

The Catholic Record

Price of Subscription—\$2.00 per annum.

THOS. COFFEY, L.L. D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Subscribers changing residence will please give old as well as new address. Ordinary and marriage notices cannot be inserted except in the usual condensed form.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

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 defends Catholic principles and rights, and stands firmly by the teaching of the Church, and at the same time it promotes the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion in this country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey.

Dear Sir—For some time past I have read your admirable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published, its manner and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Please send it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours very sincerely in Christ, YD. FALCONE, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, AUGUST 7, 1909.

A NEW RELIGION.

The ex-President of Harvard University, Dr. Elliott prophesied the other day the advent of a new religion. Whether this is a prophecy in the strict sense of the term, or whether it is simply defining what is now going on, we leave our readers to judge. Dr. Elliott himself and all the Emersonian imitators have been contributing their share to the hastening of this proposed novelty. Like Hiram of old, they have brought their timber to the erection of the temple. In an address before a branch of the Harvard Summer school, Dr. Elliott outlined the character of this new religion. Its chief distinctive attribute is that it is to be a natural religion. There is to be no supernatural element in it. That is enough. We turn away. Elliottism—unadorned, earthly, unheavenly, uninspiring, non-rewarding gospel. There is a nice message to the poor, a sweet consolation to the suffering, a faded palm-branch to the martyr, a withered lily to the pure and a ruined kingdom to the lowly of soul. "It will not be bound," the President assures us, "by dogma or creed." Certainly not. As well expect old Eolus to forever bind the winds. Who will give it dogma or offer to a natural religion the heavenly gift of faith? Dogma springs from a source higher than the natural sources of truth; and creed is the formal enunciation of things unseen yet believed. Dr. Elliott is wise and candid; wise, in cutting away all supernatural elements from his religion; candid, in that he admits his lack of mission. We would not expect a new religion in this plenitude of time to be supernatural. Once the Word made flesh dwelt amongst us religion was supernaturalized and rendered perfect. The Church is the immortal, Catholic, holy, supernatural religion. Natural religion is undoubtedly the basis of positive religion. Nature and grace by no means contradict each other. Religion is the glory and Sabbath of life. All things are from God; and the just man is the servant of the Lord. The universe is a mighty temple whose unmeasured depths re-echo with the silent, constant praise of all things. This framework of creation, from highest to lowest, and ascending from lowest to highest, ever praises its great Creator. Nature leads higher up; for man is nature's lord. To nature man is prophet and priest—teacher of its symbolism and sacrificer of its gifts. But since the incarnation religion has a new hymn and a new robe. Prophecy and priesthood turn for their realization and hymn-book to Him who is the Truth and Life of the world. Without Him no truth can be taught, no praise be offered, no prayer heard. To speak of natural religion is to throw away the unspeakable gift of God, to shut our eyes to the light which enlighteneth all and to close the heart to the graces which can sanctify the soul and heal its wounded powers. Dr. Elliott's new religion is to have "no deification of remarkable human beings." It is not Christian. It is quite positive in excluding Christ. It is Elliottism. Please aspirate that last word. This new religion throws up its hands from the start at sorrow and death—having no balm for the former, nor any victory over the latter. There is little satisfac-

tion in analyzing what one knows to be a fraudulent coin at the first sound. A man who makes religion natural—who rejects Christ our divine Lord—who offers no present amelioration for sin or sorrow—who brings no fruit of victory from the grave and promises no future reward for virtue, must have the vanity of a peacock and the stupidity of something else. Surely if this is the kind of teaching Harvard University has had for twenty years, it can be no place for Catholics.

ANOTHER SERMON TO ORANGEMEN.

Pulpit eloquence goes on parade every twelfth of July or thereabouts, with as much noise as the big drum in the procession itself. It may be the summer heat which rouses so much fervour. Religion it cannot be; for nothing in Orangism is symbolical of that or any other virtue. Preachers may be pulling wires for another coil; or some other motive equally selfish and equally earthly may prompt them. Neither the sentiments they express nor the cause they support would lead any man to think that they are actuated by lofty motives, or that they are delivering a message from the Prince of Peace. Let us not be too sweeping. Some are not positively bad and discreditable. One to which we lately referred, delivered in this city, must have jarred upon the ears of the brethren. It was negatively good—although that eulogy is more than most sermons to Orangemen deserve. Here is another—the last of our series. It was delivered down in St. Thomas by the Rev. W. A. Graham. The newspaper reports describe it as strong. We are ourselves inclined to think it a little over proof, above the average. Two or three reasons lead us to this conclusion. It contains a minimum of Orangism—a homeopathic dose—the word hardly mentioned. The text was sought with great care from the depths of the Old Testament: "Men who understand the times." It looks since no mention is made, as if the cap did not fit the brethren. In other words, Orangemen do not understand the times or know how to order Israel. Mr. Graham deplored the amount of scepticism and infidelity in the various forms of literature. Of course the preacher did not mean this as a rebuke to his official congregation. Orangemen are not literary. Mr. Graham need have no fear that modern or any other literature will make shipwrecks of the brethren's faith. Whatever of this virtue they ever had is lost on lower rocks than those of irreligious literature. One out at Rome made this discourse—a blow under the belt—one which savours strongly of time-serving. There was no necessity, when opening the knife, to apologize and complain that the subject was painful. He had an unpleasant task to fill. He did it awkwardly. He was preaching to Orangemen. It was his bounden duty to have a shot at Rome; for the Eternal City demands clear views as to its character. Rome, Mr. Graham maintained, was the same now as before the Reformation. "Read history," said he, "as to its effect upon nations, or if not, look at the Romish nations and compare them with those dominated by Protestantism and it needs to be watched." A precious guard the poor man is putting up on the Eternal City. Reading history, we know that there would not be religion, law or civilization in Europe or America were it not for the Rome of the Popes.

CATHOLIC LITERATURE IN PUBLIC LIBRARIES.

The Catholic World for July contains an interesting and suggestive article upon the above subject. Although the writer addresses himself directly to our co-religionists of the United States, it has its importance in our own Dominion. The gist of the plea is that public libraries are largely administered by non-Catholics, whilst they are maintained by both Catholic and non-Catholic money; but that the number of Catholic books upon the shelves of these institutions is not nearly in fair proportion to the amount contributed. Little of the blame is to be attached to the non-Catholic members of the administrative boards. At least we do not attribute it to their prejudice. They may seldom think of it. They know nothing about the subjects. They leave such things to Catholic representatives. Indiscriminate reading is a danger against which moralists are always warning the children of the Church. Pastors, therefore, to whose care souls are entrusted, and officials whose duties obligate them to see to the selection of books, cannot be indifferent to this matter. Two elements are contained in this provision for the soul—protection of faith and guardianship of morals. Both faith and morals suffer by general reading. Public libraries and fully equipped Catholic libraries may be compared, for former to a dusty highway, with here and there a stray flower blooming in solitary languor, the latter to a beautiful garden planted with all kinds of

shrubs and fragrant flowers. The use of ordinary books from Public libraries leaves too often the young soul weary and wanting. It wastes spiritual energies and fosters worldliness. Its deeper effects and more lasting are that it tarnishes the purity of innocence and draws down the dove to earth which otherwise had found its true nest high up in the clefts of the mountain top. A pure Catholic soul is a precious jewel in the sight of heaven. God help it if its imagination once gets started through the slippery paths of unsieved promiscuous literature. No companions find their way into the heart so readily as books. No friends should be so carefully chosen, and particularly for the young. In spite of all care dangers meet them everywhere. Those who are in charge of libraries can help to form a taste for reading. It should be healthy; for an unhealthy taste is a greater injury than it is a service. That taste should spend itself upon what will stand the greatest cultivation in us and can produce fruit easiest. This is our religion. Nothing will so improve our character, elevate our affections, expand our thoughts, or enlarge our vision as good reading about our Church. Neglect of this kind of literature exposes us to greater weakness. The Church is so deep in learning, so lofty in its aims, so wonderful in its saints, so broad in its gentle morality, so struggling in its long history, that we can never become really learned in any one of these branches. Yet they are all from the same trunk, stretching out their shade, a shelter for the birds of the air. Catholic reading lends strength to the Church itself. Without it little interest is taken in the wants, the troubles and prospects of the Church. Catholic books and newspapers contribute much to the spiritual aid of multitudes, to their enlightenment as the church's children, and to the dispersion of truth. Public libraries are also educators. In proportion as they help Catholics to live as Catholics, to have a solid taste for Catholic reading, and as long as they afford good literature they serve their purpose as amongst public utilities. Catholics, on the other hand, ought to see that it cannot be justly charged against them that they never ask for Catholic literature.

THE BIBLE IN THE METHODIST COLLEGES.

The Hon. S. H. Blake has renewed his attack upon the teaching of the Bible in the higher institutions of Toronto. This time he directs his attack against Victoria College, the Methodist federated branch of Toronto University. He puts the question: "Does the Victoria College Compromise bind the Methodist Church?" Taking this compromise to mean the appointment of a higher critic as professor in Victoria College of Biblical studies, we fail to see the relation which the matter has to the Methodist Church. Beyond stopping supplies the laity has no authority over teachers in such colleges. And as for the governing body of the Methodist Church, all it can do is to warn the people and take from the professor the power of exercising his functions as minister of the Church. The body in charge of Victoria College is the sole judge of the character of the teaching. It is not the same, nor could it be expected the same, as in a Catholic University. Here the Church has authority. Canon law provides for the adjustment of those delicate relations existing between professional teaching and Episcopal government. The Bishop in whose diocese an educational institution is situated is responsible for the soundness of the doctrine taught. Since the publication of the Bill upon Modernism this supervision has been made more obligatory and detailed. We do not suppose that Mr. Blake would be willing to take a leaf from Catholic canons. Nor could he, if he would. The difficulty in the way is private judgment. There is no use complaining of the teaching in a Methodist college, whether in Toronto, Montreal or Winnipeg. These different professors may all be tainted with higher criticism. Each of them has as much right to his opinion as Mr. Blake. Private judgment is the magna charta of Protestantism. It is useless to complain of the tyranny of professors, as it is equally futile to try to save the Bible under teachers who recognize no authority over them. We agree with Mr. Blake that instruction is given in many of these institutions which is subverting God's Word. Men like him may look with dismay at the tidal wave. They are powerless. They took the Bible into their own hands. A day came and the rationalists took it also. He had as much right to it as his conservative brother. Where in all the divided sects was there power to bid him halt or decide how far he was justified in going? Admitting with Mr. Blake—and we freely grant it—that "if we take the sum of the criticisms of all the critics it is scarcely necessary to say that there would be no Bible left," we do not see how an appeal to the laity will save the situation. The hour of trial has come for private judg-

PROPERTY FOR EDUCATION.

We see by despatches from Toronto to the Free Press of this city that the Catholic Church Extension Society has purchased property for educational purposes. If the report is true, and we see no reason for contradicting it, it is another of the energetic moves which his Grace Archbishop McEvay has made for extending the Church since assuming the government of Toronto. It is stated that sixty acres have been secured to the east of Toronto on the Scarborough heights with the idea of establishing as soon as practicable an institution for the training of priests. The main idea is to have a mission college. A secondary idea has been introduced—that Toronto might advantageously be made the centre for the education of English-speaking priests, and that a grand seminary upon English lines might serve not only Toronto itself but also the other dioceses of Ontario. That things have been tending in that direction for several years has been evident to all observers. That an institution of this character is desirable is also generally admitted. Nor should this opinion be taken as a want of confidence in the Grand Seminary of Montreal, to which the Church of the whole country is forever most deeply indebted. This educational institution, founded by the Sulpicians and endowed by France in the pre-Britain days of Canada, still continues to form a large majority of the priests of dioceses in Quebec, Ontario and the Eastern States. Other seminaries have sprung up in Boston, Rochester and New York. Montreal still keeps its numbers and its prestige. If the Province of Ontario seeks to have a seminary for its priesthood it is an important mark of the progress of the Church and the zeal of the hierarchy to foster vocations for our increasing needs.

THE MONTREAL STAR'S IRISH CORRESPONDENT.

Our attention is called to the character of the letters which appear in the Montreal Star every Saturday from London, Glasgow and Dublin. "Our Irish Letter," as the Star is pleased to call the one from Dublin, is no compliment to the journal or the country whence it is written. The items may be judged by the following headings over the letter dated July 1: "Evicted family recapture house and prepare for another seige. A boy's shocking death. Joseph Annesley to be tried for murdering Patrick Breen. Paupers have a good time." The letter itself contains some others less objectionable. Why these were selected for headlines could arise only from the too common fashion to offend; for insulting and uninteresting they are. If Ireland can present no more events than such as the Star correspondent gathers together it is indeed a distressed country. Better silence than gossip of that kind. This cannot be the style of material which will satisfy the Irish readers of the Star, when the selections are more likely to be the clippings of Police Gazettes than foreign correspondence of a respectable journal.

REV. JOHN WESLEY HILL, Methodist minister of New York, lately declared that any one who would spend \$25 for dynamite to be used in blowing up the

divinity school of the University of Chicago would be doing a good thing. However much we may sympathize with Mr. Hill's antagonism to the Rockefeller University, we are decidedly opposed to his method of carrying on the warfare against it. The words of the preacher may yet be quoted in some of the halls of the anarchists. The proper course for Mr. Hill to adopt would be to make war on the practices of the institution amongst the Protestant community. We should be sorry to hear that even one Catholic would seek culture in a university which is doing much to breed a godless generation of educated men. But after all, the present condition of things is only what Mr. Hill might have expected. The American republic started with godlessness in the Public schools and now we find godlessness in the universities the natural outcome.

THE LATEST EXAMPLE WE HAVE OF INFIDEL TEACHING IN THIS INSTITUTION

founded by the Emperor of Olddom comes to us in the shape of an address delivered by Professor Votaw. He considers the story of the creation a myth and taboos the catechism. Besides this he says that the Bible is not contented with twentieth century life and we should make our own Christianity for our own age. Mr. Votaw is very advanced indeed. And there are several other Votaws in the great republic as well as a few in Canada who should have no place in institutions of learning. We will let the New World of Chicago continue the subject:

"It is evident that Professor Votaw also believes that God did not create the earth, or the sun, moon and stars. These things just happened by chance. Neither did He create man. Man created himself—just hoisted himself into existence by pulling on his bootstraps, so to speak. However, if the world was created by Chance, then Chance was its creator. If man created himself, or was created by Chance, still there was a Creator. We cannot get away from a Creative Being. He is postulated in whatever exists. If this be true then, the much-touted 'old-time religion' remains impregnable. And before we engage in any attempt to 'make our own Christianity for our own age,' moreover, we should reflect upon the flight and fall of Apostle Dowie and other fakirs of his kind. We can understand how Rev. John Wesley Hill should be driven to think of dynamite. Such professors as Votaw, Foster, Triggs, Zueblin and Company make the age of dynamite approach nearer on hurrying feet. People who think as they do prepare others to hurl high explosives and shatter civilization to atoms."

OUR IRISH EXCHANGES give us startling accounts of Orange rowdism, chiefly in Belfast, on the 12th of July. All people dearly love liberty of action and liberty of the press, but when they run into license, then the question comes whether the Government should or should not deal with the matter. The annual fanfare of these men, who are for the most part misguided, has become a nuisance. Not alone is it offensive to the Catholic subjects of His Majesty but the more respectable and responsible of our Protestant fellow citizens look askance at these men who are giving us the disquietude of faction. It is a matter for much regret that a few men, who wish to be known as ministers of the gospel, posing for prominence, give the members of this unhallored institution countenance and encouragement. We know at least one Protestant minister who went so far as to organize an Orange lodge, doubtless with the view of refurbishing a decadent congregation. We know a layman who proved to be a misfit in municipal government, and who dearly loved the limelight, but the ballot box voted him an undesirable. Straightway he became duly installed with the brethren of the Orange order. That he will come to the polls again we have no doubt, because he fancies the brethren will give him their votes. And so all along the line. This institution is made use of by the mediocrities that they may be enabled to climb the ladder of prominence in the community.

AN ARTICLE ENTITLED, "Don't Spoil the Boy," in the Antigonish Casket, contains a fund of hard common sense which cannot too frequently be drummed into the heads of parents. Here it is:

"The young man who is petted too much at home is seldom any good. What is wanted now-a-days is a practical man who can do something else besides smoke cigarettes and twist a cane. The time to learn to work and to learn business habits is in one's youth. He who leads the life of a butterfly until he is twenty-five or thirty years of age and then recognizes the fact that he has made an ape of himself, has precious little to recommend him when he applies for a job. This may be a chestnut, but it fits not a few young men in every community. The boys on the farm are better off if they only knew it, than thousands of the boys who are at large, wandering hither and thither, searching and looking for 'rich bonanzas' to turn up. There is nothing like being practical, and there is but one way to be so—acquire business habits and train yourself to do good, honest, hard work. Don't waste your time learning to tie a cravat. You can buy a cravat already tied."

NO DOUBT our eastern contemporary has in mind many of this class in his end of the country. We have not a few up in this part also. They are to be seen on the streets every day. A good education comes to them at the expense of the tax payer. Their fathers have a little money and on that account they are not over anxious to look out for themselves. They are faultlessly groomed, carry a cane and own a valuable dog, and take in all the sports. If something nice were to turn up by way of employment, they might be induced to put in a few hours each day at clerical work. Learning a trade would be considered a debasement. In this modern world of ours there is too much shallowness in some of our young men. Their chief object in life is to spend the money made by fathers who began their careers in work-shops and were never ashamed to wear the apron.

THE VENERABLE FATHER MATTHEW RUSSELL, dealing with the young man who is in a great hurry to get out before Mass is over, asks the question: "How does he employ the time that he thus saves so carefully?" He says it is madness to hurry over our religious duty in order to have more time for doing nothing, or for doing something immensely less important than the duty we leave half done, or much less well done than we could do it if we gave to it full time and our full attention. It is oftentimes scandalous, especially in rural districts, to note the careless and un-Catholic conduct of many of those who go to Mass. One would think that their chief object in coming to church was to have a conversation with their neighbors on the topics of the day. If they arrive at the sacred edifice a few minutes before Mass begins, would it not be meet were they to spend that time in preparation for the hearing of Holy Mass? We were lately told by a priest that those who are guilty of this reprehensible conduct are almost invariably persons who rarely read Catholic literature, who take no Catholic paper, and whose literary food is confined almost solely to the yellow literature which gives them lengthy accounts of the horrible doings of the criminal world. Such persons will, sooner or later, carry the mark of the bad Catholic and the bad citizen.

A DUBLIN DESPATCH to a London paper, the Daily Express, says that it is reported that the Earl of Aberdeen will shortly retire as Lord Lieutenant of Ireland. All Irishmen will, we think, regret the change, because Lord and Lady Aberdeen have always been the truest friends of Ireland. Never have they been partial to the anti-Irish proclivities of the Dublin Castle officials, or that miserable coterie in Dublin who strive for a continuance of the union because it gives them ascendancy over their Catholic fellow-citizens. The despatch also says that the Earl of Granard may succeed to the office. There will be a smashing of law and tradition if such be the case, because English statutes declare that no Catholic may be appointed to this office. There would be a pretty row in Orangemen were a Catholic to become Lord Lieutenant of Ireland, and it might be expected that the dour Dr. Sproule, Grand Sovereign of British North America, who is wont to have one eye firmly fixed on a cabinet portfolio, and the other on the Pope, the Papal Delegate and the hierarchy, would rise to protest in our Canadian House of Commons. The world is moving, however, and if the British Government decide to make this change, they will pay little heed to the champions of bigotry and intolerance.

IT ALWAYS affords us pleasure to print friendly words of our non-Catholic neighbors regarding the Catholic faith, chiefly for the reason that it breathes a Christian spirit, which is, alas! not cultivated to any great extent in certain sections of the country. Before the class of graduating nurses in Cleveland, Ohio, Dr. Thwing, a Protestant gentleman, President of the Western Reserve University, said:

"I speak to many who are members of the great Roman Catholic Church—called Roman because of its place on the banks of the Tiber; but called Catholic because it is universal, belonging to all. But also I speak to some who are members of no communion of the Church. But to you all I wish to say that religion is the mightiest resource for the soul of man. In the blessed Catholic Church religion stands for life's great center of life's widest circumference. Of it make the most. Lean back hard upon the great truths of that blessed religion. As your hands are eager in performing the duties that are given you to do, let your heart and your mind confide, as true daughters, in the blessed truths and loyalties of that great God-giving, man-receiving institution of the race."

We commend a careful reading of this extract to the editor of the Orange Sentinel and to Mr. Levee, of Toronto, the school trustee who succeeded in carrying a resolution at a board meeting which prevents Catholic teachers from receiving employment from the Public School Boards of Toronto.

THE GOOD FARMER, Moyna, has passed mark in his price for the great eastern tor is held, price near to offer the hearts of his loving regala was celebrated being celebrated Father Coyle The sermon, a preached by F the ceremonies sented with a generous pur parish. The touching add Father Jeffco accompanied Father Moyna dresses was m cal tokens of ceived will, v appreciated, the kindly de will remain v endures. Th with his ma gratulations.

THE LORD another Irish names about them. He have contra is because plentiful in In the rep Michael Sul about the children to family. He husband, M left the coun is to buy it tion by the that Mrs. S is not in a Free Press Mr. and M were collea ack to It seen figurat is always w the conclu the names

WHAT W coming jin many peo doms and ooms. So have been the dem They sav streets of Cardinal this man the purpo of the coun old land a doubtless regarding from one that those require more the

A TEI vails in against been m by the neighblo pected, conven despera gated i and m soldier thousand the tell wh the r organ It is t this exting

In are given lished In th law, ates close has a podu form only dro num the

oth Wi me org in In pr co pe lic

AUGUST 7, 1909. THE GOOD FARMER, Moyna, has passed mark in his price for the great eastern tor is held, price near to offer the hearts of his loving regala was celebrated being celebrated Father Coyle The sermon, a preached by F the ceremonies sented with a generous pur parish. The touching add Father Jeffco accompanied Father Moyna dresses was m cal tokens of ceived will, v appreciated, the kindly de will remain v endures. Th with his ma gratulations. THE LORD another Irish names about them. He have contra is because plentiful in In the rep Michael Sul about the children to family. He husband, M left the coun is to buy it tion by the that Mrs. S is not in a Free Press Mr. and M were collea ack to It seen figurat is always w the conclu the names WHAT W coming jin many peo doms and ooms. So have been the dem They sav streets of Cardinal this man the purpo of the coun old land a doubtless regarding from one that those require more the A TEI vails in against been m by the neighblo pected, conven despera gated i and m soldier thousand the tell wh the r organ It is t this exting In are given lished In th law, ates close has a podu form only dro num the oth Wi me org in In pr co pe lic

FIVE-MINUTE SERMON. Tenth Sunday after Pentecost.

INGRATITUDE. Ingratitude is a very mean vice, no matter against whom it is committed. There may be some fathers and mothers listening to me who have felt how cruel a sin it is, for there are children, not a few nowadays, who have treated their parents, good parents too, with shocking ingratitude; have cursed them and reviled them; have struck them; have allowed them to live on the charity of strangers; have forced them to play the part of drudges during those sad years of old age when leisure and comfort would be so welcome; have tried to force the little remnant of means from them by the basest threats and extortion, and perhaps even violence; there are parents whose hearts have ached to see their children ashamed of their old-country accent and their simple manners. Is not this very abominable? Then, too, all through life we meet with cases where men have lent others money out of personal friendship, only to be repaid by lying, dishonest ingratitude. Indeed, there is scarcely one of us who has not been badly treated by persons whom we have in one way or other befriended.

Perhaps you have heard of the poor man who was walking along the docks one evening, and hearing the cries of a drowning man he threw off his coat, jumped into the water, and, almost drowning himself in the effort, finally brought the poor fellow safe on shore. He turned out to be a very rich man. Grateful, as you may suppose, for his life, he turned to his rescuer, he drew from his pocket a handful of silver, and what do you think he did? He asked him if he had change for half-a-dollar!

Indeed there are many who towards the end of their lives suffer sharp remorse for the ingratitude of their earlier days. How many who never pray for their benefactors; who are so proud and selfish that they do not want to have any benefactors; who are just as careless of benefactors' names in their backbiting as of any others; who think that a little money can pay a debt of affection; who often receive and never give, nor so much as ever thank!

Well, my brethren, if we treat each other so, we treat God no better, not even so well. Now where did I get my good home, and my dear friends, and my plentiful means, and my good bed? From God, who certainly does require at least thanks in return. Did I ever give them? Did I ever so much as acknowledge that God had given me these gifts? Where did I get my good health, my clear head, my strong arm, my light step, my happy heart? Brethren, we got such things only from the most loving kindness of our Creator. And every day we receive them, we enjoy them—alas! sometimes in a sinful manner—and we go on our way almost as if there was no God at all.

The truth is that the commonest sin of our lives is ingratitude to God. It is like the very germ-sin, or the poison in the air, or the venom in the blood of fallen man. It is a sin which is rooted in pride, feeds upon selfishness, and brings forth the fruit of spiritual indifference. In truth, it is as much a state of soul as a sin or a series of sins. Hence it is heartily detested by all good Christians. They endeavor to practise the virtue of thankfulness at every turn. They are careful to give at least a quarter of an hour thanksgiving after Communion; they not only make novenas for favors, but novenas in thanks for them; when at table they say at least one mouthful of prayers, in gratitude for the many mouthfuls of each of their meals; they thank God for the afflictions He sends as well as for His favors, for He is the same God to their loving hearts in storm or sunshine; in a word, one of the channels of the love of God in their lives is a deep sentiment of gratitude for His favors. I am inclined to believe that this virtue is a mark of predestination to eternal life.

MODERNISM AND SECTS.

The Presbyterian Church in this country is entering upon a struggle which promises to be fraught with momentous consequences to American Presbyterianism. The leaven of the so-called higher criticism, which has been at work for years in all the Protestant sects, is producing results which are beginning to alarm sincere Presbyterians who see beliefs they hold sacred treated in the most contemptuous manner by Presbyterian ministers. The recent ordination in New York of three candidates for the Presbyterian ministry, who openly expressed disbelief in our Lord's resurrection, in His virgin birth and in biblical miracles generally, has brought home to many Presbyterians a realization of the nature and of the extent of the serious danger menacing the Church to which they owe spiritual allegiance.

Thus the Rev. Dr. Daniel Seeley, a prominent member of the New York Presbytery, referring to the ordination of ministers who reject what were once considered essential doctrines of Presbyterianism, said that the ordination "would prove the entering wedge in the disintegration of the Presbyterian Church." In defining the nature of the issue involved he declared: "The three men under discussion denied the doctrines of confession and faith and it came to a final issue whether it was the Bible or the men who should be thrown out. The Presbytery threw out the Bible in endorsing the denials of the men." Strong language this, but not a whit stronger than the circumstances justify. Every thoughtful and sincere Presbyterian must see that the rejection of the fundamentals of Christianity will lead inevitably to the dissolution of Presbyterianism. The Rev. Dr. Seeley is not the only Presbyterian who recognizes this fact. In the latest issue of the Bible Student and Teacher, the official organ of the Presbyterian Church, this note of warning is sounded: "The Christian Church is in the midst of one of the most appalling crises in the history of Christendom. The false teachings of radical criticism, introduced from Germany in the name of 'scholarship,' and appealing to the



EVERY TEN CENT PACKET OF WILSON'S FLY PADS Will kill more flies than three hundred sheets of sticky paper

"natural man," have swept over the Church like a devastating flood, destroying faith in the foundation of Christianity, the Bible as God's authoritative revelation of salvation."

The danger here referred to would not be so threatening if it were not that the very persons to whom the defence of Presbyterian doctrine has been entrusted are the ones who are engaged in undermining "faith in the foundations of Christianity and in the Bible as God's revelation of Salvation." In other words, the Presbyterian Church resembles a besieged fortress whose defenders find that they have to protect themselves not only against enemies on the outside of the breastworks, but against foes within them. Herein is the gravest peril. The Presbyterian organ from which we have already quoted in dealing with this internal treachery, thus describes it:

"One peculiar feature of the situation is that in the past the destroyers of the faith have commonly been men of the world, outside of the churches; to-day they are inside the churches—leaders in a great scholastic apostasy, entrenched in the foremost positions of power in its pulpits, its press, its homes, its educational institutions and even in theological seminaries, poisoning all the springs of its life.

"Another dark feature of the situation is that these enemies of the Bible have gained control of the forces that shape the public opinion and conduct of the Church and the world."

We have here a description of a situation which bodes ill for the future of the Presbyterian Church. If the Christian truths, which impart to it all the vitality it possesses, cease to influence the minds and the conduct of its members, its days will be numbered. Clear seeing Presbyterians must recognize this. They cannot fail to perceive that if the propagation of anti-Christian doctrines gain the upper hand, there will be no further need for the existence of the Presbyterian Church which, in that case, will disappear in the limbo that has swallowed up so many sects in the past.

That the forces of unbelief at work within the Presbyterian Church are busily employed in preparing the way for such disastrous results to Presbyterianism is attested by any number of witnesses who are fully competent to bear testimony on this subject. We have already quoted some of these witnesses, and heard what they have to say. President William Phillips of the Bible League, in summarizing the situation says:

"Through this false teaching the faith of the fathers' in the Bible as the inspired, authoritative word of God is being rapidly dethroned in the minds of multitudes of men. Even the ministry of the Word, in many cases, is becoming or has become, ministry of unbelief in all things supernatural and divine. A great apostasy is in active progress. Its leaders, being already entrenched in many of the educational institutions and churches calling themselves Christian."

Another distinguished Presbyterian, Rev. Dr. Daniel S. Gregory, who has held the position of professor of Yale and Princeton, is every bit as emphatic as the president of the Bible League in speaking of the assaults upon what formerly were considered the cardinal doctrines of the Presbyterian Church. We quote his words:

"It would be hard to overstate the gravity of the situation, with all the forces of unbelief organized in the interests of deadly errors, and flooding the world with their books of reference and their literature for Sunday schools, families, and students in educational institutions of all grades."

The testimony we have adduced is that of persons who are thoroughly conversant with the perilous situation, from a doctrinal point of view, the Presbyterian Church is called upon to confront. Presbyterians like Dr. Seeley and Dr. Gregory, should now be in a position to appreciate the service Pius X. rendered to the cause of Christianity when he gave to the world his encyclical condemning Modernism which sought to propagate within the Catholic Church doctrines similar to those which threaten Presbyterianism with annihilation. The Modernists, just like the Presbyterian ministers who are utilizing Presbyterian pulpits to popularize anti-Christian teachings, hoped to carry on their anti-Christian propaganda within the Catholic Church.

But the Catholic Church has in the successor of St. Peter a source of authority capable of dealing with and crushing error, whatever shape it may assume. It is the lack of this species of authority which constitutes the essential weakness of the Protestant sects. Take the case of the Presbyterian Church. The opponents of the ordination of young men who reject the teachings of the Bible threaten to appeal from the New York Presbytery to the General Assembly where the question will be decided by a majority vote. No one claims that a decision so reached is based on a com-

MAGIC BAKING POWDER. Used by the best Bakers and Caterers everywhere also by Chefs in the large hotels and on Dining Cars, Steamships, Steamboats, etc. It is wise to use food products that are produced in clean factories. E. W. GILLETT CO. LTD. TORONTO, ONT.

mission such as was intrusted to St. Peter and his successors.

Speaking with the authority derived from that divine commission, Pius X. has crushed Modernism within the Catholic Church. The Presbyterian Church, devoid of such authority, is struggling with the form of Modernism which has manifested itself within its fold and which seriously threatens the existence of the Presbyterian Church as a Christian Church. As the struggle progresses, it may well happen that sincere and devout Presbyterians, who believe in Christ and His teachings, will ask themselves whether a Church, that has no authority to safeguard these teachings except such as is derived from a majority vote of fallible men, can be of divine origin.—N. Y. Freeman's Journal.

Holding Civilization Together.

A non-Catholic correspondent of the Emporia (Kansas) Weekly Gazette writing from Rome, has this to say of what the Rev. W. R. Alger, another outsider, calls "the most imposing organic symbol of Christendom":

"The Holy Roman Catholic Church, whether we like it or dislike it, still must be admitted by serious-minded persons of every faith to be the cement that is holding civilization together. For if the influence of the Catholic Church were removed from millions upon millions of our fellow-creatures in Christendom, barbarism and anarchy would be rampant in the world."

Not a particularly novel assertion, even from a Protestant nowadays; but

VACATION TIME. When preparing for the summer vacation it would be well not to lose sight of the fact that sooner or later a permanent vacation is coming for all, and now is the time to make proper preparation for it. You will be able to enjoy the summer holidays all the more if you have the consciousness of having fulfilled your duty to those dependent upon you. North American Life Assurance Company. HOME OFFICE - TORONTO.

such declarations are very gratifying, as proof that traditional antipathy or bigoted repugnance to the Church is on the wane everywhere in the United States.—Ave Maria. The unlettered toiler seldom has any other ambition than to see the close of the day. A minute may suffice to commit a deed whose influence will extend into eternity.

WITHIN EASY REACH OF ALL. SUMMER BARGAINS IN MILLINERY, HOME FURNISHING, JEWELRY, WOMEN'S NEEDS, MEN'S & BOYS' NEEDS, SPORTING GOODS, BOOTS AND SHOES. BY WRITING FOR A COPY OF EATON'S JULY AND AUGUST SALE CATALOGUE. VALUES MORE SATISFACTORY TO CAREFUL BUYERS. Our Summer Sale Catalogue is FREE and will be sent postpaid to any address upon receipt of your request. EATON prices are most attractive but not one whit more so than the goods themselves. You run no risk whatever when dealing with T. EATON CO. as you are amply protected by our liberal guarantee.

FITS CURED. For proof that Fits can be cured write to Mr. Wm. STIMPSON, 114 Tyndall Avenue, Toronto, for pamphlet giving full particulars of simple home treatment, 20 years' success Over 1000 testimonials in one year. Sole Proprietors—French's Remedies Ltd., Dublin

ATION ME

preparing for the
tion it would be
lose sight of the
er or later a per-
is coming for
y is the time to
preparation for it.
the summer holi-
e consciousness of
se dependent upon

you are not carry-
better procure
the
can Life
pany
ment"
TORONTO

unlettered toiler seldom has any
ambition than to see the close of
a day
may suffice to commit a deed
influence will extend into eternity.

SUMMER BARGAINS IN JEWELRY

SUMMER BARGAINS IN WOMEN'S NEEDS



JUST GUE

BUYERS

request. We want every
you have a few leisure
and every price quoted
rior material, style and

We handle first quality,

protected by our liberal
send them back to us
ays. This alone should

Satisfaction guaranteed or
your money refunded

CHATS WITH YOUNG MEN.

Not the Salary, but the Opportunity.

"If the laborer gets no more than his wages his employer offers him, he is cheated," he chents himself.

It is said that Bismarck really founded the German Empire when working for a small salary as secretary to the German legation in Russia; for in that position he absorbed the secrets in strategy and diplomacy which later were used so effectively for his country. He worked so conscientiously, so efficiently that Germany prized his services more than those of the ambassador himself. If Bismarck had earned only his salary, he might have remained a perpetual cleric, and Germany a tangle of petty states.

I have never known an employee to rise rapidly, or ever to get beyond mediocrity, whose pay envelope was his goal, who could not see infinitely more in his work than what he found in his envelope on Saturday night. That is a mere incident, a necessity; but the larger part of the real pay of a real man's work is outside of the pay envelope.

One part of this outside salary is the opportunity of the employee to absorb the secrets of his employer's success, and to learn from his mistakes, while he is being paid for learning his trade or profession. The other part, and the best of all, is the opportunity for growth, for development, for mental expansion; the opportunity to become a larger, broader, more efficient man.

The opportunity for growth in a disciplinary institution, where the practical facilities, the executive faculties, are brought into systematic, vigorous exercise at a definite time for a definite number of hours, is an advantage beyond computation. There is no estimating the value of such training. It is the opportunity, my employee friend, that will help you to make a large man of yourself, which, perhaps, you could not possibly do without being employed in some kind of an institution which has the motive, the machinery, the patronage to give you the disciplining and training you need to bring out your stronger qualities. Instead of paying for the opportunity of unfolding and developing from a green, unformed boy into a strong, level-headed efficient man you get a salary.

Many young employees, just because they do not get quite as much salary as they think they should, deliberately throw away all of the other larger, grander remuneration possible for them to get outside of their pay envelope, for the sake of "getting square" with their employer. They deliberately adopt a shirking, do-as-little-as-possible policy and instead of getting this larger, more important salary, which they can pay themselves, they prefer the consequent arrested development, and become small, narrow, inefficient, ratty men and women, with nothing noble, progressive in their nature. The leadership faculties, their initiative, their planning ability, their ingenuity and resourcefulness, inventiveness, and all the qualities which make the leader, the large, full, complete man, remain undeveloped. While trying to "get square" with their employer, by giving him pinched service they blight their own growth, strangle their own prospects, and go through life half men instead of full men—small, narrow, weak men, instead of the strong, grand, complete men they might be.

I have known employees actually to work harder in scheming, shirking, trying to keep from working hard in the performance of their duties, than they would have worked if they had tried to do their best, and had given the largest, the most liberal service possible to their employers. The hardest work in the world is that which is grudgingly done. The youth who is always haggling over the question of how many dollars and cents he will sell his services for, little realizes how he is cheating himself by not looking at the larger salary he can pay himself in increasing his skill, in expanding his experience, and making himself a better, stronger, more useful man.

The few dollars he finds in his pay envelope are to the larger salary he could pay himself as the chips which fly from the scamp's chisel are to the angel which he is trying to call out of the marble.

You can draw from the faithfulness of your work, from the grand spirit which emanates from you in its performance, a recompense so magnificent, that what your employer pays you will seem ridiculous beside it. He pays you in dollars; you pay yourself in valuable experience, in discipline, in increased efficiency, in self-expression, in character building.

The boys who rise in the world are not those who are always splitting hairs about salaries.—O. S. M., in Success.

"Honesty the Best Policy."

At the State Democratic Convention held at Charlotte, North Carolina, which was in session for a week, a little boy, eight years old, Cicero Alexander by name, sold one of the delegates a paper. The gentleman gave him a dollar, and the boy, not having the necessary change, went away to get it. When he returned the gentleman had gone into the hall and could not be found. The boy, after hunting vainly for some time, burst into tears. Some one suggested that he go upon the rostrum in the convention hall and tell the chairman, which the boy at once did.

Chairman Parsons took him by the hand, led him to the front of the stage, and requested that he balloting be suspended for a few minutes. He then explained that the boy desired to return to some one ninety-five cents in change that was due him. The gentleman arose in the rear of the hall, but before he could say anything two thousand delegates, many of whom had been accustomed to call out "no change" on the ballots when their respective counties were called, took up the cry in unison and yelled for ten minutes, "no change!" At the conclusion of the yell they crowded toward the rostrum. One delegate took the little fellow's big straw hat and put into it a half-dollar. This was followed by nickels, dimes and

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out of the tube restored to its normal condition, hearing will be destroyed forever, unless cases of this kind are cured by the method we have discovered. We will give One Hundred Dollars for any case of Deafness, caused by catarrh, that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists.
Take Hall's Family Pills for constipation.

quarters until \$19.35 was in his hat, and the boy stood bewildered.

A delegate yelled, "Mr. Chairman, I nominate that boy for State treasurer." He was informed by the chair that, as a candidate for treasurer had already been nominated, his motion was not in order. Another delegate then said, "I move that that boy be nominated by acclamation for chief page in the next General Assembly of North Carolina," and the motion was carried with unanimity. Thereupon the chairman told the boy that he must make a speech. Walking to the front of the rostrum, he bowed low and said, "Gentlemen, I thank you," the only speech during the convention that was noted for its brevity.—Success.

OUR BOYS AND GIRLS.

The Factory Boy.

It was a proud day for young Paul Ellerman when he first went to the factory as a worker. He was somewhat tired of school-life and it seemed to him a great promotion to put child-life behind him and go to work like a man. He felt big when he thought that he would wear a leather apron, work with some fifty other boys and men, and at the end of the week get wages of his own.

The very first day, however, he met with an experience which to a boy of thirteen was a severe trial. Scarcely had he begun to work when some of the men beside him demanded that he should "pay his footing," the meaning of which was that they expected him, as a newcomer, to pay for a bottle of whiskey, to be provided by his fellow-workers in the factory.

Now, Paul had been brought up by his grandfather in habits of the strictest temperance. Therefore, when this demand was made upon him he hesitated.

"Drink is no good for anyone," he said; "I will not spend money for any such purpose."

This speech was received with jeers and laughter; Paul was addressed as a young saint who was too good for this wicked world; while all the time the gathered-around crowd with a mocking and insulting word which Paul felt it very hard to bear. He stood his ground for a while, but at last he yielded to his persecutors and consented to go to the saloon for the whiskey which he was to pay for out of his first earnings, according to a sort of unwritten law of the factory, because he knew that the other hands would compel payment in order to keep up the custom.

On his way back, however, he felt ill at ease, and he resolved to run home and ask his grandfather's advice. But Paul was scarcely prepared for the violence with which the old man snatched the bottle from his hands.

"Boy," he said, "you shall never be the means of helping your fellows to drink." And he dashed the bottle to the ground where it was broken to atoms.

To account for old Franz Ellerman's agitation we must explain the circumstances of the family. He had had one only son, the father of young Paul, who, in his youth, had fallen a victim to intemperance. For years he had been a heart break to his family, and at length, Paul was a mere baby, the wretched man, while reeling home one night, had fallen into the river and been drowned.

Paul had never been told this tragic story; but now his grandfather thought it best to tell him, that he might take warning from his own father's terrible fate.

The poor boy was deeply moved at the sad recital, and resolved that never

Kellogg's—The Result of Years of Research

After years of scientific research for the purpose of discovering a delicious Cereal which in itself must be a remedy, Kellogg's chemists discovered a process of retaining "The Sweetheart of the Corn"—all the nutritive elements.

That's why Kellogg's Toasted Corn Flakes is a body-builder—a brain refresher—a delightful, appetizing dish, with milk or cream. Be sure it's

10c. Kellogg's Toasted Corn Flakes

Made in Canada

under any circumstances would he touch drink himself or offer it to others. But when a youth is at work among men and boys who are ready to intoxicate themselves whenever they have the chance, his good principles are terribly tried, as poor Paul soon found when he returned to the factory, without the bottle of liquor. He was taunted and worried, day in and day out, by the cruel comrades for a long time. But his courage was kept up by the memory of his father's dreadful death, by his grandfather's words of cheer, and by his good angel ever at his side to comfort him. He stuck to his resolution neither to drink himself nor to encourage others to do so.

He grew up a steady, sober, industrious, thrifty man, the comfort of his grandfather in his old age and a credit to his native town. He was promoted step by step until he became head boss, and finally out of his savings that might otherwise have gone for beer and gin, he started a small factory of his own and prospered, while many of his former fellow-workmen went before their time into drunkard's graves.

Rebuking a King.

The timidity which hesitates to rebuke profanity was once shamed by a king who had been himself rebuked for profanity. Hiding along the highway in disguise, and seeing a soldier at an inn, he stopped and asked him to drink with him. On an oath which the king uttered while drinking, the soldier remarked:

"I am sorry to hear a young gentleman swear."

His Majesty took no notice of it, but swore again. The soldier immediately said:

"I'll pay part of this, if you please, and go; for I so hate swearing that, if you were the king himself, I should tell you of it."

"Should you, indeed?" asked the king.

"I should," was the emphatic reply of his subject.

Not long after the king gave him an opportunity to be "as good as his word." Having invited some lords to dine with him, he sent for the soldier, and made him stand near him, in order to serve him. As wine was needed, presently the king, not now in disguise, uttered an oath. And deferentially the soldier immediately said:

"Should not my lord and king fear an oath?"

You Ought To Know About Steel Ribbed Fire-Pots

Any invention that will save you from 3/8 to 3/4 in fuel, is a pretty important subject to the man who is going to put in a new furnace this summer.

The "Hecla" Fire-pot has three times the radiating surface of any other because it has 97 steel ribs fused into the castiron (count the flanges or pins in your present furnace). This increase in radiating means a corresponding increase in the amount of heat given off by the fuel. By actual tests extending over three years,

The "Hecla" Furnace

saves from 3/8 to 3/4 of the fuel.

Every one of the "Hecla" Furnace steel ribs radiates heat. They also throw off the heat so rapidly that the Firepot never becomes redhot, cannot burn out, and should be practically everlasting.

We can't tell you all the points of "Hecla" Furnaces here. Our new catalogue contains them, explains them, and illustrates them. Suppose we send you a copy—free?

Clare Bros. & Co. Limited, Preston, Ont.

Are You Satisfied With Your Position?

There is a good opening in the Northern Life Assurance Company for a reliable energetic young man who can do things. If you are that kind of man your opportunity is now. Communicate with the Head Office either direct or through any of its agents.

JOHN MILNE Managing Director W. M. GOVENLOCK Secretary

PEWS

ALTARS PULPITS FONTS LECTERNS

INTERIOR FITTINGS and PANELLING

The Valley City Seating Co., Ltd. Dundas, Ont

Looking at the heroic soldier and then at his company of obsequious noblemen, the king severely remarked: "There, my lords, is an honest man. He can respectfully remind me of the great sin of swearing; but you can sit here and let me stain my soul by swearing, and not so much as tell me of it!"

A TRUE STORY.

Some twenty-five years ago a man named Monk, living at Newton Grove, Del., received a package around which was wrapped a copy of a New York daily paper. In this paper was an article by Archbishop McCloskey on "The Authority and Infallibility of the Church." Dr. Monk read the article, and became so impressed by it that he wanted to read more about the Catholic Church. He began by trying to find the nearest Catholic priest, who might settle many doubts he had about the Catholic Church. And he found that the nearest priest was Father Cross of Wilmington, Del. Dr. Monk and all his family went to Wilmington to see Father Cross, and in due time the family were received into the Church. Dr. Monk returned to his home, but not to be an idler in the work of the Lord. He went among his neighbors and told them of the worth of the Catholic Church, and many of them listened and studied and prayed, and in due season were baptized as children of the one true Church. One of Dr. Monk's grand-daughters is now a Sister of Mercy, and a grandson recently joined the Benedictine Order at Belmont, N.C. Until Dr. Monk and his family became Catholics there were no Catholics at Newton Grove, Delaware. Now a goodly part of the settlement are Catholics.

This is a striking illustration of the power of the printed word. All these conversions flowed from that one article read by Dr. Monk twenty-five years ago. Catholics who are not trying to spread information about the Church, in printed form, as widely as possible, are not alive to their opportunities. Catholics who subscribe for Catholic papers are doing well; but they would do better if, after having read those papers, they should send them to non-Catholic friends. Instead of letting the usefulness of the paper end with themselves, they should send it every week to non-Catholic friends who they know will be instructed and uplifted by its many excellent articles. A conversion may not result in every case from the reading of a Catholic paper, or an article about the Catholic Church, in a secular paper, but at least some misconception of the Church's teaching, some prejudice against her doctrine or practise, will be removed.—Sacred Heart Review.

A SELF-MADE CRIPPLE.

The Catholic who day in and day out fills his mind with nothing but the vicious principles and the corrupt doings of the world, the flesh and the devil, as so exhaustively treated in the columns of the secular press, is not apt to be alert lest he run into pitfalls of false doctrine or lest his soul be defiled. He is not apt to be aroused like a man of true knowledge when his religion is ignorantly assailed and misrepresented, nor is he likely to show courage and valor when the honor and the good name of his mother, the Church, is called in question or made the object of the hollow-headed ridicule of renegades and puffed up worldlings. As an inevitable consequence of his course he has become a moral coward and a weakling, whose religious gait is that of a self-made cripple, whose taste for what is good and sound and wholesome is something like the devil's reputed liking for holy water.—Philippine Catholic.

The Catholic Confessional

By Rev. Albert McKeon, S. T. L.

15 cents post paid

Average Sales, 2,000 Copies per month

The Catholic Record

LONDON CANADA

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON.

is an ideal preparation for building up the

BLOOD AND BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores

W. LLOYD WOOD, Toronto, - Canada

Where the Fishers Go

The Story of Labrador

by REV. P. BROWNE

(Member Historical Society of Nova Scotia) 160 Half-tone Illustrations with Map and Index

"A volume of fascinating literature." (Acadian Recorder)

"The greatest contribution to colonial literature in recent years." (Esprit, Halifax)

Written by a man who knows his subject not from hearsay but from actual experience." (Chronicle)

"The author is literary to his finger tips and a master of Classical English.—The volume reads like a romance." (Toronto Register)

For Sale at RECORD OFFICE

Postpaid \$1.90 1693-1

GHURGH FURNITURE

Altars, Pulpits, Fonts, etc.

Send for Catalog of Pews & Brass Goods

The Blonde Lumber & Mfg. Co. Limited, Chatham, - Ont. -

Professional.

DR. P. J. MUGAN, Physician and Surgeon
Office, 720 Dundas Street, Hours 11 to 12 a. m.
(1 to 3; 6 to 8 p. m. Phone 295).

JOHN F. FAULDS, Barrister, Solicitor, Notary Public, Ac. Money to Loan, Robinson Hall Chambers, Opposite Court House, London, Canada.
Telephone 907.

JOHN FERGUSON & SONS
180 King Street
The Leading Undertakers and Embalmers
Open Night and Day.
Telephone—Home, 373. Factory 345.

W. J. SMITH & SON
UNDERTAKERS AND EMBALMERS
113 Dundas Street
OPEN DAY AND NIGHT Phone 586.

THE CHRIST

The Son of God

A Life of Our Lord and Saviour Jesus Christ

The Abbe Constant Foudard

with an Introduction by HIS EMINENCE CARDINAL MANNING

New and cheaper edition—350 pages
Price 25c.—Post Paid

THE CATHOLIC RECORD LONDON, CANADA

JUST PUBLISHED

Child of Destiny

BY Dr. William J. Fischer

AUTHOR OF "Songs by the Wayside," "Winona and Other Stories," "The Years Between," "The Toiler and The Poem."

ILLUSTRATED BY CARLO CATTAPANI AND GEO. A. LOUGHRIDGE

Price, \$1.25 Post-paid

THE CATHOLIC RECORD

LONDON, ONT.

CANADIAN PACIFIC

Very Low Rate for Summer Trip to Pacific Coast

\$74.10

Return from LONDON Good going May 20 to Sept. 30

Return limit Oct. 31. Liberal stopovers. Wide choice of routes. Go by the direct Canadian line—see your own country—the West, the Rocky Mountains. Visit the Seattle Exposition and other special attractions.

Talk it over with Nearest C. P. R. agent or write R. L. Thompson, D. P. A. Toronto

SPECIAL SALE OF PRAYER BOOKS

No. 551/1120—"Key of Heaven or Garden of the Soul." Bound in Satin Cloth; Round corners, Red edges; Good clear type; 455 pages. Worth 25c., Sale Price 15c. each, post-paid.

No. 1202/248—"Manual of Prayer." Bound in Leather; Gold title; Round corners; Gold edges; contains Epistles, Gospels and many Litanies; 514 pages. Regular Price 60c., Sale Price 35c. post-paid.

406/2404—"Key of Heaven." Bound in Real Russia; Beautifully embossed cover design in Red under gold edges; Gilt title; Printed on fine India paper in good clear type; One of the most complete Prayer Books published; 734 pages. Packed in strong case with clasp. Regular Price \$2, Sale Price \$1.43 post-paid.

1117/496—"Garden of the Soul." Bound in and lined with the best Crushed Morocco. Beautifully inlaid cover design in gold; Round corners; Red under gold edges; Will last a life time; 735 pages. Regular Price \$2, Sale Price \$1.45

2013/705—"Path to Heaven." In polished Gilt Slip Case with Satin Lining; Round corners; Red under gold edges; Makes a beautiful gift. Regular Price \$3, Sale Price \$1.60 post-paid.

NEW TESTAMENTS Pocket Edition

612—Black Satin Cloth, Round corners, Red edges; printed in good clear type on India Paper. Contains an Historical and Chronological Index, a table of Reference, a table of all the Epistles and Gospels and the Feasts of the Saints. Price 35c. post-paid.

The Catholic Record LONDON, CANADA

MENEELY & CO. WATERVILLE

The Old Reliable CHURCH, MENEELY Foundry, CHIME, SCHOOL BELL, & OTHER

