Clouthier, Latulippe, O'Connor, Casey, Scollard and Mac-Donald. The diocese of London was represented by Mgr. Meunier and Rev. J. T. Aylward, Rector of St. Peter's Cathedral. The Bishops of Sherbrooke, St. Hyacinthe and Joliette were all un able to be present, but sent represents

His Excellency the governor-general was represented by Sir John Hanbury Williams; the Dominion Government

Williams; the Dominion Government by Sir Wilfrid Laurier, Hon. Wm. Pugs-ley, Hon. L. P. Brodeur, Hon. Chas. Murphy and Hon. Rudolphe Lemieux. The Solemn Requiem Mass was cele-brated by Mgr. Sbarretti, the papal delegate, assisted by Canons Campeau and Bouillon, and the united choir, repre-senting all the city and surrounding senting all the city and surrounding parishes, sang the four-versed Mass of Bourdua. The city council of Ottawa attended the services in a body.

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### Presentation.

Rev. A. J. Goetz, who has for some time been signed at St. Peter's Cathedral, London, was recen tioned at St. Peter's Cathedral London, was recent appointed as assistant to Rev. Father Stanley, Wood stock. The members of the C. M. B. A., on the occasion of his departure, presented him with an address and a valuable sprach. It was a complete suprise to the kind consideration shown him. During Father kind consideration shown him. During Father sand his consideration shown him. During Father sand his close attention to every duty elonging to his holy calling have endeared him to the congregation of St. Peters.

### Wins Blake Scholarship.

MISS DIRRE SCHOLARSHIP.

Miss M. E. McKay, who obtained the Edward Blake cholarship for moderns (first year) at the recent niversity examinations, is Sister Mary Austin, of St. oseph's Community, of Toronto. During the time hat Sister Austin was preparing herself for this exmination she was, and is teaching a class at the tother house on St. Albans street for the Normal chool examinations. Sister Austin was congratized by the members of the community and two hunred pupils of the convent on her succees.

### Appointments.

the diocese of London have been stationed as f lows: Rev. Father Kelly goes to St. Mary's as ass ant to Father Brennan; Rev. Father O'Connor assistant to Right Rev. Mgr. Meunier V. G., Winds Rev. Father Lowry assistant at the cathedral.

### Artful Young Barney Kehoe.

Artful Young Barney Kehoe.

Will ye be for the Gay o' Dunloe, I dunno?

Ohl I'm glad o' that same
All the tourists think shame
To be missin' the Gap of Dunloe—
They do so
Now then, whishper! Mayhap
When ye come on the Gap
When ye seein' a lass
On this side o' the pass
That'll ax for the toll.
She's a dacint good soul
Though the eyes of her twinkle so droll.

Well, ye'll pay her the tax
An' ye'll wink an' ye'll ax:
"Would ye marry young Barney Kehoe?"
Tis a bit of a joke
I that he lass o' the Gap o' Dunloe.

At the lass of the dap of Dunice.

An' it's where, whin ye've done wid Dunice,
Will be wise to come back
By this very same thrack.
Fur there's little that's back o' Dunice—
There's is so,
Sure, the hills are so bare
There's no scenery there
Like the kind that ye find
On this side, d'ye mind?
So, I'll watch for the day

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