JUNE 5, 1909.



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-KIND -----All Qualities

## LONDON, ONTARIO, SATURDAY JUNE 12, 1909.

Christianus mihi nomen est Catholicus vero Cognomen."-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Cer

agine that he had a monopoly on intelli-gence! Why, no! The idea of "feminine and masculine qualities in deity" is taken from pagan mythology, not from Christian theology. Dr. Parkhurst is mistaken when he says that Catholies have "deified" the says that Catholies have "deified" the The Catholic Record These words are surely a seathing con-

The zealous brethren who, unmindful of the remonstrances of many non-Cath-olies, look upon Quebec as a field for missionary effort, should be quite sure olics, look upon Quebec as a field for missionary effort, should be quite sure they bear with them the whole revela-tion of God. As fair-minded men-we take them at their own valuation—they would not venture to essay the roll of would not venture to essay the roll of

not at all mean that Mary was conceived in a miraculous manner or in any way extraordinary to the course of nature. Christ's message, full and entire, to mankind. It seems to us, therefore, they But this is what they mean: Mary even from the first moment of her conception should assure themselves on this point. How are they going to do it? The Bible was not deprived of the "supernatural gifts" conceded to the first man and woman by the Creator. is powerless to help them, for from the pompous utterance about creeds being beginning to the end of it there is not a

Should any one ask: What are those supernatural gifts? here's the answer: The human mind is so constituted that it receives all its direct knowledge through line to show that it contains the whole revelation. When Christ taught, the New Testament did not exist. He did not command His Apostles to write: the bodily senses : the proper object of the human mind is matter. This is its nature. Hence it can know God only by inference, since God is supersensuous. the majority of them did not pen a single by inference, since God is supersensions. To know God as He is, "face to face," and not by inference only, is above and beyond its nature. And, when Chris-tians, Protestants as well as Catholics, admit or claim a vision of God beyond Again, we beg to point out the words with which St. John ends his Gospel : given us, is to strangle our reason. Nay, "But there are, also, many other things which Jesus did, which, if they were us by God may be accepted or rejected written, everyone, the world itself, I admit or claim a vision of supernatural the grave, there is needs a supernatural vision, one to which our nature can have supply to enjoy. The think, would not contain the books that vision, one to which out to enjoy. The no right, no faculty to enjoy. The should have to be written." Where Christian idea of heaven is essentially supernaturalistic. This gift of higher shall we find these instructions ? Does it not follow that we must seek them made it. It must be embraced in its from the Apostles or their representatives-from the authority that guards gifts by the kindred gifts of faith, hope

and charity. Now, privation of these supernatural gifts is what is called in Christian the-

gifts is what is called in Christian the-ology original sin; and, when Catholics say that Mary the Virgin was conceived without original sin, they mean that Mary was never, from the first instant of her existence, deprived of these supernatural gifts. Where can Park-hurst find "deification" in such a doc trine? Time was when the public school system was beyond the pale of criticism. Orators wreathed it with garlands of rhetoric and prophets were not wanting to portray the blissful future that Some of the individuals who talk so awaited a common-schooled world. But

trine? The Catholic Church has "deified" no The Catholic Church has "defined" no one; but she does believe in the Incar-nation. Mr. Parkhurst knows the Apostles' Creed. All Christians, Cath-olics and Protestants alike, have made it their profession of faith. It says : "I believe in Jeans Christ, His only Son, our Lord, Who was conceived of the Holy Ghost and born of the Virgin Mary." Mary is the mother of Jeans cueston may be productive of no good. but it is merely reminiscent of the old But it does not follow that it may not days. Educators are beginning to retreat from the desert of fads to the Holy Gnost and born of the virght Mary." Mary is the mother of Jesus the Christ; Christ is the Son of God; therefore, Mary is the mother of the Son of God, Who is co-equal with the Father. This is not deification. level ground of practice approved by is as good as another, we, despite our them said not long ago that unless inclination to be urbane, must protest. schooling makes pupils morally better,

Let us repeat for the benefit of the "amiable old man": The Catholic doc-trine is, there is but one God and there can not be more than one. God is necessarily One, Eternal, Self-existing, Infinite. His nature is intelligence. The object of this intelligence is neces sarily Hinself. Knowing His infinite perfections, they become the necessary object of His love. Hence we disone creed denies the necessity of infant acquisition of knowledge is detrimental baptism: another says that baptism to mental growth is again the teaching object of His love. Hence we dis-tingnish in Him a threefold relation; God knowing Himself, God known by must be given to infants. Again, one of the old schoolmasters. That educamust be given to infants. Again, one creed maintains that the Pope is infallible : another that he is not. If infant baptism is necessary, the creed which denies must be teaching and fighting for these many years. It is, therefore, a hopeful sign that educators are recognizing who disavow it must be in error. To say, therefore, that one religion is as good as another is to say that God is the only one worthy of support. If the other day, in Chicago, the well-known Jewish rabbi, Dr. Emil G. Hirsch, said: creed maintains that the Pope is infal- tion means, primarily, the formation of

speakers often confound the words of "person" and "individual." But person is more than individual. Personality is agree that there must be some system that peculiar complexus of qualities which represents the ultimate responsiof moral training in the public schools. responsi-The eighteenth century theory that bility in the individual. Peter and John and Philip are each individuals of the same species; and as individuals they have but one and the same nature knowledge is all-sufficient to the building of character is a mistake and an exploded idea. To-day every master of pedagogy is certain that the imparting -the human nature. They are three men, not three human natures. But of knowledge, unless supplemented by or knowledge, unless supplemented by something else, is insufficient in build-ing character and virtue. The Catholic Church has long held this contention, and that Church is undoubtedly correct what makes Peter Peter, and John John, and Philip Philip is what we call person. Jesus the Christ, as a human individual besits the Christ, as a human human im-pregnated, not with the seed of man, but by the direct power of God. This divine intervention all Christians, Protestants as well as Catholics, admit. Through it in its insistence that education must be more than a mere transfer of knowledge." DR. PARKHURST AND THE VIRGIN Christ's conception was divine and His birth miraculous ; and precisely because of it, Mary His Mother remained a virgin before, during and after this mir-aculous birth. That's why Catholics call her the Virgin Mother : not because she is a "deified" Virgin. When we say that in Christ God be amo man, we mean that this human individuality of the Christ has its ulti-mate responsibility, its centre of attribution, not in a human personality, but in the personality of God. And, as person-ality in deity is threefold, we say that it is the second personality-the Son-which was united to the individuality of Christ. But the Christ's individuality and personality are inseparable; therefore, since Mary is the mother of the individual whose personality is divine, she is said to be, and in truth, the Mother of God. This is not making her the Mother of Deity, but the mother of the Christ, the Man-God. the Man-God. No amount of "amiable spouting" and crooked quibbling can gainsay the rationality of this stand. True, the docpreach a Gospel to lyou besides that which we have preached to you let him be anathema. As we said before so now I say again : If any one preaches to you a Gospel besides that which you have received let him be anathema." trine is founded on the postulate of divine intervention and divine revela-tion; but so is all Christianity, Protest-

It may be well to remark that the Council of Trent, speaking of the ven-eration due to the most Blessed Sacra-ment, says: "There is no reason why all Christians should not show to th Blessed Sacrament, according to the custom existing in the Catholic Church

tronize them or to condone their be-fs because of the good they do. Their hurch, since the time of Christ down the veneration which is due to God It is not less worthy of adora-tion because Christ instituted in aurch, since the time of Christ down our own day, has been represented by e giants of intellect as well as by the roes of holiness. It is ill taste for any in to "condescend" to praise their iters and their mothers, while he would in revile the Mother of Him Whom for our nourishment, since we believe that in it the same God is present, Whom the Eternal Father sent into the world saying: 'That all the angels of God adore Him, whom the magi falling down y adore-" the Christ the Son of the adored; and finally, who according to the Hole Society, who according to ving God." Dr. Packhurst is an interesting old

The reacharts is an interesting old this reas intleman, and generally he has clever, bot always good, things to say. But the Catholics all over the United ates he is the same old Parkhurst of too, but the Catholies all over the United tates he is the same old Parkhurst of me years ago. They have no objec-on to his writing " about all things id a few others;" but he is not suffici-ty well informed to write about Cath-ic doctrine. In the past he has shown mself too bigoted to be fair to the tholic name; and his manner of life likes him utterly unfit to write of the otelss Virgin, the Mother oi the Christ a God-Man, Who is the mother and

Catholic Record.

e God-Mao, Who is the mother and e model of the Catholic nun, the Cath-e mother, the Catholic maid, the Cathic home .- Thomas Gilmary, in the New

THE FESTIVAL OF CORPUS CHRISTI. THURSDAY, JUNE 10.

The festival of Corpus Christi is un doubtedly the most sublime and glorious of the whole ecclesiastical year. This feast was instituted to commemorate knowledge brings with it its necessary accompaniments, supernatural love and hope. In this life we share in these the Son of God has for His Church.

the Son of God has for His Church. To express better the dignity of the festival and the great gift of our Lord to us in the Blessed Eucharist, the real celebration of Corous Christi is trans-ferred to Sunday. Though a special day be set aside for thanksgiving for the feast of Corpus Christi, we may truly say that it is ever celebrated in our churches. "All festivals," says St. Chrysostom, "are festivals in honor of His divine sacrifice: if we commemorate His divine sacrifice: if we commemorat the feast of a martyr or any other saint, if we celebrate the feast on a Friday or Saturday, or on a Sunday, the same sacrifice is offered. Although great festivals are designated by the richness of the vestments used on the occasion and by the decorations of the altar as people, the divine sacrifice which is offered up, nevertheless, gives then their holy solemnity and dignity." well as by the unusual concourse

Undoubtedly this was the reason why

Forever.

Those we love truly never die, Though year by year the sad memor-

1599

ial wreath, A ring and flowers, types of life and

Are laid upon their graves.

For death the pure life saves, And life all pure is love ; and love can

From heaven to earth, and nobler les-

sons teach Than those by mortals read.

Well blest is he who has a dear one dead : A friend he has whose face will never

change-A dear communion that will not grow

strange; The anchor of a love is death.

The blessed sweetness of a loving breath Will reach our cheek all fresh through

weary years, For her who died long since, ah ! waste not tears,

She's thine unto the end.

Thank God for one dead friend. With face still radiant with the light of truth,

Whose love comes laden with the scent

Through twenty years of death. -JOHN BOYLE O'REILLY

#### CATHOLIC NOTES.

At the Brooklyn navy yard last Sun-At the Broostyn navy yard tast Sud-day week, 25,000 persons attended a military Mass in honor of the dead sol-diers and sailors. Twelve thousand soldiers and sailors were present.

Louis Davies, only son of Sir Louis Louis Davies, only son of Sir Louis Henry Davies of the supreme court of Canada, has just joined the Catholic Church in Ottawa. Another brother of Sir Louis, living in St. Paul, Minn., has long since become a Catholic.

In a class of 150 confirmed at St. Pat-In a class of 150 confirmed at St. Pat-rick's Church, Cumberland, Md., on April 18th, by Bishop Carrigan, there were 28 adult converts. In the after-noon of the same day there were 23 converts in a class of 190 confirmed at Saints Peter and Paul's church.

Rev. John Chisholm, one of the most widely known and highly esteemed priests of the diocese of Antigonish, died on the 31st of May. Father Chis-holm was in his seventieth year and was a native of Antigonish. He was educated at St. Francis Xavier College and Laval. Owing to ill-health he has not done any parochial work for nearly ten years.

A committee of prominent priests of the Archdiocese of Chicago are working out plans for the establishment of ten extra parishes in Chicago. This is extra parishes in Chicago. This is necessary on account of the great influx of Catholic people overcrowding the present churches. It is also an indica-tion of the wonderful growth of the Church in the great Metropolis of the West.

According to a statement made by Bishop Hickey of Rochester, his pre-decessor, Bishop McQuaid, owned no real property except such as he held in real property except such as he held in an official capacity for the diocese or for St. Bernard's Seminary. Nearly all his personal property had been given to St. Bernard's Seminary years ago, and what remained his successor was instructed to turn over to that institution after his death

The magnificent memorial church which is being erected in Birmingham, Eng., through the generous contributions of world-wide admirers of the late It is related that one day in a vision Blessed Juliana saw the full moon in all its splendor with a dark spot upon ing the present summer. Its cost is some \$150,000. It has been built outside the old oratory, so dear to the heart of the late Cardinal, and therefore the old sanctuary did not disappear till a por-tion of the new edifice was ready for The Most Rev. Diomede Falconio, Apostolic Delegate, assisted by Msgr. Hayes and the Rev. Father Rabagliati, president of Columbus College, offici-ated last Sunday afternoon at the dedi-cation of Columbus College, at Haw-phorne, Westchester county, N.Y. The college which is a cift of John J. Ma-The Most Rev. Diomede Falconio. college which is a gift of John J. Mc-Grane through the Catholic Church Extension Society, will be the first Catho-lic institution for the education exclusively of Italian boys who wish to become priests. Bishop Benzieger, "the barefoot Bishop of Malabar," was tendered a dinner Saturday night by Archbishop Farley in New York, at which many promine prominent churchmen were present. Bishop Benzieger, who has been in New Bishop belayer, week incognito, belongs to a very wealthy Swiss family. Since becoming Bishop of Malabar, British India, he has gone barefoot and worn only the commonest sort of a robe, renouncing all luxuries and living as the poorest person in his diocese. It is not generally known that Mrs. Charles Carow, the mother of Mrs. Theo-dore Roosevelt, was a convert to the Catholic faith. Mr. Carow died in 1885 and after his death the widow and her two daughters went abroad. Theodore with intentions, we believe, of occounting a religious. Mr. Leslie is a frequencies of two daughters went abroad. Theodore contributor to the Irish Rosary, the Dominican magazine. He had, we un-derstand, a distinguished course at Eton and at King's College, Cambridge, and at K and at King's College, Cambridge, So Mr. Birrell really should not say that "No Irish Protestant becomes a Catholic." There is a well-know Dublin parish priost who was an Lich Mithe

e., 0

the Church in the earliest times did not institute a particular feast in honor of this sublime mystery. It should pro-perly be celebrated on Holy Thursday, the day of its institution, but the grief of the Church mourning with her Brideof the Church mourning with her Bride-groom, whose sorrow begins on that day, prevents the joyful and solemn celebra-tion which its dignity demands. For more than one thousand years no special feast existed in commemoration of the institution of the most Holy Sacrament. Our Lord, some seven hundred years ago by a wonderful revelation caused the institution of the festival of Corpus Christi, to increase the veneration for the most Blessed Sacrament and to con-

Formerly the feast of Corpus Christi was celebrated as a holy day of obliga-

assist at the Holy Sacrifice of the Mass By our prayers, by our devotion, by our visits to the Biessed Sacrament and by

Visits to the Biessed Sherament and by attendance at the Holy Sherifice of the Mass in the spirit of prayer and repara-tion, we will comply with the purposes for which the feast of Corpus Christi me instituted

was instituted. We think it well to quote here the Gospel of the feast, St. John vi : 56 59: Gospel of the feast, St. John vi : 56 59: "At that time Jesus sold to the multitude of the Jews: My flesh is meat indeed; and My blood is drink indeed; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him. As the living Father has sent Me and I live by the Father, so he that eateth Me, the same shall also live by Me. This is the bread that came down from Heaven

bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this bread

shall live forever." shall live forever. St. Cyril, in seeking to induce the faithful of his time to approach frequent-ly to receive Holy Communion, said to them: "Cultivate, therefore, holy desires in your heart, endeavor to live a plous and holy life, and you will re-ceive those blessings, which will not only destroy death, but also all the diseases of the soul: for if Christ remains ses of the soul: for if Christ remain us He will overcome the spirit opposition within us, He will strengthen our body, dispel the an-guish of our soul, care our diseases, heal our wounds and lift us from every

# CONVERTS IN IRELAND.

Some very wise priests have smiled a dubious smile when it was suggested that the mission work for non-Catholics be in augurt ted in reland, says the Mis-sionary, and the comment in print of other sources possibly not so wise nor with a very extensive knowledge of af-fairs in Ireland was, "How deep seated

race prejudice is and how it paralyzes missionary endeavor!" The zeal to preach the Gospel to every creature, even to the "Protestant garrison in Ireland," is blighted by the placid smile and the sometimes repeated state-

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A., Branch No. 4, London and and 4th Thursday of every mont-it at their hall, in Albion Block, Rica-l'Howas F. Goula, Fresident; Jan 49 If one religion is as good as another said : "The best minds of the nation now

The

on is as good as another.

A REMINDER.

and transmits the deposit of faith.

SEEING THE LIGHT.

the success of centuries. In fact one of

VOLUME XXXI.

LONDON, SATURDAY, JUNE 12, 1909.

JUST ADRIFT.

" Twilight and evening bell, And after that the dark."

up-to-date creed passes our comprehen-

sion. We suppose that the gentleman

who quoted them merely meant to as-

sure his hearers that he had read Tenny

son, or that, befogged in his own verbos

ity, wanted a gleam of poetic light

to show him the way. If a preacher,

however, can find any comfort in the

words he quoted he must be easily sat-

isfied, or sees in the Tennysonian hymn

something that escapes our eyes. The

up-to-date are on a par with Ingersoll's

blasphemous dictum that he could beat

the Ten Commandments. For to pro-

fess a belief in Christianity and then to

declare that it must be modified and

adapted to present-day conditions, and

to pretend that we can manufacture a

better Christianity than Christ has

to proclaim that doctrines revealed to

at the behest of caprice, of material ad-

vancement, of the needs of this genera-

tion, is the crudest blasphemy. The

Christian creed is what its Author

entirety. If we admit that Christ is

God, with what show of reason can a

creature disregard some of His doctrines

because, forsooth, he deems them of

little or of no importance. Christ is in-

deed the world's benefactor : but He is

also "God of God, Light of Light, True

THE UP-TO-DATE CREEDS.

be an efficient means to clear an atmos-

phere surcharged with words. When

we are told that, after all, one religion

wondrously about up-to-date creeds are. the orator's tone is not so jubilant now

verbally at least, well-bred to the verge and the prophets are not quite sure

of self - stultification. We cheerfully that their lips are fire-touched. Here

acquiesce in the view that religious dis- and there we hear praise of the system,

For the assertion degrades God and purer within, and sweeter, kinder,

makes Him a lover of untruth. The stronger in outward conduct, it is un-

proof is easy. Two contradictories can- worthy of the name. The cry that not both be true. If two religions have there are too many text-books is merely

contradictory doctrines one of the two an echo of the middle ages. To sav

must be teaching error. For example, that coddling and making easy the

God of True God."

What these lines have to do with an

why do our non-Catholic brethren send missionaries to the land of Confucius? If one religion is as good as another it matters not whether we adore Christ, saying, "Thou art Christ the Sou of the Living God," or stone Him, saying with the Pharisees, " We do this because Thou being a man makest Thyself God."

ACCIDENTAL DIFFERENCES.

The indifferentist shrugs his shoulders at all this and assures us that, while the sects differ as to accidentals, on points of minor importance, in fundamentals they are as one. But by what rule shall we distinguish fundamentals

The Chicago Evening American has been running a series of articles by Dr. Parkhurst of New York. As a rule, from non-fundamentals. For example, is belief in the Trinity a fundamental? these articles have been worthy and in-teresting. However, last Friday even-Some affirm, others deny it. Is belief in the Holy Eucharist as the Body and

ing the rev. doctor, in his analysis of the position of the Catholic Church to-Blood of Jesus Christ of minor importthe position of the Catholic Church to-ward "woman suffrage" as expressed in a recent allocution by Pius X, sorely misrepresents what he styles "the Catholic mind." His kind words conance? Is such a rule visible in the pages of Holy Writ? We think not. Our Lord made no mention of fundamentals when He commanded His Apostles cerning the nuns and Catholic women in general deserve a kindly appreciation. But his "amiable insinuations" about to " teach all things whatsoever I have commanded you." He exacted comthe Catholic doctrine concerning the pleteness of teaching on the part of the

MARY.

Virgin Mary are certainly very offen-sive to Catholic intelligence. Apostles-completeness of belief on He intimates that "the Catholic mind" (1) admits "feminine and masculine qualities in God:" (2) formulates its doctrines to "satisfy popular cravings;" (3) has "defined" the Virgin Mary and intruded her upon the Christian more the part of their followers. The Apostles were entrusted with a message to be delivered just as they received it to those who, hearing them, would hear Christ, or despising, would

intruded her upon the Christian wor-ship. These things should not be said. In his article aforesaid, it would seem despise Christ. Writing to the Galatians St. Paul warns them saying : that Dr. Parkhurst took advantage of his contract with the American of the

its disck. Almighty God finally re-vealed to her that the moon signified the Church and the dark spot the want of the special feast in honor of the most Holy Eucharist. He revealed to her that He wished to have instituted a festival whose object would be to vener-ate in an extraordinary manner the most Holy Eucharist and to atone,

eepecially by public and solemn adora-tion, for the many injuries offered by heretics and others to the most sublime mystery of the Holy Eucharist. We need not dwell upon the long

struggle and persistent endeavor of the holy nun to fulfil the divine commission. Pope Urban IV. by a brief issued in the year 1264 extended the celebration of this feast from the diocese of Liege to the universal Church.

The festival of Corpus Christi ranks as a feast of the first class and has an octave. In country places and in com-munities entirely Catholic solemn pro-cessions of the Blessed Sacrament are held with the utmost popp on the feast of Corpus Christi and the Blessed Sacrament is exposed in the monstrance and is carried about in triumph. The Church desires by these proces-sions to celebrate the victory of her

heavenly Bridegroom and she seeks to give an opportunity to the faithful publicly to venerate and worship their God concealed in the most Holy Euchar-

ist, inviting as it were all created beings to sing a hymn of joy and praise in honor of their Creator and Lord. During the procession Benediction of the Blessed Sacrament is given on four different altars erected for this purpose at four different places outside of the church in order to obtain God's blessing for the country and for the people. At each station, the beginning of one of

Sir Stephen de Vere, Aubrey de Vere and Mr. Considine, and another of the De Vere brothers. Roads to Rome mentions Father Gorman of Queen's College, Belfast ; George P. Herson, and a Belfast minister, Dr. Windle of

Trinity College, Dublin, now president of University college, Cork. From Trinity college comes also Father Maturin, once a Dublin Protestant clergy-man, as is Dr. Windle; Professor Stockley, University College, Cork ; Father Carson author of "Reunion Essays." Long before him the Rev. Maziere Brady, the noted ecclesiastical historian, was a convert. And Roads to Rome (page 7) has now Sir Henry Belling-ham's words : " My first impressions of Catholicism were amongst the poor in Ireland, where I was born. . . I was very favorably impressed with their simple devotion and faith."

Such impressions were deep in Miss Charlotte O'Brien, the daughter of Smith O'Brien, long before she became a Catholic. Her niece by marriage, Mrs. Stephen Gwynn, author of "Stories from Irish History," is no less devoted to Ireland and the Irish. Andevoted to freining and the frish. An-other Irish woman convert is Mrs. Helen Langrishe of Kuocktopher Abbey, County Kilkenny. It is easy to find convert nuns in Ireland.

A most striking conversion of an Irishman is that of John Leslie, a recent graduate of Cambridge, son of a County Monaghan landlord, and heir to a baronetcy, who is now studying at Louvain, with intentions, we believe, of becoming

parish priest who was an Irish Metho-popular there among the ecclesiastical circle. She was buried in one of the old cemeteries near the villa, at present occupied by her daughter, Miss Emily Catholic Sun.

### THE CATHOLIC RECORD

than either of them,

be

how

### THE EXODUS.

2

FRANCIS W. GREY, LITT. D., AUTHOR OF

The Cure of St. Philippe," "Gilbert Franklin CHAPTER XIII.

PARLIAMENT AND THE EXODUS.

The return of the French Canadian exiles from the factories at Middlehamp-ton and elsewhere in New England was, like all other great movements of like all other great movements of population, destined to be brought about about a statement of the statemen by many causes and furthered by many different agents. Pierre Martin's mission work—there is no truer name for it—among his countrymen may fairly be considered as the original lairly be considered as the original motive force, stirring, as it un-doubtedly did, feelings, longings and aspirations hitherto more or less vague and unexpressed, yet deep seated and ready to respond to the quickening breath of his whole-souled enthusiasm The strike of the American operatives to be chronicled in a subsequent chapter, due as much to economic as to racial jealousies was to furnish the occasion of putting the plan of repatriation to a practical test and to make such a soluion of the situation, indeed, practically inevitable.

But if Pierre and his immediate But if Pierre and its initiative friends, among whom Messrs. Hammond Mills and Company certainly deserve to be counted, as will be presently shown, were chiefly actuated by philanthropical and unselfish motives, the same can hardly be said for Senator Alphonse hardly be said for Senator Alphonse Bilodeau and his colleague in the Lower House, Zephrin Saint Jacques, the member for South Winnipeg. In their case, as was only natural, the political possibilities of such an exodus were of vastly greater importance than any benefit which might accrue to those benefit which might accrue to those whom they hoped to bring back to Canada; they thought more, in short, of the power which the votes of the New Quebec would give them in Dominion affairs than of the improved condition of the future voters having once been made clear.

This aspect of the matter, however, each kept so strictly to himself that it was never so much as further mentioned between them, well as it was, of course, understood by both. Saint Jacques, in moving for a grant sufficient to bring a first contingent of some fifteen thousand exiles from Middlehampton and the neighborhood to Saskatchewan, and for a grant of land suitable for their settle a grant of and suitable for each screen and the second screen and their claims. "As re-gards the land," he said, "the Saskat-chewan Land and Improvement Com-pany is prepared to place at the dissal of the Government, the thirty million acres lately granted them, pr vided the Government will undertake to settle the exiles on it as a 'colony', and to compensate the company as may be deemed fair and just." To the obection that colonization as a method of immigration had been found undesir-able and had consequently been abandoned in favor of individual set lement he answered promptly: "I am entirely of the honorable member's opinionwhere aliens are concerned, or people unaccustomed to Canadian methods of farming. But I would remind him that aling now not only with what is practically a purely agricultural im-migration, but with the repatriation of we are agriculturists belonging to a race which for three centuries has tilled the fields of the ancient province, the descendants of those who sowed and reaped the first harvests of the soil of Canada [" (Government and opposition cheers.)

There was, indeed, wonderfully little noon. real opposition to the scheme in prin-ciple, whatever technical difficulties might be raised by a finance minister, jealous of encroachment on a record pearous of encroachment on a record surplus. The details, the premier was pleased to say, would be submitted to a special committee, selected from both political parties, and composed of an equal number of French and English-mentioner product the selected from the selected form speaking members, those from the Northwest, having naturally the preference, to be presided over by the finance The committee would, in minister. fact, be drawn from both I Senator Alphonse Bilodeau had been chosen to act as vice-chairman. "The national importance of this movement," the premier concluded, amid loud apseemed to us to justify thi nlause : plause: "scenera to us to justry this departure from precedent, and I am happy in having the full concurrence of the right honorable, the leader of His Majesty's opposition." The offer of the Saskatchewan Land and Improvement Company, would, he added, in an-swer to a question, be accepted on the Company's term, namely, that the exuid be settled as a colony on the and in question, and the Company would be "compensated" by being allowed to remain nominal owners of the land, in return for which they had undertaken to release to the Government undertaken to release to the Government such land as might be required for rail-way purposes. The Company in-tended, he believed, to charge a nominal price to the settlers, extending over a term of ten to fifteen years. Alphonse Bildeau's plan, there-fore seemed to he working out in the fore, seemed to be working out in the lines indicated by that astute gentle man, of indirect profits, that is to say, rather than of immediate returns. He gained also, the immense advantage of appearing as the benefactor of the re-turning exiles, besides the attainment of his main object, the consent of the government to their settlement as a colony. The foundation of New Quebec he felt, assured. "Ca marché," was Senator Bilodeau's mental comment as he left the Speakers' their real needs?" gallery of the House of Commons, whence he had followed the whole debate on the member for South Winnipeg's motion. To the latter gentleman, some hours later, he made a remark to the same effect, indicating an unusual satisfaction. "Yes," was the answer, " things are certainly moving. May I ask, Mon-sieur to Sonateur, what you intend to do ittle meaning, so incomprehensible, in-deed to any but themselves—and their reply would, probably, have been more polite than satisfactory, conveying the should—mind his own business. But the circumstances as Bilodeau knew, were far from ordinary and the member long, bitter contrast of poverty and

for South Winnipeg had undoubtedly d a notable su scored a notable success. Invite not there was no reason why he should not know; he might, rather, fairly be said to have a right to whatever information there was to be had.

The Senator, recognizing all this answered, therefore, cordially and readily. "I intend," he said, "to in-troduce Pierre Martin to His Excel-lence." And St Leasure burgets the set lency." And St. Jacques, knowing the great personage referred to-at Pierre's character he could guess, easily enough -nodded comprehendingly and approvingly.

to find.

more clearly

how

difficult it must

impossible indeed for His Excel-lency to obtain any real insight into the

problems connected with the Exodus. The Senator, he had learned, knew

nore than perhaps any other member

nore than perhaps any other member of the governing classes, but even he knew little, compared with the know ledge Pierre had acquired, and the member for South Winnipeg even less.

Bilodeau shrugged his shoulders with

Bilodeau shrugged his shoulders with an expressiveness of which only a Frenchman is capable. "A good man, yes," he said, almost indifferently, damning, some have been tempted to think, with the very faintest of praise. "Sans doute," he resumed, "but!... which every man every sailed than

again the shrug, more expressive than ever, il a les fautes de ses qualités. He

neans well, but is tant soit peu-how

shall I say it ?-whimsical, vir desideri-orum"-Pierre smiled at the obvious

misappilcation of the scriptural phrase

-" a little given to knight-errantry, to

impossible ideals ; to . . he paused, not wishing perhaps to discourage Pierre,

or to speak as plainly as, doubtless, he

The gentleman in question, less re

I caues been alone in the cab.

rench.

day ?'

not in earnest?

came promptly to the rescue.

are content to weigh it carefully.

he asked anxiously;

seemed to derive but little encourage

ment from so ambiguous a statement, he added, cheerily: "Don't fret your-self, mon cher, he will be in earnest

long enough to set the thing going.

You will have his distinguished patron

age-and a cheque, there will be plenty

are-in Ottawa-eh, Monsieur le Dé

" And elsewhere," rejoined the men

There alway

"It is a com

Canadia

seemed ready to afford?

to follow his example.

His Excellency, Viscount Tregarthen was a most popular governor, nor was her Excellency, the Viscountess, less charming than her worthy lord. It is the gentleman only, however, with whom we, as interested in Pierre Martin's life work, need concern ourselves tin's life work, need concern ourselves, or who has any place in this chronicle. "By Pol, Tre and Pen," says the old distich, "you may know Coraish men." Viscount Tregarthen may be described briefly as a typical Celt of Arthur's country. He was slight, dark, clean-shaven, with an air and manner best, nerhans, defined as gnasi-cerelesiastical perhaps, defined as quasi-ecclesiastical. An Anglo-Catholic, indeed, of the most advanced school, his soubriquet of Sir Galahad seemed to fit him better than

such characterizations generally do those at whom they are thrown. Naturally, as with lesser mortals, he had his critics, divided, one may say,

into those who conscientiously disap-proved of his " views " in matters theoogical, and those sticklers for constitu tionality and precedent—idols of poli-tical mediocrity !—who whispered, awestricken, of his proneness to advise his ministers, instead of listening, as a Governor General should, to their ad-vice. To the first of these classes he was something more incomprehensible than "a declared Papist" to use the shibboleth current among them. To the sticklers aforesaid, he was an object of dark suspicion, an Imperialist of a more dangerous type than their pet bug-bear, Mr. Chamberlain. Viscount Tregarthen, it must be con-

essed, was inclined to take himself somewhat seriously, and, with true Celtic perfervour to exaggerate his whimsies into the eternal principles of statesmanship and ethics. Whether, therefore, the mood of the moment led him to advocate, with a facile if shallow eloquence, the blessings of pure elec-tions or a national park on the battlefield of Chateauguay, he was equally in earnest, and equally, to be candid, ready o pass to a fresh enthusiasm. Never theless, Bilodeau, with a certain cynical familiarity with human, and es ecially, with official nature, was fully alive to the advantages to be derived rom enlisting His Excellency's support and patronage on behalf of Pierre Mar tin's work,

Accordingly, on Pierre Martin's ar Accorningly, on Fierre matters are rival in Ottawa on his way to Sask-atchewan, the Senator lost no time in requesting His Excellency to allow him the honor of presenting "the heroic the honor of presenting "the heroi young man who is doing so noble work for my exiled compatriots." Th The letter, it must be remembered, was in French, a tongue better suited to such phrases than our blunter suited to such phrases than our blunter speech. The reply, equally gracious, was in French as fluent as Bilodeau's own, the late Viscountess Tregarthen, His Excellency's mother, having been the daughter of a famous French family. His Excellency, the autograph letter stated, would be delighted and honored stated, would be defighted and honored to receive Monsieur le Senateur, Mon-sieur St. Jacques, and that "charming young patrict"—Pierre Martin, to wit —at 3 o'clock the following after-

The interview, as may be imagined, was long and most interesting. His Excellency asked many questions, which were answered, not only by Pierre who were handwered in the head puté ? indeed kept modestly in the back ground, but also by the Senator, and by the member for South Winnipeg, and expressed many opinions, to which his hearers listened, at least, with due deference, whatever real importance they may or may not have attached to them. What chiefly concerned them, however, were his expressions of warm approval, and of his readiness to preside at a public meeting to be convened at the

riches, idleness and labor. It was on the edge of that abyss, he felt, that he was standing now, stretching out hands to one, ready and willing to touch his, to help, to understand, yet without hope of ever meeting in the grasp of human brotherhood. Truly, he thought, as he listened to His Excellency's kindly words of encouragement and sympathy : terogeneous elements that were growing yearly more numerous, more accidental, more democratic, more parochial in their ideals, he might have been tempted to say, had he spoken even more plainly than it was his custom to

He saw, also, that the French Canaistened to His Excellency's kindly words of encouragement and sympathy; between us and you there is a great gulf fixed!" Truly, for this tragedy there is no remedy that man may hope dian exiles, however numerous they might come to be, could not, by any conthe ceivable possibility, seriously affect the national or political conditions of the New England states, even should they find it possible to remain there, which seemed to be becoming doubtful, to say the least of it. It was, however, equally evident—to him as to Alphonse It was so simple and yet so complex. It was so simple and yet on any say, in the last years, especially on the one side, aye, in the very depths of this Bilodeau-that could these exiles be settled in large numbers on the prairie modern Tophet, had been ground in the inexorable wheels of supply and demand; lands of Alberta and Saskatchewan, forming, in short, a New Quebec in the had seen others near and dear to him crushed to earth beneath a burden too heavy for them to bear. And His Ex-Northwest, the part played by their race would, in the future, to the end in-deed of time be greater than even that which they had played in the past. And if in all this he put the true incellency? Ah! how could he ever hope to understand unless like One, of Whom Pierre thought during every waking moment, he were to go down and be a toiler himself, were to taste poverty, terests of the Empire, as they appeare to him in the first place, if he consid-ered them before all else, who should blame him for doing so? He was not hardship, hopelessness? So and not otherwise might he hope to understand. He was none the less enthusiastic. less but more sincere on that very acnowever, when discussing the interview count, in his desire to serve those with his two companions, on their return from Government House, all the more, it may be, that he realized, whom he expected so great a service for the Dominion no less than for the

Empire. All this, and more, he said, with an earnestness and an unwonted eloquence in his speech at the Russell Theatre when presiding at the public meeting called in support of the "Societé de Canadienne Francaise," Repatriation evoking an applause and an enthusiasm that made Pierre Martin's heart stand still with excess of happiness. He did more, for he opened the list of subscripions with a cheque for \$5,000, setting just such an example as Bilodeau, his rofessed cynicism notwithstanding, had Thus it was that Pierre, when contin-

uing his journey west took with him the glorious knowledge that the money and the land required to make the excdus a reality and a success, would be forth-coming, when needed. And, once more with a deeper humility and self-distrust than h. had yet feit, he thanked God that he, unknown and unworthy, had been chosen to do so great a work for the people he loved so dearly.

#### CHAPTER XIV.

SAINT MATTHIAS IN SASKATCHEWAN.

ould have done, had he and Saint It was a long journey, even from Ottawa, and with all the comforts that Senator Bilodeau's good offices secured for him Pierre was very tired by the ticent and there fore less experienced came promptly to the rescue. "To butting in," he suggested, the slang phrase sounding oddly enough on French time he got to the end of it. When after travelling, as it seemed to him for ips, and in a conversation carried on in endless hours, the train left him at a wayside shed and went on towards the "Just so," assented Bilodeau, "to setting sun, there were, he found, many miles of this vast, open prairie land still to be traversed in the buckboard which coming to hasty decisions, let us say, where men who know more of the matter Abbé Provost, notified beforehand by a Pierre looked grave. So to discuss a highly placed personage bordered for him on actual irreverence. Moreover, letter from Father Gagnon, had sent t meet him, and even among other new wonderful experiences, a night two perhaps to be spent in or two perhaps to be spent in the open, very literally à la belle etoile. But the buckboard driver was a French Canadian like himself and if all this were true, what would become of such assistance as the Governor "But what His Excellency said to in two minutes at the most the two were exchanging questions and answers like old friends in the speech dear to both "Oh ! as for that," returned the Sena-It was like coming home, Pierre thought, tor, "he is always in earnest-pour le moment." Then seeing that Pierre even though the land was so strange, so

endless and so empty. "Coming home." That was it. Home to his own people, home to the freedom of the earth as le Bon Dieu had made it, finding it very good ; to all these count less miles of grass, of growing crops, of free winds and boundless horizons, after the confinement of narrow, crowded, air less city streets, to this vast peace and silence after the din and turmoil of the factory. It was a good land, indeed, a Land of Promise, "flowing with milk and honey." Truly, le Bon Dieu was good ber for South Winnipeg. "It is a com-mon failing, Monsieur le Senateur not confined to Ottawa, though the sympnoney." to let him see it; surely, He meant it for His Chosen People, as surely as of toms are, I admit, somewhat more marked perhaps. But then, you see, the example is nearer at hand, and more constantly en evidence." old He gave Canaan to the Israelites. For to Pierre his race were, in very truth, God's chosen people; that was constantly en evidence." "And the reward easier of attain-ment," grunted Bilodeau, relapsing into silence as the cab entered the city. His Excellency, as it proved, was more in earnest than perhaps either Bilodeau or great had been punished for going into Egypt, for refusing to enter on the inheritance which here awaited them. If they could only see it as here

many more had grown ashamed of it as of the loyalties with which it was in-separably associated; but English had lominated, which, at best, was an alien tongue and meant too often that of people pitilessly hostile to his race and to his Faith. But this was—New Quebec, or the beginnings of a New Quebec

New, in the best sense, the Land of Promise which his people might sess, if they only would.

Abbé Provost wisely and considerately left his guest several days in whic to get his bearings, as the sailors say. Then, on a quiet evening, he began, quietly and almost casually to talk mat-ters over. It was a talk in which Pierre learned means this start in which Pierre earned many things none of which was he ever to forget.

There was, naturally some discussion of the news Pierre had brought with him concerning the proposed action of Parliament and of the Saskatchewan

Land and Improvement Company. "MonsieurBilodeau is right," the priest declared, "we could have claimed the land, doubtless, just like other settlers but they would have scattered us here, there and everywhere," with a gesture that conveyed more to his hearer than any words could have done. "But," he continued, "we want to be chez nous, here as we were in Quebec. It is what some of them would prevent if they could, but Dieu merci, Monsieur Bilo-

deau has made it possible." Then, more lightly : "This is like the Quebec you know, mon ami, is it not?" de said, church, school and convent, all familiar, eh ?"

Monsieur le Curé," was the "Yes. answer, " just like home."

"Well, that shows what we can do out here, nous autres Canadiens," pur-sued the Curé, "what we might have done, mille fois, in a thousand places had done, mille fois, in a thousand places had our people come out here, to their own land, instead of swarming into those maudits factories in New England. But they were told to stay in Quebec," he continued almost bitterly, "and I was screamed at, preached at, for encouraging them to come out here, even the Bishop was inclined to disapprove till I showed him the truth of things. Dieu merci,' some of them listened to me, and they thank le Bon Dieu every day I think, that they did."

"I am sure they do, Monsieur le assented Pierre as the priest Curé paused.

"See you," Abbé Provost resumed. "they have farms these people of their own. as Monsieur Bilodeau is to let you have, a hundred and sixty arpents each of them and not a mortgage on one Presently, in a year or two this new railway that our Canadian premier ministre has promised us, will pass right through our settlement, they have made the surveys already and secured the land. Monsieur Bilodeau, I doubt not, will make some such arrangement. —Pierre nodded and the Curé went on Then it will cost nothing, vois-tu, nothing to send our crops to market, for Monsieur Bilodeau's company or the government will buy it all. We shall government will buy it all. row rich, mon ami, rich and prosperou now that le Bon Dieu has turned the captivity of His people," he added reverently, "and brought them out-or s bringing them in refrigerium, into a

place of refreshment." Pierre, listening to every word had no doubt of it. Indeed, the signs of such prosperity had been all about him, as earnest of what was yet to be, during the few days he had already spent at Saint Matthias. Presently, Abbé Provost touched upon a different matter, not of less interest by any means, yet far less simple, less easy of solution, yet not to be left unsolved, should the Exodus prove commensurate with hopes of those who had inaugurated it. That Exodus, indeed, seemed not unlike-

ly to complicate it very considerably. "You are too young," he began, "to know much about question scolaire in Manitoba. Our people, some of them, say they were 'betrayed' when the say they were settlement was made. Peut être but who betrayed them? They but who were a majority, at the first, so were a majority, at the instance so the school law for many years was in their favor. Tout a l'heure, vois-tu," he went on, grimly, "they are in a minority; then the zealots of secular education change the law and take the taxes away from our schools. Our people cry out : We are betrayed! May be, as I say, but-whose fault is that? They would not come to Manitoba, they were not allowed to come, so they went to the New England factories instead. A fine choice, mon Dieu! How many are they now, là bas?" he demanded, hastily, meaning the States, generally, but New

But the fear passed even as it came. Where was his trust in God ? Besides ould he not tell what he had seen ? Let le Bon Dieu see to it, was his reverent conclusion, the Exodus, as had been said in Middlehampton was His work. Let Him bring it to such issue as He should see best.

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see Dest. "In Manitoba?" returned Abbé Pro-vost thoughtfully, " too late, mon ami, much too late. Ils ont manqués leur much too late. Ils ont manqués leur coup, as we say, they let their chance go by, the schools are gone. "Buthere," he continued, "in these two new provinces, the law, Dieu merci, is on our side for the present. Not perfect, see you, but our premier ministre did his best for his own people. Yet out of a thousand schools or more we Canadians have-how many think you ?"

"Eleven, Monsieur le Curé," answered Pierre, for this also as he was we aware, nearly concerned his Exodus. was well

"Eleven, juste," the priest resumed. "The law has been on our side for have eleven thirty years, and we in Parliament : 'They don't want Separ-ate schools ?' It looks like that, doesn't

it ?" "Yes, Monsieur le Curé." Pierre did not know what else he could say. The matter, indeed, gravely as it must could say. affect the issues of the proposed repat-riation, was for the present quite be-yond his comprehension, as it well might be. He was destined, however, to see it clearly before long and in a wholly unexpected light.

"We have sch ols-when we can," Abbé Provost went on quietly, Abbe Provist what on quietly, "but we are few and poor as yet. Scattered too in little communities over these new provinces, the very thing Monsleur Bilodeau wisely desires to prevent, And you, là bas number-how you say ?'

Two millions, Monsteur le Curé "Two millions and the land is waiting for you!" He spread out his hands, in a gesture that took in, Pierre thought, illimitable acres, rich in possibilities, waiting only for their rightful owners. "More," he continued, "we are waiting, we Catholics, Canadians like yourselves. But if you fail this time, if you refuse this opportunity that is offered you, his voice, to his listener was full of solemn warning-others will take the land that should have been yours and we also shall be betraved !'

There was a pause during which neither spoke. Presently the priest bean again, speaking more calmly yet not less earnestly. "I do not blame these English," he said, thoughtfully, that they should 'one school, one language,' as they say, here in the West. Me, I would grant them both-on cer tain terms.'

This was new light, indeed, to Pierre and his face showed it, ere he broke out with: "Would you, Monsieur le Curé On what terms?

"On two conditions," was the answer, "half an hour's religious teaching before school rather than after, and the right of the majority, in any school district. Catholic or Protestant, to appoint a majority of the teachers. tacitly conceded in Ireland and in Nova Scotia, is the chief thing after all. No thing else, nothing, can compare with it. Briefly, I should be content with that which Catholics in England take as the best they can hope for; with possi bilities, things and men being as they are, not as we should wish them to be." "But they are in a minority," objected Pierre, respectfully, referring to the Catholics in Great Britain.

"So are we, here," was the reply, "and may be always for all we know. We may have a New Quebec here in Saskatch-ewah," the priest continued, "if le Bon Dian please and Monitoria (Dill. Dieu pleases, and Monsieur Bilodeau succeeds, as I trust he will. But I don't blame these English for all that when they say: 'For the west, one land, one speech.' That is what 'one school' means and we may as well see it so. Dieu sait,' he added, "I love my race, my history. my mother tongue, but out here I want our people to be Canadian in a larger sense than they have yet realized as possible, to share the growth and pro-gress of his New West, to take the place and the part that is theirs of right in the development of our nationhood, not to be shut off by a Chinese wall of speech from our fellow-citizens. English in the schools : that is what must be, whether we will or not, sooner or later. Dieu

# JUNE

#### merci, we men of tw ministre better, m thcse who "But. Pierre for just what "Let it Curé, "an one, whic has made it. Our but our loyalty to should re be what i "there is gium-Fr neither sp true to t must be, 'one sche in a sense in Belgiu two milli make a new land are the c you will ate. Yes be only ment, or The Eng bring yo "You broke in indeed 1 expected "I said reply "not poss Middle true spi she is. tinued, lives Ouebec Middle ly amen similari Bon! w for that Puritan our Fre land, co Northw " Oui breathl conjure truer. aware, guessed as he had a studied Englis knowle but of had ju le Bon new ho "Yes ly afte glad if and to find th races, supret Britis be on But a knowi theirs lishme said b langu laugh all ye Midd 44 W père, have As, i hones " N cher, you v and And,

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Bilodeau or even Pierre had given Russell Theatre in support of the scheme of repatriation. Yet in spite of his gratitude for so much kindness and conhim credit for. If not the great states-man he fancied himself to be, Viscount Tregarthen had studied descension, Pierre was conscious of a affairs for many years prior to accept ing the post of Governor General, unde vague, unaccountable feeling of dis-appointment, as if the interview so appointment, as if the interview so eagerly looked forward to, had in some indefinable w y fallen short of his glow-ing anticipations. He was not, by any means, unaware of the difficulties atten-dant on so vast a movement of popula-tion, but he had possibly set too high a value on even view recal betweene and conditions, that is to say, paradoxical as it may appear, more favorable to a right understanding than those he had enjoyed since coming into closer and official contact with them. His views concerning them while at at distance, had been both clearer and value on even vice-regal patronage and support. It was none the less a feeling which he strove manfully and honestly, more dispassionate; the focus of vision, in a word, had been truer, then, than it to banish as ungracious, but which re-solved itself on later reflection into the conclusion that His Excellency, like was now, when near at hand. But of one point, at least, he had gained a grasp one point, at least, he had gamed up top not to be loosened, but rather strength-ened by subsequent enquiry and obser-vation, the part which the French race had played and must necessarily play in the growth and development of at ue Canadian nationhood. Kinship of Monsieur, the Quebec minister of mines and colonization—since replaced by how different a man! — when speaking at Saint Joseph de l'Acadie, knew little Saint Joseph de l'Acadie, knew little or nothing about the true state of the matter under discussion. It was as Matthias had said on the day he came over from Sainte Marie de Monnoir, the Canadian nationhood. Kinship of speech between "English" Canadians, and their neighbours to the South must, he saw, apart from all other causes, in-evitably tend to assimilation of political day on which Pierre's life work may be said to have begun : "How could one so deals, to Americanization; to a drifting said to have begun: How could one so highly placed, so surrounded by those who conceived their one duty to pro-phesy smooth things, to echo what the great man said as the last utterance of away, more or less rapidly, but none the less surely, from the older, more conser vative ideals of the earliest settlers, vative ideals of the earliest settlers, whether French or United Empire Loy-alists. And while by no means hostile to Americans he believed that it was better to adhere, in some measure, to the old aloofness, rather than to em-bark on a course which could, he be-lieved, end only in an annexation that should stultify the whole history of Can-ada single the Dealgaratice of Independ. ineffable wisdom, know of what the people thought and felt? How, indeed, could he ever hope to come in touch with them, to learn their real lives,

Pierre in the months he had spent in the streets and factories of Middlehampada since the Declaration of Independton had been made only too familiar with the depth of the social chasm, for-

It was to the French Canadians, thereever yawning between masses and class-es, between governors and governed, The people had so many thoughts, so It was to the French Canadians, there-fore, as to the only homogeneous ele-ment in Canadian national life, that he looked for that conservatism which should counteract the radical influences of American democracy. He realized, with a clearness that would greatly have surprised Alphonse Bilodeau, to say within of others, that this conservamany needs and so few words wherewith to express them, words, at best of so little meaning, so incomprehensible, in-

them. If they could only see it, as he saw it now ! But if le Bon Dieu pleased they should see it soon and take posses-sion of it as of their lawful heritage. Monsieur le Senateur had assured him that it would soon be; the gros bonnets the great men at Ottawa, were in favor of it, even the Governor had lent his aid to it; his dream was to come true. What news to bring with him to Abbé

Provost! Better still, what news to take back to Father Gagnon and all his

friends at Middlehampton. Once more falling silent as the even-ing shadows grew longer, he looked out on the land he had come to see, and his companion, with a quick sympathy hardly companion, with a quice sympathy nardily to be expected of him, respected his silence, guessing, it would seem, at his thoughts, or at least interpreting them by his own memories of his first impressions. Funes ceciderunt mihi in praec laris. The familiar words seemed to re-peat themselves to the glad music of the breeze, to the very rhythm of the horses feet : " the lines are fallen unto me in feet: "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." That night as he lay sleep-less on the open prairie, the very stars, as it seemed to him, took up the chorus and the silent spaces all around him whispered it again. So, at least, it seemed to him; but then he was a poet and a dreamer. Yet a dreamer whose dream had come true.

dream had come true. \* Nor did Abbé Provost's welcome of his earner years, and the norizon seemed so far away. But, best of all, the speech of every one around him was the speech he loved. There were many, of course, we spoke it in Middlehampton, though

meaning the states, generally, but New England chiefly. "Nearly two millions, Monsieur le Curé," answered Pierre, to whom the fact, in all its appalling import, as it

ract, in an its appaining inport, as its seemed to him, was as of the very essence of his hopes of an Exodus. "Say one, so many years ago," the priest 'resumed, "though one is too small a number. If they had been in Manitoba, as they should have been, as they had the best right to be, would the school law have been changed, think school law nave been changed, think you? Would these zealots of a godless education, a l'américaine, be in a majority?" Surely not, Monsieur le Curé." Pierre was too deeply interested in

listening to say more than was absolu-tely necessary himself. "Who betrayed them, then," went on

Abbé Provost. "Those who preached 'Stay in Quebec' to those who could not stay; those who wanted to 'make money on the States,' as they say; those who wouldn't come out west, because Mani-

exclaimed, fervently, "it was their own people who betrayed—themselves. And they, blame everyone—except themselves

"Could they not remedy it, even now? the lad asked anxiously, a fresh realiza-tion of the difficulties of distance besetting him, even as the Curé spoke. He thought of his own interminable journey, which not even his enthusiasm had been able to shorten and grew afraid. If Manitoba had seemed so far, once upon a time, as to drive thousands to the factories instead, would not Saskat-chewan seem farther still, more hopechewan seem farther still, more hope-lessly unattainable, in spite of all the inducements that Monsieur Bilodeau and his land company might be able to offer?

# The Uses of Bile In Digestion

Bile is quite as important as are the gastric juices in the process of digestion.

Chronic indigestion disappears when an active liver supplies cient quantities.

You think of bile as something disagreeable and poisonous, something to be well rid of. In the blood the bile is poisonous and harmful, but the liver takes the bile out of the blood and pours it into the intestines, where it fulfils a most important mission. Without bile human life is short ; for,

Bile hastens the passage of the food along the alimentary canal.

Bile neutralizes the acid which passes from the stomach to the intestines.

from the stomach to the intestines. Bile prevents the fermentation of food in the intestines, which in turn causes gas, wind, flatulency. Bile, in short, is Nature's cathartic and maintains a regular and healthful process of digestion and of elimination of waste matter by way of the bowels. But to have a regular flow of bile the liver must be kept healthy and active

But to have a regular flow of bile the liver must be kept healthy and active and just here is where Dr. A. W. Chase's Kidney-Liver Pills come in, for they are definite, specific and direct in their action on the liver. It is only by setting the liver right that constipation can ever be cured. It is only by making the liver healthy that biliousness and bilious. sick head-

is only by making the liver healthy that billousness and billous, sick head-aches can be thoroughly overcome. It is only by making the liver active that the most difficult cases of indigestion and drawning the second s

and dyspepsia will ever vanish. A single box of Dr. A. W. Chase's Kidney-Liver Pills at 25 cts. a box will convince you of their extraordinary merit. One pill a dose, at all dealers, or Edmanson, Bates and Co., Torontc.

laris.

him and of the news he brought, when after yet another night on the prairie, they reached Saint Matthias, fail to deepthey reached Saint Matthias, fail to deep-en the impression made. It was, indeed, a New Quebec to which he had come; new yet familiar. Houses, church, pres-bytery and school reminded him of Pont aux Marais, even the level plain, on which the little settlement stood, was not unlike the country round Saint Marie de Monneir, or so his even saw it was not unlike the country route same Marie de Monnoir, or so his eyes saw it. Only he missed Saint Hilaire mountain and Mount Johnson, the two friends of his earlier years, and the horizon seemed his earlier years, and the horizon seemed

### E 12 1900

ven as it came. God? Besides e had seen ? Let as his reverent as had been said His work. Let ue as He should

rned Abbé Pro late, mon ami, it manqués leur let their chance ne. "Buthere," se two new pro-nerci, is on our Not perfect, see ministre did hi e. Yet out of a re we Canadians

you ?' Curé," answered as he was well d his Exodus. priest resumed. on our side for er that they say don't want Separ

like that, doesn't Curé." Pierre lse he could say. avely as it must e proposed repatpresent quite ben, as it well might however, to see it d in a wholly un-

-when we can. on quietly, "but as yet. Scattered nities over these ry thing Monsieur sires to prevent er-how many did

nsieur le Curé." the land is waiting out his hands, in h, Pierre thought, h in possibilities, r rightful owners. I, "we are waiting, ans like yourselves. time, if you refuse at is offered you stener was full of ve been yours and

ayed !" use during which ently the priest be-"I do not blame said, thoughtfully, one school, one lanhere in the West. them both-on cer-

t, indeed, to Pierre it, ere he broke out Monsieur le Curé

ons," was the ans religious teaching than after, and the y, in any school dis-otestant, to appoint achers. That right, Ireland and in Nova hing after all. No-, can compare with ld be content with s in England take as ope for; with possimen being as they d wish them to be." a minority," objected y, referring to the Britain.

was the reply, "and ll we know. We may ec here in Saskatch-continued, "if le Bon Monsieur Bilodeau he will. But I don't sh for all that when e west, one land, one hat 'one school' means-see it so. Dieu sait," my race, my history, but out here I want Canadian in a larger have yet realized as the growth and pro-vest, to take the place is theirs of right in of our nationhood, not

#### JUNE 12, 1909.

merci, we have still the homes and as merci, we have still the nomes and as men of two languages, so our premier ministre rightly tells us, we shall be better, more prosperous citizens than the se who have only one." "But. . . in a New Quebec. . " Pierre found it difficult to say in words to the set was in his mind. Book as nearestoffice PEDLAR People of Oshawa Get this before you build. Tells why fire-proof metal material is cheaper from first to last-tells why one kind is the cheapest it's safe to

Pierre found it difficult to say in words just what was in his mind. "Let it be new, indeed," returned the Curé, "and not a mere copy of the old one, which has its faults, mon ami, and has made mistakes, much as we may love it. Our race, our language, cannot die, but our faith should not depend on loyalty to either. Our loyalty to that should rest on no human motive, let it best friends; he goes to Ottawa shortly and will help to get us one million, ten million acres, all we want. He is Eng-lish, yes; one of those Englishmen who will be glad to see us here, and Madame is Canadian, one of us. He does not love these heretics from Russia and from Ged known where, as he says nor loyalty to either. Our loyalty to that should rest on no human motive, let it be what it will. See you," he went on, "there is but one official speech in Bel-gum—French. Yett: e Flemingshave lost from God knows where, as he says, nor does he love the 'pushful Yankees,' as he calls them. 'Catholics and Church-men,' dit-il, 'French and English farmers, not forgetting Scotch and Irish, those neither speech nor nationality, and are true to their religion. No-here, if it must be, and I think it must, let it be one school, one speech.' One people, in a sense, not in theirs, perhaps, but as in Belgium. Even if you bring all your two millions, mon cher ami, even if we make a New Quebec, why bring to this new land the strife, the bitterness, that to take such part in the Exodus as le Bon Dieu should see fit to assign to him.

new land the strife, the bitterness, that are the curse of the East. This our land you will say. Yes. We shall predomin-ate. Yes, again, if you will. But let it be only by taking part in its develop-ment, orly by being one with all the rest. The English will be glad of it if you The English will be glad of it if you bring your two millions." "You think so, mon père?" the lad broke in utterly astonished. He had ENCYCLICAL LETTER OF OUR MOST indeed feared opposition rather than

TO BE CONTINUED.

HOLY FATHER PIUS X.

By Divine Providence Pope.

CONTINUED FROM LAST WEEK.

ANSELM AND THE BAD PRINCES OF HIS

TIME.

whom God calls His Fair One and His

Strong in their example and rivalling

"I said the English vois-tu," was the reply "not the American immigrants, not possibly the ultra-Canadians of the Middle West, but those in whom the true spirit that has made Britain what true spirit that has made Britain what she is. An English traveller," he con-tinued, "claimed some time ago that it lives only—where, think you? In Quebec and in British Columbia. The Middle West he says, is becoming sure-ly americanized through contact and similarity of political and social ideals. Bon! we must make yet another home for that old God-fearing, honest spirit, Puritan as well as Catholic, the spirit of our French fathers of Shakespeare's Eng-land, comprends tu-Pierre nodded, he derstood perfectly-"here in the great

Northwest!" "Oui, mon père," said Pierre almost breathlessly, carried away by the vision conjured up and by his insight into the priest's meaning, which was deeper and truer, 'probably, than he himself was aware, certainly than Abbé Provost guessed or even imagined. For young as he was and a French Canadian he them in their zeal, Anselmalso lamented the same evils, writing thus to a prince of his people and one who rejoiced to describe himself as his relation by blood and affection : You see, my dearest Lord, how the Church of God, our Mother, as he was and a French Canadian, he as he was and a Frence Canadian, he had at Father Gagnon's suggestion, studied Shakespeare, Milton and the English Bible, by way of gaining a true knowledge not of England's speech only but of her true spirit, as Abbé Provost had just called it. His now Quebec, if le Bon Dieu pleased, should indeed be a her, with what presumption test have been also have usurped for their own uses the things that belong to her, the cruelty with which they despise and violate her re-ligion and her law. Disdaining obedi-ence to the decrees of the Apostolic, new home for it! "Yes," the priest resumed, more quietly after a pause, "the English will be glad if your two millions come. To us and to them this land belongs. Then

and to them this land belongs. Then these strange heretics from Europe will find their proper place. The two great races, as they should be, will be supreme. But this land, see you, is the British Empire. There can in the end be only one official speech, English. But as I said, we have the home. And knowing our own speech as well as theirs we shall show these good Eng-lishmen who know no French, as I also said before, what it is to be men of two said before, what it is to be men of two languages. There," he concluded, laughing, voila! a homily! Preach it to all your people, when you go back to Middlehampton !"

"We have learned English there, monpère," was the reply, "and some of us have lost their faith in consequence."

have lost their faith in consequence." As, indeed, Pierre like many another, honestly believed. "Not 'in consequence' of that mon cher," returned the Curé, "but because you went to a land that worships money and fell into the prevailing idolatry. And, besides, most of your neighbors were not of our faith, where they had any faith at all. If they had all been Catholics, would the same thing have happened, think you? Has it happened even in Ontario, where our people live among Irish Catholics?" "No . Monsieur le Curé," Pierre "No . . Monsieur le Curé," Pierre admitted, as honestly as he had made admitted, as honestly as he had made his previous statement. "Our people had a duty," Abbé Pro-vost resumed, "which was to take possession of this land of theirs, the land they may be said to have discov-ered, to which they had and have a better right than any other race save one. But they said: 'No, it is too far. It takes too long out there to make possession of this land of theirs, the land they may be said to have discor-ered, to which they had and have a hetter right than any other race save one. But they said: 'No, it is too far. It takes too long out there to make money and to get rich. We will go to the factories, instead.' So they have been going, for sixty years and more, hundreds, thousands of them.--to make money, till there are two millions of them in an atien land. And some, as you say, have lost thoir faith, and more his writings, his words. He you say, have lost their faith, and more their health, and some, as lately in Middlehampton, their babies. That has been going on for sixty years. Dieu ! if they had stayed in their own land, they would have been four rillions by this time. But they went their own way, see you, and le Bon Dieu is teach-ing them a lesson, perhaps a last one, who knows? Their place is on the farm, not in the factory, in their own land, not in the states, and the sooner they learn their lesson the better it you say, have lost their faith, and more they learn their lesson the better it will be for them." The priest paused, but Pierre said The privat paused, but ingreessary lessons, his need of which till then had never occurred to him. But he was also learning here as in Middlehampton on how solid a foundation his hopes of an Exodus were based; how urgent was the Exodus were based; how urgent was to call for his people to return out of kgypt into the Land of Promise. And the Lord shaking the earth, ringing in the Lord shaking the earth, ringing in he-surely le Bon Dieu was very good to him!-was taking his part in this great work. Presently Abbé Provost spoke again, referring now to facts and details; tak-ing it for granted that some ten or even

### THE CATHOLIC RECORD

which history confirms by its great and disastrous lessons, such as that sin makes the nations miserable, that a most severe judgment shall be for them that bear rule, with the admonition of Psalm bear rule, with the admonition of Psalm II.: And now, ye kings, understand; receive instruction, you that judge the earth. Serve the Lord with fear... embrace discipline lest at any time the Lord be angry, and you perish from the just way. More bitter shall be the con-sequences of these threats when the vice of society are being multipl'ed, when the sin of rulers and of the people consists especially in the exclusion of God and in rebellion against the Church of Christ, that double social apostacy of Christ: that double social apostacy which is the deplorable fount of anarchy corruption, and endless misery for the individual and for society. AND HIS APPEALS TO PRINCES.

And since silence or indolence on our part, as unfortunately is not unfrequent-ly the case among the good, would in-criminate us too, let every one of the sacred pastors take as said to himself for the defence of his flock, and bring bom bieu should ere die Exodus as le words to the sale and the sacred bom bieu should ere die Exodus as le words to the sale and the sacred bom bieu should ere die Exodus as le words to the sale and the sacred bom bieu should ere die Exodus as le words to the sacred be sale and the sacred be nome to other in due season, Ansemi words to the mighty Prince of Flanders: As you are my Lord and truly beloved by me in God, I pray, conjure, admon-ish and counsel you, as the guardian of your soul, not to believe that your lofty dignity is diminished if you love and defend the liberty of the Spouse of God and your Mother, the Church, not to think that you abase yourself when you exalt her, not to believe that you weaken yourself when you strengthen her. Look round you and see; the ex-amples are before you; consider the princes that attack and maltreat her, what do they gain by it, what do they attain? It is so clear that there is no need to say it. And all this he explains with his usual force and gentleness to the powerful Baldwin, King of Jerusathe powerful Baldwin, King of Jerusa-lem: As your most faithful friend, I pray, admonish and conjure you, and I pray God that you will under God's law and in all things submit your will to the will of God. For it is only when you reign according to the will of God that you reign for your own welfare. Nor reign according to the will of God that you reign for your own welfare. Nor permit yourself to believe, like so many bad kings, that the Church of God has been given to you that you may use her ervant, but remember that she has been recommended to you as to an ad-vocate and defender. In this world God

loves nothing more than the liberty of His Church. They who seek not so much to serve as to rule her, are clearly acting in opposition to God. God wills His Spouse to be free and not a slave. Those who treat her and honor her as sons, surely show that they are her sons and the sons of God, while those who Beloved Spouse, is trodden underfoot by bad princes, how she is placed in tri-bulation for their eternal damnation by lord it over her, as over a subject, make themselves not children but strangers those to whom she was recommended by God as to protectors who would defend to her, and are therefore excluded from the heritage and the dower promised to her. Thus did he unbosom his heart her, with what presumption they have so full of love for the Church : thus did he show his zeal in defence of her liberty so necessary in the government of the Christian family and so dear to God, as Christian family and so dear to God, as the same great Doctor concisely affirmed in the energetic words: In this world God loves nothing more than the liberty of His Church. Nor can We, Venerable Brothers, make known to you our feelmade for the defence of religion, they ngs better than by repeating that beau-

#### tiful expression. HOW THEY APPLY TO BISHOPS.

grieved that I am not what I was, grieved to be a bishop because by reason of my sins I do not perform the office of a bishop. While I was in a lowly position I seemed to be doing something; set in a lofty place, bur-dened by an immense weight, I gain no fruit for myself and am of no use to any-body. I give way beneath the burden because I am incredibly poor in the strength, virtue, zeal and knowledge necessary for so great an office. I would fain flee from the insupportable anxiety and leave the burden behind made for the defence of religion, they surely convict themselves of disobedi-ence to the Apostle Peter whose place he holds, nay to Christ Who recom-mended His Church to Peter. . . . Because they who refuse to be subject-to the law of God are surely reputed the enemies of God. Thus wrote Anselm, and would that his words had been treasured by the successor and the de Equally opportune are other admoni-tions addressed by the Saint to the powerful. Thus, for example, he wrote to Queen Matilda of England: "If you wish in very deed to return thanks rightly and well and efficaciously to God treasured by the successor and the deanxiety and leave the burden behind me, but on the other hand I fear to offend God. The fear of God obliged scendants of that most potent prince men deceive themselves with the idea of gaining an ephemeral peace by cloak-ing the rights and interests of the Church, by sacrificing them to private interests, by minimising them unjustly, by truckling to the world, "the whole of which is seated in wickedness" on the protext of recompling the followers of and by the other sovereigns and peoples who were so loved and counselled and me to accept it, the same fear of God constrains me to retain the same burrightly and well and efficaciously to God take into your consideration that Queen whom He was pleased to select for His spouse in this world... Take her, I say, into your consideration, exalt her, that with her and in her you may be able to please God and reign with her in eternal bliss." And especially when there are not with some som who served by him. But persecution, exile, spoliation, the trials and toils of hard fighting, far from den. Now, since God's will is hidden from me and I know not what to do, I wander about in sighs, and know not shaking, only rooted deeper Anselm's love for the Church and the Apostolic pretext of reconciling the followers of novelties and bringing them back to the love for the Church and the Apostolic See. I fear no exile, or poverty or torments or death, because while God strengthens me, for all these things my heart is prepared for the sake of the obedience due to the Apostolic See and the liberty of the Church of Christ, my Mother, he wrote to Our Predecessor Paschal amid his greatest difficulties. And if he has recourse to the Chair of Peter for prohow to put an end to it all." THE REWARD OF OBEDIENCE. Church, as though any composition were possible between light and dark-ness, between Christ and Belial. This Thus does God bring home even to you chance to meet with some son who puffed up with earthly greatness lives unmindful of his mother, or hostile or saintly men their natural weakness, in order the better to make manifest in them the power of strength from above, hallucination is as old as the world but it is always modern and always present in the world so long as there are soldthe Apostolic See and the liberty of the Church of Christ, my Mother, he wrote to Our Predecessor Paschal and his greatest difficulties. And if he has recourse to the Chair of Peter for pro-lest through me and on account of me the constancy of ecclesiastical devotion temporaries of his who lought for the liberty and doctrine of the Church under the guidance of the Apostolic See. The fruit of their obedience was victory in the strife, and their example confirmed the Divine sentence that "the obedient man will sing victory." the constancy of ecclesiastical devotion and apostolic authority should ever be It is for you, therefore, Venerable Brothers, whom Divine Providence has too, us especially, to inculcate that other in the least degree weakened. And saying so noble and so paternal of An-then he gives his reason which for us is selm : "Whenever I hear anything of selm : "Whenever I hear anything of you displeasing to God and unbecoming constituted to be the partors and leaders of the Christian people, to resist with all your strength this most fatal to yourself, and fail to admonish you, I tendency of modern society to hill itself in a shameful indolence while war is being waged against religion, seeking a do not fear God nor love you as I ought." The hope of the same reward shines out for all those who obey Christ in His And especially when it comes to our ears that you treat the churches in your Vicar in all that concerns the guidance ears that you treat the churches in your power in a manner unworthy of them and of your own soul, then, we should imitate Anselm by renewing our pray-ers, counsels, admonitions "that you cowardly neutrality made up of weak schemes and compromises to the injury of souls, or the government of the of divine and human rights, to the ob-livion of Carist's clear sentence: "He Church, or that is in any way connected with these objects ; since " upon the autho ity of the Holy See depend the the Church is ever in his mud; he that is not with me is against me." Not indeed that it is not well at times think over these things carefully and if yearns for it with sighs, prayers, sacri-fices : he works for it with all his might directions and the com.sels of the son your conscience warus you that there is I the Church." to wrive our rights as far as may law-fully be done and as the good of souls How Auselin excelled in this virtue ething to be corrected in them then both in vigorous resistance and in manly you hasten to make the correction." patience; and he defends it by his acts with what warm h and fidelity he ever maintained perfect union with the requires. And certainly this defect can never be charged to you who are sourred on by the charity of Christ, maintained perfect union can be corrected, since God demands an mends it in language strong and sweet to the brethren in religion, to the bishops, the clergy, and to all his faith-ful; but with more of severity to those Apostolic See, may be seen in the words account from all not only of the evil they do but also of the correction of he wrote to Pope Paschal : " How But this is only a reason the condescension, which can be made without the slightest detriment to duty and which evil which they can correct. And the more power men have to make the neces-These noble appeals for sacred liberty think and s.t rightly... And if you therefore the sector is our days on the princes who outraged it to the great does not at all effect the eternal principtes of truth and justice. THE NECESSITY OF GENTLENESS FOR CHURCH. These noble appeals for sacred liberty have a timely echo in our days on the lips of those whom the Holy Ghost has placed to rule the Church of God-BISHOPS. Thus we read how it was verified in the cause of Anselm, or rather in the cause of G. d and the Church, for which efforts to advance from better to better, because God in His goodness is wont to bring to perfection good intentions and good effort, and to reward them with blessed plenitude." efforts to advauce from better to better, Anselm had to undergo such long and bitter conflicts. And when he had settled at last the long contest Our Protimely even though they were to find no hearing by reason of the decay of faith hearing by reason of the decay of tatch or the perversity of n.en or the blind-ness of prejudice. To Us, as you know well Venerable Brothers, are especially addressed the words of the Lord: Cry out and give yourself no rest, raise your voice like a trumpet and all the more that the Most High has made His voice decessor Paschal II. wrote to him: "We believe that it has been through your These and similar admonitions, most believe that it has been through your charity an. through your persistent prayers that the Divine mercy has been persuaded to turn to the people entrusted to your care." And referring to the paternal indulgence shown by the supreme Pontiff to the guilty, he adds: "As regards the great indulgence We have shown, know that it is the fruit of our great affection and compassion in order that We might be able to lift up those who are down. For if the one standing erect merely holds out his hand to a fallen man, re will wise and holv, given by Anselm even to the lords and kings of the world, may well be repeated by the pastors and princes of the Church, as the natural defenders of truth, justice and religion heard in the trembling of nature and in in the world. In our times, indeed, the obstacles in the way of doing this have our ears a terrible warning and bring-ing home to us, the hard lesson that all been enormously increased so that there is, in truth, hardly room to stand without difficulty and danger. For while referring now to facts and details; tak-ing it for granted that some ten or even fifteen thousand French Cauadians might be expected from Middlehampton alone. "Your doctor friend is right," he said, "we shall need at least a mil-lion acres to begin with. How much more, le Bon Dieu only knows, but How much more, le Bon Dieu only knows, but du the rich, to the people, to the does not," he went on, "Monsieur le Député for this division is one of my but the eternal is vanity, that we have



which confronts the very best among THE REASON OF THE CHURCH IS DIFFIthe pastors of the Church of passing the just limits either of indulgence or re-sistance. How they have realized this

CULTIES. But there is comfort for us: the Lord liveth and "He will make all things liveth and "He will make all things work together unto good to them that love God." Even from these evils He will bring good, and above all the obstacles devised by human perversity. He will make more splendid the triumph will bring good, and above all the obstacles devised by human perversity. He will make more splendid the triumph of His work and of His Church. Such He will make more splendid the triumph of His work and of His Church. Such is the wonderful design of the Divine Wisdom and such "His unsearchable ways" in the pres-ent order of Providence—"for my thoughts are not your thoughts, nor my that the Church of Christ is destined ever to renew in herself the life of her Divine Founder Who suffered so much. Anselm's commentary on the passage of St. Matthew: "Jesus constrained His disciples to enter the boat," is dir-ectly to the point: "The words in their mystical sense summarise the state of ship, then, was buffeted by the world. The mained on the summit of the mountain; for ever since the Saviour ascended to heaven, holy Church has been agitated buffeted by various storms of persecu-tion, harassed by the divers perversities for ever since the Saviour ascended to heaven, holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecu-tion, harassed by the divers perversities of the wicked, and in many ways assailed by vice. Because the wind was con-trary, because the influence of malign spirits is constantly opposed to her to prevent her from reaching the port of salvatien, striving to submerge her salvation, striving to submerge her under the opposing waves of the world, stirring up against her all possible diffi-

culties. HOW THEY ARE TO BE COMBATED.

They err greatly, therefore, who lose faith during the storm, wishing for themselves and the Church a permanent state of perfect tranquillity, universal prosperity, and practical, unanimous and uncontras ed recognition of her sacred authority. But the error is worse when men deceive themselves with the idea

SUMMER SCHOOL June is the best month to enter, as we re- sin open July and August. Attendance ing lower these months, attention is better de progress greater. Cool Premises. Peterboro is a favorite Summer Resort. SPECIAL COURSE for PUBLIC SCHOOL EXCIERS. Open entire year, Enter any day. Mail. COURSES.	I
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St. Jerome's College, BERLIN, CANAD

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as this is possible, to put all my acts at the disposition of this same authority in 'order that it may direct and when necthat the Church of Christ is destined bever to renew in herself the life of her Divine Founder Who suffered so much, and in a manner to "fill up what is wanting of the sufferings of Christ." Hence her condition as militant on earth divinely constraints her to live in the midst of contentions, troubles and difficulties, that thus "through many tribulations she may enter into the kingdom of God" and at last be united with the Church triumphant in heaven. Anselm's commentary on the passage of St. Matthew: "Jesus constrained His disciples to enter the boat," is dir-ectly to the point: "The words in their mystical sense summaries the strict the source of the church, this is the constrained the feast the the the the source of the constrained the chief of all the feast that he might not doenough for the salvation of his own in all bis actions and writings, and es-pecially in the letters which Our Pre-bonor of God and of His Church. But the felt at seeing himself abandoned cul-bably by many, even including his in the Apostolic See. Threatened with shipwreck, and while the storm raged of the Church, his Mother, invoking the the Roman Pontiff pitful and from the Roman Pontiff pitful and the the the the true faithful, we never cease prayessary correct them."

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arate me. Therefore do I desire, as far

and trials of the pastoral ministry, and the heritage of the just, that He will that the sentence of Paul might be never abandon His heritage and that realized in each one of us: "Gladly the gates of hell shall not prevail will I glory in my infimities that the against it." In this and other similar letters of which cause I please myself in my in-firmities. . For when I am weak only in the renewal of the memory of a then I am powerful." Such indeed, are shown be sentiments which Anselm expressed but because they serve to recall your to Urban II; "Holy Father, I am grieved that I am not what I was, grieved to be a bishop because by in similar conflicts and similar sarrows. UNION THE GREAT BULWARK OF THE CHURCH.

Certainly it was a wonderful thing that the union of the Bishops and the faithful with the Roman Pontiff has drawn ever more and more close amid the hurtling of the storms that have been let loose on Christianity through the ages, and in our own times it has become so unanimous and so warm that its divine character is more apparent than ever before. It is indeed Our greatest consolation, as it is the Our greatest consolation, as it is the glory and the invincible bulwark of the Church. But its very force makes it all the more an object of envy to the demon and of hatred to the world, block how world, which knows nothing similar to it in earthly societies, and finds no explana-tion of it in political and humane reasonings, seeing that it is the fulfil-ment of Christ's sublime prayer at the

Last Supper. But, Venerable Brothers, it behooves us to strive by all means to preserve

izens. English in the hat must be, whether oner or later. Dieu

Chinese wall of speech

# es of Bile gestion

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ion disappears when supplies bile in suffi-

oile as something disisonous, something to a the blood the bile is armful, but the liver ut of the blood and e intestines, where it ortant mission

iman life is short ; for, the passage of the food tary canal. Is the acid which passes to the intestines.

the fermentation of estines, which in turn flatulency. is Nature's cathartic

regular and healthful tion and of elimination tion and of elimination by way of the bowels. regular flow of bile the ept healthy and active where Dr. A. W. Chase's 'ills come in, for they will and direct in their

setting the liver right n can ever be cured. It king the liver healthy and bilious, sick headarroughly overcome. It ing the liver active that lit cases of indigestion

vill ever vanish. c of Dr. A. W. Chase's Pills at 25 cts. a box will of their extraordinary ll a dose, at all dealers. sates and Co., Toronto. our sublime mission which is that of continuing and propagating the work of Continuing and of His Kingdom on earth. This, indeed, is why the Church throughout the ages continues to repeat the horizon prevens, which is also the

throughout the ages continues to repeat the loving prayers, which is also the warmest aspiration of Our heart: "Holy Father, keep them in Thy name, whom Thou hast given me, that they may be one, as we also are." This effort is necessary not only to oppose the assaults from without of those who fight openly against the lib-erty and the rights of the Church, but also in order to meet the dangers from within, arising from that second kind of within, arising from that second kind of war which We deplored above when We made mention of those misguided per-

CONTINUED ON PAGE SIX.



# The Catholic Record

4

Price of Subscription-\$2.00 per annum. THOS. COFFEY, LL. D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc.

r, ved and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London. Hamilton, Peterborough, and rarg, N. Y., and the clergy throughout the Approops

Subscribers changing residence will please give old optimizers and a set of the set of t By well as new address. Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion

So cents When subscribers ask for their paper at the por office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have infor mation of carelessness in a few places on the part of delivery clerks who will sometimes look for letter

srs, Luke King, P. J. Neven, E. J. Broderick, N garty and Miss Sara Hanley are: fully author Hagariy and Miss Sara Hamey nitransact all other business for the CATHOLIC RECORD. Agent for New foundland, Mr. James Power of St. John. Agent 16 district of Nipissing Mrs. M. Reynolds, New Liskear

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 satis-faction 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 teach-ings and authority of the Church, at the same time computing the best interests of the country. Follows ings and authority of the Church, at the's promoting the best interests of the country, ing these lines it has done a great deal of the weifare of religion and country, and more and more, as its wholesome influen are and more, as its whorever, earnestly recom-are Catholic homes. I therefore, earnestly recom-red it to Catholic families. With my blessing or nur work, and best wishes for its continued success Yours very succerely in Christ, Yours very succerely in Christ, Dosarus, Archibishop of Episeus, Apostolic Delegat

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read yo simable paper, the CATHOLIC RECORD, and congra late you upon the manner in which it is publishe is manner and form are both good; and a tru latholic spirit pervades the whole. Therefore, wit leasure, I can recommend it to the faithful. Bles ig you and wishing you success, believe me to re ain,

<sup>+</sup>D. FALCONIO, Arch. of Larissa, Apost. Deleg.

ANOTHER CHAPTER OF HISTORY.

SPEECH. the man is validly baptized, when he Toronto. The Church Extension grows. The Morning Chronicle of Halifax, comes to die he must, if he is to enter It will grow faster and better now that teaching of the Blessed Trinity, which under date of May 20, sketches in an An Episcopalian Rector in Chicago heaven, be in the friendship of God. He Rome enters more definitely into its maintains as fundamental that there are lately gave it as his opinion that the interesting way some of the parliamenmust consequently have preserved his direction. We hope to see it spread out in God three divine Persons really distary attempts to strike out the objectchurch was losing support because the innocence, or, if he ever committed a through the wide fields of Canada, filling tinct and equal in all things. This members' faith was becoming weak. The ionable features of the coronation oath. mortal sin, he must atone for it. As he them with zealous workmen. The foltheory of Swedenborg affects also the In England as well as in the colonies, occasion was a reception tendered by does not believe in the sacrament of lowing satisfactory state of the society Christian doctrine of the Incarnation. the Episcopalian Church Club of public expression has stood for equity penance his only means of atonement is was published at the Chicago meeting : If in the Blessed Trinity there is only and against the insult which these Chicago to a bishop belonging to that perfect contrition. An act of perfect one Person, then either that one person "Appropriations amounting to \$25,clauses offer a portion of Britain's most denomination. "Men," said this rector, contrition, based as it is upon sorrow 000 were made and were distributed for loyal subjects, the Catholics of the 'put their money into things in which became man or there was no Incarnation. immediate mission work in poor dioceses for sin because of God's infinite perfec-Evidence is so clearly stated on the Empire. In 1904 a measure was introthey believe." He gave some examples in the United States. Other appropria tions, is a difficult act. Some of the banks of the Jordan, on Mt. Thabor, at duced to repeal the oath. Lord Salisof the facility with which money is tions were \$5,000 for chapel car work and \$5,000 for schools in the archdiosaints trembled at the idea as hard for bury, at first opposed the bill, but collected for different purposes-all bethe transfiguration as well as in the cese of Santa Fe, N. M. them with their constant prayer and mission to the apostles, that no confussoon afterwards expressed his approval cause people believed in the projects. Announcement was also made of the donation of \$45,000 given by John J. penance. This becomes practically alion can be made between the Father of it. He considered that the Catholic "It is hard," he continued, "for the most impossible in the case proposed. and the Son. Swedenborg's idea of the subjects had a real grievance in the McGrane toward the cost of erection of church to raise a few paltry thousands Our conclusion is that the man is not in Incarnation is that God, who is one in the Italian-American College, which was dedicated at Hawthorne, N. Y., fact that language of a violent and most for church extension here in the diocese nearly so good a condition to meet God's essence and in person, has been revealobjectionable character was put into and for our share of the work of foreign judgment as our correspondent would ed to men as the Lord Jesus Christ. Sunday. the mouth of the sovereign in the most missions. Why? Because men do not Large appropriations were also made claim. We are too apt to judge by ex-For the sake of redeeming mankind the solemn way and upon the most solemn believe in the necessity for the church. for Catholic li erature and for church ternals. Faith in Christ's Church is a Lord assumed a natural body of the goods. The treasu er's reports showed that \$250,000 had been appropriated occasion of a reign. The Catholic peers One of my worthy parishioners said to tremendous advantage at the hour of Virgin Mary and glorified it, or made it addressed a protest. The Times prome not long ago that he believed the since the organization of the society death. It may be said that the party divine, so that it is now invisible to men claimed that the Oath was distasteful to community would get along just as well three years ago toward mission work in believes in Christ. If he sincerely beand generally to angels. A third error His Majesty. Earlier than 1901 the if our church were to go out of existhe United States and that there was an lieves in Christ there is no sacrifice he was his theory that in the redemption increase of 30 per cent. in the receipts of the society for the last year. Canadian House of Commons had sent a tence. And he was sincere! Parents, must not be prepared to make for Christ. there was no vicarious suffering for our respectful message across the sea askwho are members of the church, pay The Rev. Dr. Burke, of Toronto, Can-He that will love anything better than sins. He maintained that suffering ing that "all expressions specially money to send their children to dan ada, President of the Canadian Church Christ is not worthy of Him. He must be vicariously the punishment due to offensive to the religious belief of any cing school, while they keep them home Extension Society, recently organized. with Him: otherwise he will be against others was impossible - and further, if made a report of the work accomplished subject of the British Crown be eliminfrom Sunday school, which is absolutely Him. Where are we now? As the man it were possible, it was useless. Reby his organization. ated." Influential citizens at meetings free. Why is this? It is because these The newly elected officers of the socishould be at death that he should be in demption, according to Swedenborg, urged the same plea. Catholics could parents think there is something worth ety are: Archbishop Quigley, chairman of the board of governors; president, life. Either the man is in good faith or paper writers : consisted in actual combats by means of not see why they were singled out to money taught their children at dancing in doubt. If he be in good faith concernthe assumed humanity with the powers the Very Rev. Francis C. Kelley, D. D., Chicago; first vice-president, the Rev. be branded as idolaters. Archbishop school, while they don't believe in the ing the Catholic Church, regarding it of hell and overcoming them. This also O'Brien protested against the continvalue of what the children learn at as Babylon and anything rather than Sunday school. Obviously we must do is unChristian; for it is of 'faith that E. B. Ledvina, Chicago; second vice uance of a declaration which in itself president, Rev. E. L. Roe ; third vicewhat it really is, we are still at a loss to Christ really and freely satisfied for was unholy, and which, as a guarantee something to change this condition. I president, Senator Richard see why he should not be induced to our sins. He bore our iniquities and St. Louis, Mo.: treasurer, William P for Protestant succession, was no probelieve we are doing more to change it change his views. We do not call it was bruised for our sins. By His livery Breen, Fort Wayne, Ind.; secretary, M. tection at all. High Churchmen could every time we reach out for the poor not take the oath, nor could religious belief or faith, for such an opinion is we are healed. His Blood was shed for A. Fanning, Cleveland, O. and needy and show them the practical minded Presbyterians, but Turks, Jews | ignorance and prejudice. In any case value of Christianity. We can do good many unto the remission of sin. Christ and Atheists could. Australia, upon he should be enlightened. Prayer is a among these people by showing them is the victim for our sins, shedding His CHILD OF DESTINY. blood in satisfaction and making full the occasion of the Duke of York's-now the light." seeming belief. If the man have any atonement. Another peculiar error of We acknowledge with thanks the re-Prince of Wales-visit, sent a petition There can be no parallel between a doubt it is his primary duty to solve it Swedenborg was his views upon heaven ceipt from the author of an interesting from its Catholic hierarchy to the Imclub and a church. The man who inby prayer and examination. When we story entitled Child of Destiny. It is and hell. Not only, according to this perial government. Thus far and no vests in the latier or any of its auxiliar written by Dr. W. J. Fischer, of Berlin, reflect upon the sacraments, and partictheorist, has the Lord's second coming Fair play may demand the abolition of ularly upon the Blessed Sacrament, we lies hoping for good dividends will be been accomplished, but heaven and hell Ont., who gives the public the benefit the clause and the spirit of the day pro- find such abundant treasures in the sorely disappointed. It never does t are here in the natural world as the of his leisure hours in the form of most test against religious persecution. It House of God that we pity those who turn the temple into a market for buysoul of man is in the body. Death termreadable literature. All mankind are produces no effect. The English people are out on the heath. When we reflect ing or selling. People belong to inates the existence of the body. It deeply indebted to physicians for their upon the great Sacrifice of the Holy church not for worldly gain, but for put will never be resumed by the soul. professional skill and devotion. The insist upon religious freedom for themposes far higher. That men do no Mass and the glory of a Catholic chapel There is no resurrection. After death English speaking world owes them other selves. They refuse it to their king. A give to church appeals with the same our faith must be dull if we gratitude-for some of the charms of the soul rises into a conscious percepnew chapter has been added to this subject, with an addendum by Dr. Sproule, do not see the worship we can readiness and to the same amount as to tion of the spiritual world. The soul prose and poetry of our language. of contemptible mention and despicable offer God through the Divine industrial or other temporal concerns is is the man himself, the body a mere Canada has already had one of these due to irreligion. Nor is belief in the Victim, and, our charity must writers, whose untimely death is still casement-a hindrance to spiritual memory. There is substantially only stock market the same virtue as that be cold if we are not eager mourned, the Poet of the North, Dr. development and activity. This soul one new paragraph in this chapter. It to bring all into the One Fold. faith without which it is impossible Drummond. Now comes one from the passes through various preparations in is that the proposed bill, advanced one Let us not close our eyes to it: to please God. Once the Church steady, stalwart Germans of our neighthat intermediate state or world of more stage ahead of its predecessors, heresy is a dreadful sin. We mean no enters into competition with limspirits lying between heaven and hell. boring county of Waterloo. Dr. Fischer succeeded in passing the second readharm to heretics. Far from it: we ited companies it loses in every has in this volume of two hundred and At length the man is drawn by his own ing. Mr. William Redmond, in an able wish them well. The first and greatest way. A worldly church is a poor church. and eloquent speech, introduced the bill elective affinity to his proper place, seventy pages twined a pleasing wreath. On the other hand a poor church-a good we wish them is that we draw them where he remains for all eternity. There are thorns and briars enoughat its last stage. The Prime Minister church with more demands upon good again to that Church Catholic from that species of tragical rise and fall Many other errors may be traced was stronger. " No one," concluded works than it can ever supply, a church which they or their fathers wandered in through Swedenborgianism. We give upon the scene. Perhaps if Mazie Asquith, " has attempted to defend the where poverty is the policy and salary pride and ever increasing division. Rawlins had not rejected Arthur quite one more before closing. His system declaration in its present form, and I no desideratum, a church without purse had the taint of Spinoza's pantheism so abruptly and had not died quite so The second question-by no means unthink it is rather discreditable to Parliaor scrip-is sure to be rich in the confrequent-is thus stated : "Those in deeply ingrained in it. God, he taught, suddenly we might have admired her ment that it should not more expeditifidence of its members and the sacrificwas obliged to create: He could not but monasteries and those who shut themfidelity to her artisan lover just as well ously and efficaciously have found a way ing generosity of the almoners. Perhaps create. All things were created from selves away from the world to 'devote and have considered her the brave soul of escaping from the situation which no themselves to God,' would they not be divided Christianity shows its weakness God but not out of nothing. All creashe was throughout. The interest of the one defends, and which every one who carrying out God's command more by more along economical lines than even tion therefore is an evolution of the story is admirably kept up-keenly so, to the king's Roman Catholic subjects." staying in the world and devoting them- doctrinal. After all is said and done it reflects on it must feel to be intolerable Deity. God is an infinite Man. Thus springing new and unexpected develop-The Prime Minister admitted that there selves to 'people'? ('Love thy neighbor must never be forgotten that the first does Swedenborgianism lead immediments upon the reader who from chapter church extension and apostolic missions ately and directly to pantheism, to chapter wonders what next. It is a was a wrong which ought to be redressed as thyself." Before entering upon the were started under very different ans- ately and of which it con- story well written and worth reading. to a correspondent, states the Catholic -spoke against the retention of the answer we know of no command of God were started under very different ausclauses, and then ran away from his con-clusions. Fine talk, no action. Mr. hibited living in the occasion of sin joicing to suffer. Their success was Asquith would gladly see the Declaration abolished, yet he lets it go on. In and service of God, and thereby to the converts brought to them. When we gressed our limits. Even so, we have the meantime, whilst the debate was ad-edification of our neighbor. A wrong turn nearer home, and look at the works taken up the chief bases of this system the details hold whilst the debate was advancing in the British House of Com- impression dwarfs the mind about con- the religious poor have accomplished, we without touching upon the details. book-which we hope will not be long but are not found in the most ancient vancing in the British House of Com-mons the braggadocio guard of Canadian templation. It is an unsound view to marvel that they have reaped so much Love and wisdom may amid error be the before appearing. When reading the manuscripts of the New Testament, mons the braggadoelo guard of Canadian templation. It is an unsound view to marvel that they have reaped so much love and visuola may and error to end beautiful thoughts and ideal volume we were looking both for the and were rejected by St. Jerome in his Urangemen were roused to express their take of the great Church, awrong idea joy from the sowing of a many tears, springs of a so is it with Swedenborg, child and the destiny. The former did edition of the vulgate.

THE CATHOLIC RECORD

eous depreciation of the value of prayer. far even to introduce such a measure, and beyond all limit, in any prominent A life given up to prayer and the conmembers holding that these disabilities were unjust and that the sovereign's fruitful in benefitting society, has for norant. Here has always been the want. generations been the salt and savour of The fields are ever in need of laborers-Protestant backbone should not be the world. The prayers of a St. Ger- ripe unto harvest-while the reapers are

stiffened. What better moment to straighten it than his first act - the trude or a St. Teresa, the ecstasies of St. few. coronation ? What better way than to Francis-are doing the world good, long insult his Catholic subjects? Besides, though their monasteries have perished. these Catholics are forgetting them- Lessons taught by the solitaries of the East are still stirring souls to sorrow selves : they think they are free and equal. They are finding their way into for sin and love for God. Between the contemplative and the active life conthe royal palace. It behooves the British Commons to see that from time sidered as vocation it is always mainto time they receive the lash, and that | tained that the former is higher than they be solemnly reminded that helots the latter. Nor is the reason far to

who, having none to a life of ordinary

active benevolence, would fail were they

to try it. These souls love their neigh-

bor with the best and truest love.

Their sanctity is a drawing down of

blessing and mercy. Their prayers are

should it be forgotten that prayer forms

Unless God build the temple the work-

Our duty towards our neighbor, absorb-

ing as we acknowledge it to be, is sub-

A CHICAGO AFTER-DINNER

God most.

very large and important part in the

seek. Love of God is man's first and they have been and helots they must chief work. Another element making remain. Orangemen will protect the British throne as long as its sovereign up for the word of command is attraction to a particular life or work. Many might shall be made to swear that his twelve million Catholic subjects are idolaters. feel a great attraction to a life of prayer, And still England boasts of its freedom

and justice.

ANSWERS. We have received a few interesting

intention of the minister or the matter

and form of the rite. Thus the validity

is in doubt. Supposing, however, that

questions whose answers may serve more than one of our readers. Our first question is a double header: "Will a non-Catholic who tries his best to live up to life of active religious. It has to be. his belief, and who considers his belief the right one, go to heaven when he dies? If he will, why should he or why need he change his faith? Why should a Catholic try to convert him to Catholicism ?' This non-Catholic must, in order to get to heaven, be baptized. No small difficulty is thus encountered at the first step. Outside the Church so

many regard the sacraments as mere Yours faithfully in Jesus Christ. ceremonies, to be received or not, according to convenience, and to be adminis their neighbor most because they love tered without due observance to the

## LONDON, SATURDAY, JUNE 12, 1909.

secrate themselves to God's interests templation of God, so far from being un- amongst the poor, the infirm and the ig-

SWEDENBORG.

We have been asked to give an account of this eminent Scandinavian's teaching. Emmanuel Swedenborg was first distinguished as a mathematician has lately undergone a very important and engineer. He afterwards devoted change. By the new plan the society is years of study to religious subjects. As taken up by the Holy See. It will have a result he developed a system of theology peculiar in its theories of God, the Incarnation, the soul, and in fact nearly all spiritual subjects. His first work in his new course of studies was the Arcana Coelestia or Heavenly Secrets, in which he gives an account of pretended visions. For years he claimed to have seen manifested the Lord Himself, who gave Swedenborg the privilege of " conversing with spirits and angels." He was consolation to countless mourners and the founder of the "Church of the New strength to struggling souls. Nor Jerusalem." Before either stating or refuting Swedenborg, we may briefly v that it is characterized by excessive spirituality-a fault which leads the ul beyond the real and exposes it to men labor in vain. Without our Lord deceptions of the worst kind. Concernwe can do nothing. We may sow and g God Swedenborg taught the Trinwater-it is God who gives the harvest. y, but was guilty of the old heresy of abellianism. The Trinity according to him was not a Trinity of Persons, but a servient to the first law of charity. It Trinity of Modes. God the Son was not is best fulfilled by a life of holy prayer different Person from God the Father : and loving contemplation of God. The He was the wisdom of God the Father, greatest lovers of their kind have been, God the Holy Ghost was not the Third and are, the contemplatives. They love Person of the Blessed Trinity distinct from the other two. The Father is the divine love, the Son the divine wisdom and the Holy Ghost the divine operation

or energy acting upon the universe From a mere glance at this doctrine a death-blow is given to the Christian

#### JUNE 12, 1909.

workmen and workwomen who will con- The New Jerusalem which he strove to not appear until the play was half over. establish had some pleasing groves A fair child she proved to be, whose where the thoughtful might rest in the lot was in the end cast upon pleasant places. We thank Dr. Fischer again shade. But the whole was false, and for his courtesy, and hope that he will leading to eternal error. Nor could the give us many more volumes of a charthought that we are now in heaven or hell be the gospel of peace and conacter like this Child of Destiny. solation to the poor, the sinful and the

A GREAT WORK.

Were it put into book form it would require a large volume to describe the splendid works of charity accomplished by the Sisters of St. Joseph during the last forty years in the diocese of London. But the good sisters would not like to see this work in print. They seek no worldly praise and to them newspaper laudation is distasteful. What they have done for God and the Church will be placed to their credit in the blessed hereafter. Training little souls for Christ, giving sustenance to the hungry, clothing to those who need it, bestowing angelic and whole souled care on the afflicted sick in their hospitals, form the routine of their daily life, and withal a loving care of the sanctuary in each parish blessed with their presence, cial protection of the Holy See find the Their latest achievement is the erection earnest desire of serving religion to the of a beautiful Chapel at Mount St. utmost. An age of propaganda will be Joseph, London. Elsewhere we print introduced. Rome can find workmen a description of the proceedings at the opening. The occasion was graced by more readily and dispose of their labors to greater advantage than any diocesan the presence of the Archbishop of Toronto and nearly all the priests of organization or aggregation of dioceses. the diocese of London. We congratu-At a meeting of the society held lately late the Sisters upon the successful at Chicago, sketching the work already completion of this important and necessary undertaking. Mount St. Joseph, we rejoice to see what has been accombecause of its situation, is one of the plished and what is the prospect. The most interesting spots in the neighbor-Holy Father will, after the close of the hood of the city. By patient striving present President's term of office, select they have acquired this very valuable the President. Next year the Rev. property and God alone knows what Father F. C. Kelly, founder and president, retires, as his term of three years is amount of good has been accomplished within the walls of the convent. up. We are gratified to see that our Patience and perseverance has been Canadian branch was represented by the President, the Rev. Dr. Burke of their motto and unbounded success has been the result. We trust the Cathoics of London will be truly grateful to the Sisters for the work they have done and that they will on every occasion take a practical method of showing their appreciation of it. But not only amongst Catholics have the Sisters secured a well merited regard. It is with pleasure we state that the non-Cath-

olics in the community also hold them in the highest esteem and with very few exceptions are most liberal in their contributions to the good work they have on hand.

THE CORONATION OATH.

There lately appeared in the Daily News-Advertiser, of Vancouver, an article concerning the coronation oath, from the pen of a lady contributor. The wonder is that one who seems to be of a literary turn of mind does not realize that a lady in the true sense of the term would not write of her Catholic fellow citizens in terms so insulting and so uncalled for. We have much pleasure in publishing the following letter from an Oblate Father in Vancouver in reply to the lady contributor to the News-Advertiser. But it is more than a reply. It is a lesson in good manners to news-

iday's issue of your paper there app on the Bill now before the Im o abolish the Royal Declaratio a writer has made it appear that the Bill is a pit to tamper with the Accession or Coronatio in such a manner as to endanger the Protes

nes law, kings and queens about our loyalty a nake about theirs, w King as any of our s subjects whose hp loyalty of His Majesty professing And therefore, for the go not asking for any change be the Protestant succession tee the Protestant succession. It the bull is intended to remove is the ation against Catholic doctrines. This Statute Books " as the late Lord S. it, serves no political purpose. It was in a time of panic and intense relig nt, and its only object is to single out I solemn denunciation and misrepress. King, the faith of twelve milli-subjects. Our present King wa own dislike, to repeat this "relic e branded as superstitious and idolat herished beliefs of his Earl Marshal atholic Peers standing around his at he did it in an undertone, ashamed o incomprehensible how people who pr the union of the Empire, can clamor the union of the Empire, can clam on, at each succession to the throne, atally wound the religious feelings or r fellow subjects. Such insults are generators of animosities. It is has re, how thoughtful persons can v the abolition of this miserable me untruth and intolerance. getry, untruth and intolerance. In conclusion, I wish to express my surprise that iter whom I believe to be a lady, and who is itim to no small degree of refinement, should to e contemptuous term "Papists." To say the lea is not very ladylike. Thanking you for your spat emain, yours sincerely, A. MADEN.O. M. I. 646 Richards Street. He came the openi the Sister Mount S that his ' pleasurab an opport prelate w cese was dent adv Church. considera priests a the dioc city His institutio sincere a ed him. A GLI State of

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suffering. Swedenborg cannot be re-

garded as a Christian believer: he was a

CHURCH EXTENSION.

The society of the Church Extension

a Cardinal Protector. A consequence

of this movement will be permanency

and union. However important the

purpose may be and however commend-

able the cause, much greater good is to

be secured by the central organization

of Rome. The new plan, without dis-

carding the old, will impart life to it and

gain universal support for it. Dioceses

which otherwise might not appreciate

the efforts of the society will in the offi-

done and the proposals for the future

theosophist.

ant succession to the throne of National Church. This is a m ase that is frequently made to The bill does not correction

### JUNE

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# DEATH O.

Vancouver, May 25th, 1909.

MANY PERSONS for generations back have wondered why the words "For thine is the kingdom the power and the glory forever," has been placed after the Lord's prayer and recited by non-Catholics. The Glasgow Observer in reply

and the that is stuff in Donald coming Bishop other t and V: ever. MacDe hop of ada we history will no come f from C Colum Prince Tuppe father of Cor rank a

the me

### JUNE 12, 1909.

#### e play was half over. proved to be, whose l cast upon pleasant Dr. Fischer again and hope that he will e volumes of a charld of Destiny.

# AT WORK.

o book form it would plume to describe the charity accomplished St. Joseph during the the diocese of London. ters would not like to print. They seek no d to them newspaper tasteful. What they d and the Church will r credit in the blessed ning little souls for stenance to the hungry, who need it, bestowing le-souled care on the neir hospitals, form the daily life, and withal a the sanctuary in each with their presence. evement is the erection Chapel at Mount St. . Elsewhere we print the proceedings at the occasion was graced by of the Archbishop of arly all the priests of London. We congraturs upon the successful is important and necesg. Mount St. Joseph, situation, is one of the s spots in the neighbory. By patient striving ired this very valuable God alone knows what has been accomplished valls of the convent. perseverance has been l unbounded success has t. We trust the Cathowill be truly grateful to the work they have done will on every occasion cal method of showing tion of it. But not only olics have the Sisters I merited regard. It is ve state that the non-Cathcommunity also hold highest esteem and with ptions are most liberal in itions to the good work and.

### RONATION OATH.

y appeared in the Daily ser, of Vancouver, an rning the coronation oath, f a lady contributor. The t one who seems to be of a of mind does not realize the true sense of the term ite of her Catholic fellow rms so insulting and so un-We have much pleasure in ne following letter from an r in Vancouver in reply to ributor to the News-Advert is more than a reply. It n good manners to news-

This is a misrepresenta-iently made through ma I believe, through ignora , kings and queens will on "to maintain the Prong as any of or ow that there i

#### JUNE 12, 1909.

# DEATH OF A GREAT PRELATE.

A few weeks ago the publisher of the reliable authority, that the Very Rev. CATHOLIC RECORD raid a friendly call Wm. Murphy, O. M. L. Rector of Ottawa on the Most Rev. Archbishop of Ottawa, University, is to be appointed first Bis-Dr. Duhamel. He appeared to be in hop of Vancouver, B. C. Our contemdelicate health. The subject of epis- porary is quite right in stating that copal visitations was referred to and he this appointment would be very popular expressed his determination to pro- and pleasing to the Catholics of British ceed upon the usual round of holy duty. Columbia, more particularly as Father It was quite apparent that his physical Murphy is a native of that province and carrier condition was too much for the burden, the first to be raised to its priesthood. but, notwithstanding, he was fully im- At the capital of Canada there are, howbued with that apostolic zeal which has ever, many Catholics who wou'd, while characterized his administration since rejoicing in his promotion, regret exthat day upon which he was consecrated ceedingly his departure from among-t to continue the noble work so zealously them. He is a tower of strength to the carried on by his predecessor, Bishop Oblate Order in the splendid work they Guigues. At the time of our visit we are carrying on at the capital. In the little thought that the beloved Arch-University his place would be difficult bishop of Ottawa would, in so short a to fill and the congregation of St. Jo. time, be called to his heavenly reward. seph's Church would miss one who has. While on a visit to the parish of Casselbecause of his many noble qualities, beman to administer the sacrament of concome endeared to them. If the great | Papal Benediction. firmation an attack of heart failure distinction comes to him the CATHOLIC ended the career of one of the most lov- RECORD believes that one more distinable churchmen in the Dominion of Canguished prelate would be added to the ada. The day previous to that on which his death took place he was strongly work of promoting the spread of God's advised, because of a weakness which was only too apparent, not to continue

his episcopal visitations. He could not, however, be persuaded to take this course. The call of dut, as was his wont through life, superseded all other considerations. Archbishop Duhamel was born at Controcoeur, Que., sixtyeight years ago, but shortly after his birth his parents removed to Ottawa, where he was educated. He was ordained to the priesthood in 1863. He are making some solid progress. There became successively parish priest of Buckingham, Que., and of St. Eugene, Ont., and in 1874 was consecrated Bishop of Ottawa. In 1886 he was created Archbishop of Ottawa. The funeral took place on Thursday. Archbishop Bruchesi of Montreal and that are dark and the tricks that are

Archbishop McEvay of Toronto delivmean in political life - the man who ered the funeral sermons, the former in dearly loves to engineer a boodling or French and the latter in English. grafting scheme. All we can do is to

give him in the public life of the com-munity a place of honor or trust. "If in THE CATHOLIC PEOPLE of London, as political and business life,"says the editor well as nearly all the clergy from the of the Review, "Catholics do not show different parishes of the diocese, were unmistakably the fruits of the Church's delighted on Thursday last to have in teaching as regards honesty and honor ; their midst their former Bishop, now the if in social life Catholics do not give distinguished Archbishop of Toronto. clear and convincing evidence of the He came to London to be present at pure and lofty ideals of the Catholic the opening of the new chapel which faith, their non-Catholic neighbors may the Sisters of St. Joseph had erected at well be pardoned for not considering Mount St. Joseph, but each one felt seriously the Catholic Church's claim to that his visit would be all the more be the Church which Jesus Christ pleasurable because it would give him established and with which He promised an opportunity of once again meeting a forever to abide." The editor then prelate whose administration of the diotells us of a Protestant gentleman who cese was notable for a splendid and pruonce said of a Catholic neighbor: "If dent advancement in the work of the that man believes what he says he be-Church, and for kind and fatherly lieves I cannot understand how he acts consideration for each and all of his as he does." The following admonition priests and people in every corner of of the Review editor will, we hope, be the diocese. During his stay in the taken to heart by those whom the cap city His Grace visited all the Catholic fits : institutions and everywhere he went a "Every one of us should remember

A GLEAM OF LIGHT comes from the right and wrong in the various walks of State of Delaware. Whilst some of the other States of the Great American Republic seem to have gone to the deepest depths in the matter of separating wives and husbands, all of whom promptly get married again and again, it is proposed to do away with divorce altogether in the State named. A bill is being introduced by Representative Connolly, a Catholic member from Wilmington. A State of Delaware. Whilst some of the other States of the Great American Re-public soom to have gone to the deepest

Mr. Connolly has already passed the

House of Representatives. This legis-

lation also deals with what is known as

"the affinities," and punishment is im-

posed upon this particular class of halfdemented people. The Delaware law

makers have made advance along another

line too. Wife-beaters will hereafter

not only suffer imprisonment, but will

at the whipping post.

receive twenty lashes on the bare back

## THE CATHOLIC RECORD

THE "ORPHANS' FRIEND," published at Vancouver, B. C., states that it has learned from what may be considered reliable authority, that the Very Rev. Wm. Murphy, O. M. L., Rector of Ottawa University, is to be appointed first Bis-hop of Vancouver, B. C. Our contem-norary is culte right in stating that the rest of the states on the consoling Norary is culte right in stating that the very Rev. at Vancouver, B. C., states that it has Catholic doctrine of prayers and sacri-fices for the dead. From this point the

guished prelate would be added to the since he, together with their parish priest, was the moving spirit in plan-Lady's Shrine, in which they take such honest pride and in which they dearly

watch him and trust him not and never

The Catholics of Edinburgh (Scotland) adopted a novel method for sup-pressing a lecture proposed to be given recently in that city by an apostate priest named Ruthven, who announced as his subject, "Why Papists Pilfer," as ins subject. Why rapids find, and explained in his advertisements that it was to be "an eye-opener for employ-ers showing how the Church of Rome deliberately trains its members in the practice of systematic thieving; of es-

pecial interest to mistresses, who will be enlightened on an unsuspected phase of the servant question." But the "enlightenment for mis-

betted by the lecturer or the mistresses if there were any there. The account of the proceedings as given by the Glas-

sincere and warm welcome was accord-that we represent the Catholic Church to some Protestant. Every one of us should bear in mind that upon our words the Church try to the hall, and numbered more that we represent the Catholic Church that the Link the Catholic Church that the Catholic Church the Catho reading a chapter of the Bible : then followed hymn and prayer and a col-

congress of 1908 the idea has so grown that with very little difficulty accurate CHURCH, HAMILTON.

tion; 7.30 p. m.—Power of Forgiving Sins.
Tuesday, 5 a. m.—The Prodigal Son;
8 a. m.—The Mercy of God; 7.30 p. m.
—The Eucharistic Banquet.
Wednesday, 8 a. m.—Calvary: 7.30
p. m.—Rule of Faith.
Thursday, 5 a. m.—Instruction 2
mark.
mark.
The figures range from 1,491 in New Jossesses, likewise, a beautiful marble altar, the gift of R. O. and A. B. does the average—as for example New York rational states and the cost of the altar \$10,000.

The Factory Power of the Blessed Virgin; 7.30 p. m.—The Immaculate Conception.
Friday, 8 a. m.—The Wonders of Divine Grace.
1,491 content of the Blessed were only 1.772 converts in a population of over 2,000,000 or one in 1,200, while the average for the country at large is about one in 500. The Southern states have an enviable record of about 2,000 converts in a Catholic population of co converts in a Catholic population of 1,000,000, Catholicity has made its way in these states in spite of strong Protestantism and the opposition of rooted prejudice and bitter antagonism. In these states an active and aggres

Missionary work has gone on for the last few decades of years.

THE INSPECTION OF CONVENTS. "Are you in favor of the inspection of Are you in favor of the inspection of convents and monasteries?" Father Meany was asked recently through a question placed in the St. Mary's Cath-edral question box at Aberdeen, Scot-land. He replied "Yes." As a good

the precincts of religious communities. That is the common law. The inspection of his diocese—convents and monaster ies included—is one of the main duties of a Bishop. But the inspection intend-ed in the question is, I presume, an in-spection to be conducted by a Governand laity in the world, but also within Thought and speech were alite stilled in Ruthven and his backer, the chairman. They could only stand and look ed in the question is, I presume, an in-spection to be conducted by a Govern-ment official. My questioner means the kind of inspection advocated for the last fifty years by eccentric alarmists in the House of Commons—the inspection de-manded by ignorant bigotry and sensa-tional journalism. The mere suggestion of such inspection of conventual institu-tions Catholics regard as unqualified in-

28.700 CONVERTS DURING THE YEAR 1905.
29.700 CONVERTS DURING THE YEAR 1905.
20.700 CONVERTS

Lawrence Church, Rev. R. E. M. Brady, upon the satisfactory conditions pre-vailing in this parish. The consecration of a church means much to a congrega-tion. It is proof that the people are enerous in their contributions and that they have a whole-hearted Catholic fervor in their attitude towards the house of God.

#### ORDINATION.

On Saturday last a large congrega tion was present at St. Peter's Cathe-dral, London, to witness the most impressive ceremony of ordination to the priesthood of three young men. The candidates were Wm. Kelly of London L. Low M. Kelly of London; L. Lowry, of Stratford; and Denis O'Connor of St. Augustine. His Grace Most Rev. Architshop McEvay of Toronto officiated. He was assisted by Rev. J. T. Aylward, Rector of the Cathedrai and Rev. Father West, P. P., and. He replied "Yes." As a good Catholic be recognized that such inspection should be carried out by the spectron should be spectron should be carried out by the spectron should be carried out by the spectron should be spectron should be spectron spectron should be spectron spectro





I was told to try "Fruit-a-tives," and I sent for six boxes, and this was the only medicine that did me any good. I am now entirely well, I can eat or-dinary food and I never have a head-ache; and for this relief I thank this wonderful remedy "Fruit-a-tives," My case is well known in this vicinity and you may publish this statement.

you may publish this statement. ALCIDE HEBERT. 50c a box 6 for \$2.50, or trial size 25c. If, for any reason, your deales does not handle "Fruit-a-tives," they will be sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

students for their revered guest, "ever found steadfast in friendship tried and

true." Monsignor McCann, who was visibly affected by the spontaneity of the recep-tion, addressed the pupils in his own polished and delightful manner, warmly thanking sisters and students for their whole souled greeting and congratulat-ing them on the splendid manner of its performance, referring especially to the old songs which 'e said he had never before heard so admirably rendered. Afterward he gave Benediction in the magnificent convent chapel.

#### CLOSING EXERCISES.

Assumption College, Sandwich, will Assumption Confege, Shawkin, with hold its closing exercises for the year on June 17th. Rev. P. J. O'Connell, Cleveland, Ohio, will address the gradu-ates : Mr. W. C. Moffat of Owen Sound will deliver the "Valedictory" address ; Mr. J. A. Harding of London the "Sal-utatory," and Mr. J. P. Gleeson of Lon-der will exolv or "Education the basic don will speak on "Education, the basic principle of human progress." The graduates in Philosophy for the years 1908-'09 are as follows : Mr. N. C. Moffatt, Owen Sound; Mr.

EXTRAORDINARY BARGAINS IN **Church Vestments** We will forward, to any point in Can (on approval, if desired) I Cope and I Chusable In Fine Silk Damask. with **Gold Bullion Braid** roidered Silk Emblems, etc. In color e, Black, Purple, Green Price, 2 pieces complete, \$22 WRITE AT ONCE W. E. Blake & Son The Complete Church Furnishers 23 Church Street, Toronto, Can. JUST PUBLISHED **Child of Destiny** Dr. William J. Fischer AUTHOR OF Songs by the Wayside," "Winona and Other Stories," "The Years Be tween," "The Toiler and Other Poems," ILLUSTRATED BY CARLO CATTAPANI GEO. A. LOUGHRIDGE Price, \$1.25 Post-paid THE CATHOLIC RECORD LONDON, ONT.

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But the "enlightenment for mis-tresses" did not materialize, owing to a change in the program altogether unexgow Observer is highly amusing : Over 120 Catholics early obtained en-

know that there is a section of risk is whose lip loyalty would not stand Majesty professing the Catholic re-erefore, for the good of the Empire ing for any change in the laws that rotestant succession. is intended to remove is the Royal inst Catholic doctrines. This " stand Books " as the late Lord Salisbury no political purpose. It was intro-ne oplication and intense religious ex-is only object is to single out for pub-denunciation and misrepresentation e faith of twelve millions of his most denunciation and misrepresentations e faith of twelve millions of his most Our present King was forced, much ke, to repeat this "relic of barbarsm" anded as superstitious and idolatrous shed beliefs of his Earl Marshal and olic Peers standing around him. It is d it in an undertone, ashamed of what

rehensible how people who profess t ion of the Empire, can clamor for th rehensible how people who profes to ion of the Empire, can claimot for the ach succession to the throne, of words round the religious feelings of millions r subjects. Such insults are the most or so danimosities. It is hard to see, v thoughtful persons can view with boiltion of this miserable memoral of the and intolerance. n, I wish to express my surprise that a l'believe to be a lady, and who lays mall degree of refinement, should us ous term " Papists." To say the least, adylike. Thanking you for your space, s sincerely, A. MapDEN, O. M. L. 646 Richards Street. May 25th, 1909.

May 25th, 1000.

ERSONS for generations back dered why the words "For e kingdom the power and the ver," has been placed after the yer and recited by non-Cathe Glasgow Observer in reply spondent, states the Catholic He says that the Catholic exactly what Our Lord taught. s referred to are found in the es version of Matthew vi, 13, ot found in the most ancient ots of the New Testament, rejected by St. Jerome in his the vulgate.

fruits ye shall know them." Catholic member from Wilmington. A companion bill to that introduced by

MISSION AT LOURDES, N. S.

on in amazement. Ruthven went white to the lips, and the following he had, of By request of the pastor and wish of the congregation, the Rev. O. B. Devlin, S. J., of Montreal, opened on Sunday, about thirty, were in no better condi-tion. To stop the singing was utterly impossible. "Faith of Our Fathers," the 23rd ult., what proved to be one of the most successful missions ever con ducted in the Church of Our Lady of "God Bless the Pope," "Star of the Sea," "Take Me to Thy Sacred Heart" Lourdes. Father Devlin is not a stranger in Lourdes, having conducted followed each other in regular course

without abatement. Nor did the strength of the voices scranger missions here before, and always left the impression upon the minds of the people that he was an eloquent diminish, even though for two long hours, and some minutes more, the sing-ing was kept going vigorously. Ruthing was kept going vigorously. Ruth-ven seemed stupefied, and kept his eyes fixed in mute, helpless appeal to the acting. preacher and a man of superior abilities.

preacher and a man of superior addities. But, on this occrsion, enjoying good health and being in excellent form, he seemed to have surpassed his former efforts and the people were simply de-At last, some one was sent for the police. When the police entered the hall the singing was going as merrily as IT IS REMARKABLE how strong the clan MacDonald is in the Dominion of lighted with every one of his many lectures. The spacious church, partic-ularly at the evening services, was Canada. As a rule they aim at the lectures. The spacious church, partic-ularly at the evening services, was always packed, a large number of intel-ligent non-Catholics being present at each of these services. In fact, the people were so pleased with these evening lectures that they were always considered too short although they occupied the greater part of an hour. He said himself that he made several departures from his usual methods of conducting mis-sions which was decidedly an improve-ment, as he appeared to the people highest and best places in the country and they usually reach the goal, and that is because they have the sterling stuff in them. Recently three Mac-Donalds were on an Intercolonial train coming into Montreal. One was the Bishop of Harbor Grace, Nfld., and the other two the Bishops of Charlottetown and Vancouver. This is not all, howwould have proved that they were all pilferers. Some one at that moment called for "Three cheers for the Pope."

ever. We have still another Bishop MacDonell in Canada, the beloved Bis-hop of Alexandria. In the senate of Can-ada we have three of them and in the history of the country their life work will not be writ in water. One of these come from Prince Edward Island, one from Cape Breton and one from British Columbia. Senator MacDonald of Prince Edward Island and Sir Charles Tupper are the only survivors of the fathers of confederation. In the House of Commons, too, the MacDonalds take rank amongst the best and brainlest of the members.

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#### 6

#### ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X.

Oshawa Metal Keduce fire-risks. Metal Two thousand designs for stores. Ceilings dences, etc. Write for handsome CONTINUED FROM PAGE THREE. sons who are trying by their cunning systems to overthrow from the founda-tions the very constitution and essense of the Church, to stain the purity of her PEDLAR People of Oshawa doctrine, and destroy her entire dis-cipline. For even still there continues came rightly to be esteemed and cele to circulate that poison which has been inoculated into many even among the clergy, and especially the young clergy, who have, as We have said, become inbrated as their precursor. Not, indeed, that the Doctor of Aosta reached all at once the heights of theo logical and philosophical speculation fected by the pestilential atmosphere, in their unbridled craving for novelty which is drawing them to the abyss and or the reputation of the two supreme masters Thomas and Bonaventure. The ater fruits of the wisdom of these last drowning them.

did not ripen but with time and the collaboration of many doctors. Anselm THE CONFLICT BETWEEN FALSE SCIENCE himself, with that great modesty so characteristic of the truly wise, and with all his learning and perspicacity,

AND FAITH. Then again, by a deplorable aberra-tion the very progress good in itself, of a positive science and material proswith all his rearring and persphericity, never published any writings except such as were called forth by circum-stances, or when compelled thereto by some authority, and in those he did pub-lish he protests that "if there is anyperity, gives occasion and pretext for a display of intolerable arrogance display of intolerable arrogance towards divinely revealed truth on the part of many weak and intemperate minds. But these should rather rememthing that calls for correction he doe not refuse the correction," may, when ber the many mistakes and the frequent contradictions made by the followers of rash novelties in those questions of a speculative and practical order most vital for man : and realize that human pride is punished by never being able to be coherent with itself and by suffer-ing shipwreek without ever sighting the ber the many mistakes and the frequent connected with the faith, he tells his disciple: "you must not so cling to what we have said as to abide by it obstinarguments succeed in overthrowing ours and establishing opinions against them; should that happen you will not deay at ing shipwreck without ever sighting the port of truth. They are not able to profit by their own experience to humble themselves and " to destroy the counsels and every height that exalteth itself against the knowledge of God and than he ever expected or than others expected of him. He secured a position

itself against the knowledge of God and brings into captivity every understand-ing even unto the obedience of Christ." Nay their very arrogance has led them into the other extreme, and their philosophy throwing doubt on every-thing in darkness has involved them : hence the profession of agnosticism with other absurd doctrines springing from an infinite series of systems in disfrom an infinite series of systems in dis-cord with one another and with right reason; so that "they have become you in their thoughts for profesvain in their thoughts. . . for professing themselves to be wise they became fools

But unfortunately their grandilo quent phrases and their promises of a new wisdom, fallen as it were from heaven, and of new methods of thought, have found favor with many young men as those of the Manicheans found favor with Augustine and have returned these aside, more or less unconscious-lessly, from the right road. But concerning such pernicious masters of an insane knowledge of their aims, their illusions, their erroneous and disastrous systems. We have spoken at great length in Our Encyclical Letter of Sep-8, 1907, Pascendi dominic gregis.

FALSE SYSTEM OF ANSELM'S TIME Here it is well to note that if the dangers We have mentioned are more serious and more imminent in our own days, they are not altogether different from those that threatened the doctrine of the Church in the time of St. Anselm and that we may find in his labors as doctor almost the same help and comfort for the safeguarding of the truth as we found in his apostolic firmness for the defense of the liberty and the rights of the Church,

Without entering here in detail into the sun at noon, against eagles who-gaze at the sun unblinkingly." the intellectual state of the elergy and the interfectual state of the dergy and people in that distant age, there was a notable danger in the two-fold excess to which the intellects of time were THE DOMAINS OF PHILOSOPHY AND CR

where, the perverse opinion of the There was at the time a class of lightwhere, the perverse opinion of those when conceded too much to philosophy by attributing to it the right to invade the domain of theology. In refuting this foolish theory he defines well the conminded and vain men, fed on a super-ficial erudition, who became incredibly ficial erudition, who became incredibly puffed up with their undigested culture, and allowed themselves to be led away by a simulacrum of philosophy and dial-ectics. In their inane fallacy which fines proper to each, and hints sufficient clearly at the functions of reason in It clearly at the innertials of reason in the things of divinely revealed doc-trine: "Our faith," he says, "must be defended by reason against the impious." But how and how far? The question is in ectics. In their inane fallacy which they called by the name of science, "they despised the sacred anthority, dared with impious temerity to dispute one or other of the dogmas professed by Catholic faith. and in their fool-ish pride considered anything they could not understand as im ossible, in-stand of confessing with humble wisdom But how and how far? The question is answered in the words that follow: "It must be shown to them reasonably how unreasonable is their contempt of us." The chief office, therefore, of and of confes that there might be many things be-yond the reach of their comprehension . For there are some who immedjately they have begun to grow the horns of an overweening knowledge horns of an overweening knowledge -not knowing that when a person thinks he knows something he does not vet know in what manner he shull know it—before they have prove solritual wings through firmness in the faith, are wont to rise presump-ing to the highest onestions of the transly to the highest questions of the sith. Thus it happens that while. rise prematurely by their intelligence, in it lass of intelligence brings them down to manifold errors." And of such d ren to manifold errors." as these we have many painful examples tor our eyes ! O hers sgain there were of a more timid nature, who in their terror at the many cases of those who had made shipwreck of the faith, and fearing the danger of the science that puffeth up, wont so far as to exclude altogether th use of philosophy, if not of all rational discussion of the sacred doctrin THE VIA MEDIA BETWEEN PRESUMPTION AND NEGLIGENCE. Midway between these two excesses while it abhors the presumption while it above the presumption of the first plays who 'puffed up like bladders with the wind of vanity' (secording to the phrase of Gregory XIV, in the suc-porting age) "went beyond the true moding age) "went beyond the t limits in their efforts to establish the faith oy natural reason, adulterating the word of God with the figments of the philosopher," so too it condemns the negligence of the second class in their excessive neglect of true investiration, and the absence of all desire in them "to draw profit from the faith for thair intelligence," especially when their office requires of them to defend the Catholic faith against the errors that arise on all sides. ANSELM AS THE PRECURSOR OF THOMAS AND BONAVENTURE. For this defence, it may well be said that Anselm was raised up by God to point out by his example, his words and his writings, the safe road, to unseal for the the common good the springs of Christian wisdom and to be the guide and ruin of those Catholic teachers who siter him taught "the sacred letters by the method of the school," and who thus

# THE CATHOLIC RECORD

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When, therefore, theologians search and the faithful ask for reasons concern-ing our faith, it is not for the purpose of founding on them their faith, which has for its foundation the authority of God revealing; yet, as Anselm, puts it, " as right order requires that we believe the profundities of the faith before we presume to discuss them with our reason, so it seems to me to be neglige after we have been confirmed in the faith we do not strive to understand what we believe." And here An-our faith. . . yet they were not able to say all they might have said had they lived longer; and the reason of the truth is so ample and so deep that it

can never be exhausted by mortals ; and the Lord does not cease to impart the gifts of grace in his Church, with whom He pro nises to be until the consumma tion of the world. And to say nothing of the other texts in which the sacred Scripture invites us to investigate reason, in the one in which it says that if you do not believe you will not understand, it plainly admonishes us to ex-tend the intention to the intellect, while it teaches us how we are to advance towards it aperte nos monet intentionem ad ntellectum extendere, cum docet que ad illum debeamus proficiere?" Nor is the last reason he alleges to be neg-lected: "in the midst between faith and vision is the intellectual knowledge which is within our reach in this life, and the more one can advance in this the nearer he approaches to the vision, for which we all yearn."

THE SCOLASTIC METHOD.

watch, With these and the like principles Anelm laid the foundations of the true principles of philosophical and theologi-cal studies which were other most learned men, the princes of scholastic-ism, and chief among them the Doctor of Aquinas, followed, developed, illustrated and perfected to the great honor and protection of the Church. If We have insisted 30 willingly on this dis-tinction of Anselm, it is in order to have a new and much-desired occasion, Venerable Brothers, to inculcate upon you to see to it that you bring back youth, especially among the clergy, to the most wholesome springs of Christian wisdom, first opened by the Doctor of Aosta and nest opened by the Doctor of Aosta and abundantly sariched by. Againas. On this head remember always the instruc-tions of Our Predecessor Leo XIII. of happy memory and these We have Our-self given more than once, and again in the above-mentioned Encyclical Pas-cendi durinici menie. Bitter expedience only too clearly proves every day the oss and the ruin ensuing from the neglect of these studies, or from the pur-suit of them without a clear and sure method; while many, before being fitted or prepared, presumed to discuss the deepest questions of the faith. De-ploring this evil with Anselm, We repeat the strong recommendations made by him : " Let no one rashly plunge into the intricate questions of divine things until he has first acquired, with firmn in the faith, gravity of coduct and of wisdom, lest while discussing with un-cautions levity amid the manifold twistings of sophistry he fall into the toils of ings of sopaistry at all into the toils of some tenacions error." And this same incations levity, when heated, as so often is the case, at the fire of the pas-sions proves the total rain of serious tradictions of the total rain of serious studies and of the integrity of doctrine. Because, puffed up with that foolish pride, lamented by Anselm in the heretigal dialecticians of his time, they despise the sacred authorities of the Holy Scriptures, and of the Fathers and Doctors, concerning which a more modest genius would be glad to use hdead the respectful words of Anselm : Neither in our own time nor in the future do we ever hope to seek their like in the contemplation of the truth. Nor do they hold in greater account the authority of the Church and of the Supreme Pontiff whenever efforts are made to bring them to a better sense, although at times as far as words go they are lavish of promises of subm ion as long as they can hope to hide themselves behind these and gain credit and protection. This contempt almost hars the way to all well-founded hope of the conversion of the erring ; while they



obedience to the testimonies of God we must become small to learn wisdom and not only when faith and eledience to the commandments are removed is the mind hindered from ascending to the given is taken away and faith is over-thrown, when right conscience is neg-lected." must arise and go forth in the Spirit of Christ, and as His Apostles, to convert our neighbors and our fellow eitizens.

But if the erring continue obstinately to scatter the seeds of dissension and error, to waste the patrimony of the sacred doctrine of the Church, to attack discipline, to heap contempt on vener-ated customs, "to destroy which is a species of heresy " in the phrase of St. Anselm, and to destroy the constitution of the Church in its very foundations, then all the more strictly must we

Venerable Brothers, and keep watch, Venerable Brothers, and keep away from Our flock, and especially from youth which is the most tender part of it, so deadly a pest. This grace We implore of God with incessant prayers, interposing the most powerful patronage of the August Mother of Cod and the intercession of the blessed citizens of the Church triumphant; St. Anselm especially, shining light of Chris-tian wisdow, incorrupt guardian and valuant defender of all the sacred rights of the Church, to whom We would here, in conclusion, address the same words that Our Holy Predecessor Gregory VII. wrote to him during his lifetime. "Since wrote to num auring as interime. "Since the sweet odor of your good works has reached Us, We return due thanks for them to God, and We embrace you heartily in the love of Christ, helding it for certain that by your example the Church of God has been greatly benefited, and that by your prayers and these of men like you she may ever be liberated from the dangers that hang

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is to the lay people of the Church that

this message is sent as well as to the clergy; and now, when our ranks of clergy are none too fall, we must call on

who have not the faith of Christ.

shall we do to give it to them?

follow out the injunction of Christ,

that faith.

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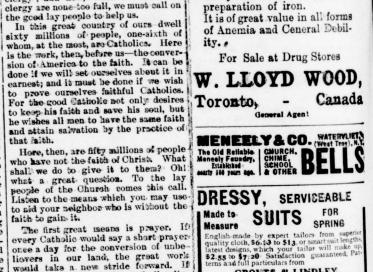
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**JUNE 12**, CHATS W THE B

You can tell brings to his t him the capaci enlargement ; ; somebody, or a do as little as unt of salar when you g yourself as act ess for yourse yourself. Get

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philosophy ness of our faith and the consequent obligation of believing the divine author-ity proposing to us the profoundest mys-teries, which with all signs of credibility that testify to them, are supremely worthy of being believed. Far different is the proper function of Christian theology, which is based on the fact of revelation and renders more divine solid in the faith those who already profess to enjoy the honor of the name of Christian. "Hence it is altogether clear that no Christian should aispute as to how that is not which the Catholic Chu ch believes with the heart and confesses with the mouth, but even holding beyond all doubt the same faith, loving and living according to it, must seek as tar as reason is able, how it is. If he is understand, let him return able thanks, let him not prepare his horns for attack, but bow his head in reverence."

wing exclusive Pedlar designs

the question is a debated one, and not

ately, when others with more weighty

least that what we have said has bee of profit for exercise in controversy." Yet Anselm accomplished far more

in which his merits were not dimmed by

the glory of those that came after him, not even of the great Thomas, even

when the latter declined to accept all

ly and accurately questions already treated by him. To Anselm belongs the distinction of having opened the

road to speculation, of removing the doubts of the timid, the dangers of the

incautious, and the injuries done by the

quarrelsome and the sophistical, "the heretical dialecticians" of his-time as

he rightly calls them, in whom reason

Against these latter he observes that "while all are to be warned to enter with the utmost circamspection upon

questions affecting the Saored Scrip-tures, these dialecticians of our time are

to be completely debarred from the discussion of spiritual questions." And the reason he assigns for this is especial-

ly applicable now to those who initate them under our eyes, repeating their old errors: "For in their scale, reason,

which should be the king an athe guide of all that is in man, is so mixed up

or all that is in man, is so mixed up with corporal imaginations that it is impossible to discatangle it from these, nor is itself able to distinguish row these the things that it alone and show them

the things that it alone and pure should contemplate." Appropriate, too, for our own times are those words of his in

which he ridicules those false philosop-

hers, "who because they are not able to

understand what they believe dispute-the truth of the faith itself, confirmed by the Holy Fathers, just as it hats and owls who see the heaven only by night

were to dispute concerning the rays of

THEOLOGY.

Hence too he condemns, here or elso

se who

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the slave of the imagination and of

his conclusions and treated more

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incerated from the dangers that hang over her, with the mercy of Christ to succour us." Hence We beg your frateraity to implore God assiduously to relieve the Church and Us, who govern it, albeit unworthily, from the pre assaults of the heretics and lead the from their errors to the way of truth. Supported by this great protecti and trusting in your co-operation. We bestow the Apostolic Benediction with all affection in the Lord, as a pledge of heavenly grace and in testimony of Our good-will, on all of you, Venerable Brothers, and on the clergy and people entrusted to each of you.

Given at Rome at St. Peter's on the questions, ready to ask them question whose answers will lead them to th Feast of St. Anselm, April 21, 19-9, in the eighth year of Our Ponthicate. PIUS X, POPE.

FIVE-MINUTE SERMON.

Sunday within the Octave of Corpus Christi.

OUR DUTIET TO THOSE WITHOUT. "Go out into the highways and hedges, and compet em to come in." (St. Luke xiv.23)

is given in the church, bring along your What are you doing to help your non-Catholic neighbor; bring him to neighbor, who has a soul to save as well as you? I mean that neighbor who has not the gift of faith. Has it ever ocsermons. And thus you shall bring your religion into honor and respect. and also contribute to the saving curred to you that Christ's religion is for all men, and is intended for those who are not in the Church as well as for her faithful members? Have the words, "Go ye out into all the world and preach the Gravel to extraored and preach

the Gospel to every creature," lost their meaning? Are not the spiritually poor,

sodalities, confraternities, and all relig: 63, Cloth Hall St., Huddersfield, Eng. icus organizations would at every ing pray for the same object but one short Our Father and Hail Mary, con-We must teach also by example, and versions would besome far more frequent Again suppose each devout member of a parish should take to praying for some particular person, that such a one might receive the gilt of faith, what a multi-

light. This is a day when people are

ing the kingdom of God on earth.

u to the

show by our lives that what makes us sober; honest, and pure is our religion. Our lives ought to be examples of tentrunkard is fit to bear the name of Datho ic. No libertian perance, uprightness, and pusity. tude would be converted in a few years! rayer can do more than anything etse Catho ic. No libertize is worthy faithful. No thiel as it can tring the grace of conversion where words and study are powerless. named among the ought to be classed among the members The second means of converting out of the Chusch. neighbors to the faith is by our teach-ing. We must be ready to answer their

Let your zeal for your religion rouse your on Sunday, raits or shine, to attend Mass. Let it's it your up to your con-tession and Communication every month, at least. Let your life be an example of what you profession. interested in religious questions, and if we can answer their objections, solve what you profess. Be not a swearer, of what you profess. Be not a string a liar, a a curser, or a drunkard, a thief, a liar, a bicontious man. Be their dous san I diffeuttien, we have in candal monger, a licentious but a good-living, practical Catholic, that blose who are without may be the our hands a powerful means of advancsooner attracted by the religion which mowledge it is our duty to sequire in the best way we can. Read the books, nakes you what they see you to be. By these means you may become fellowthen, which will make a well-instructed Catholic out of you, and fit you to instruct others in the faith. If a lecture workers with the clergy in the great plan of converting our country which

Put them in praotice, these means of prayer, teaching, and example, that when our Lord shall come you and many of women on the state of the mar. and has determined ou. of your converts may go into the mar-riage feast, where they shall bless your name for ever.

Mary is "our mother of the pitying beart." As she stood by the Cross of Christ, so will she stand by ours.

many souls Great are the rewards to him who is the means of saving even one soul from death. If you spent one dollar a year for Catholic books, and another to pay for a Catholie news paper, you would do-well, nothing very heroic, but something towards lame, and blind everywhere about us? very heroic, but a Are not the highways and hedges full of spreading the light.

ASK FOR FREE CATALOGUES. NEW IDEA GRATE SEND SIZE OF HOUSE IF YOU WISH ESTIMATE OF NO SIFTING OF ASHES COST OF FURNACE INSTALLED READY FOR USE SHAKING. 1.9.0.A. THE GURNEY TILDEN CO. D DUMPING MILTON LIMITED MONTREAL BOTH SHAKES AND DUMPS

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THE BOYS WHO WIN.

JUNE 12, 1902.

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on has the satisfaction l'cy may be fully paid e, the premiums being er period of life, when et them. The cost of y reasonable, and its

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up by the good opinion of everybody that knows him. People are afraid of the other : they can not trust him. He beat his employer, why should not be beat others 2. he beat others ? Everybody knows that he has not been

honest at heart with his employer, not loyal or true, and how can he expect the hearty support of others ? He must work all the harder to overcome the as possible for the largest

amount of salary. When you get a job, just think of yourself as actually starting out in busi-ness for yourself, as really working for yourself. Get as much salary as you tan, but remember that that is a very small part of consideration. You have handicap of a bad reputation, a smirched record,

in other words, he is starting out in life with a heavy handleap, which, if it does not drag him down to failure, will make his burden infinitely greater, and actually gotten an opportunity to get right into the very heart of the great right into the very heart of the great activities of a large concern, to get close to men who do things; an opportunity to absorb knowledge and valuable secrets on every hand; an opportunity secrets in every hand; an opportunity success, even a purely commercial cess, so much the harder to attain. nercial suc-

There is nothing like a good, solid substantial reputation, a clean record, an untarnished past. It sticks to us through life, and is always helping us. to drink in, through your eyes and your ears, knowledge wherever you go in the establishment, knowledge that We find it waiting at the bank when we try to borrow money, or at the jobber's when we ask for credit. It is always he invaluable to you in the future. which you can pick up, every bit of knowledge you can absorb, you should regard as a part of your future capital which will be worth more than money

their rapid advancement. They can not understand it, because they do not capital when you start out for yourself. Just make up your mind that you are going to be a sponge in that institution realize the tremendous power of a clean name, of a good reputation which is and absorb every particle of information backing them. and knowledge, every suggestion pos

I know a young man who came to New York, got a position in a publishing house at fifteen dollars a week, and Resolve that you will call upon all of worked five years before he received thirty-five dollars a week.

Resolve the you will be an open and open resourcefulness, your inventive-ness, your ingenuity, to devise new and better ways of doing things; that you will be progressive, up-to-date; that you will enter into your work with a spirit of enthusiasm and a zest which The other employees and his friends called him a fool for staying at the office after hours and taking work home nights and holidays, for such a small salary ; but he told them that the opportunity know no bounds, and you will be sur-prised to see how quickly you will at-tract the attention of those above you. was what he was after, not the salary. His work attracted the attention

This striving for excellence will make you grow. It will call out your resourpublisher who offered him sixty dollars week, and very soon advanced him to eventy-five ; but he carried with him es, call out the best thing in you. The constant stretching of the mind over problems which interest you, which are to the new position the same habits of painstaking, hard work, never thinking of the salary, but regarding the opportunwill help you expand into a breader, larger, more effective man.

Start out with a tacit understanding with yourself, that you will be a man, If you work with this spirit, you will form life habits of accuracy, of close obthat you will express in your work the highest thing in you, the best thing in servation ; a habit of reading human nature ; a habit of adjusting means to ends ; a habit of thoroughness, of sysvou. You can not afford to debase or demoralize yourself by bringing out your mean side, the lowest and most tem; a habit of putting your best into everything you do, which means the ulti-

your mean side, the lowest and most despicable thing in you. Never mind whether your employer appreciates the high quality of your work or not, or thinks more of you for your conscientiousness, you will certain-ly think more of yourself after getting the approval of that still small yoice mate attainment of your maximum efficimate attainment of your maximum effici-ency. In other words, if you give your best to your employer, the best possible comes back to you in skill, training, shrewdness, acumen, and power. Your employer may pinch you on salary, but he can not close your eyes and ensure he can not close your eyes the approval of that still small voice within you which says "right" to the noble act. The effort always to do your salary, but he can not close your eyes and ears; he can not shut eff your per-ceptive faculties; he can not keep you from absorbing the secrets of his busi-ness which may have been purchased at an enormous cost of toil and sacrifice best will enlarge your capacity for doing things and will encourage you to push

ahead toward larger triumphs. Everywhere we see people who are haunted by the ghosts of half-finished and even of several failures. On the other hand, it is impossible for jobs, the dishonest work done away back in their youth. These covered-up de-fects are always coming back to humiliyou to rob your employer by clipping your hours, shirking your work, or mak-ing inexcusable blunders; by carelessate them later, to trip them up, and to bar their progress. The great failure army is full of people who have tried to ness or indifference, without robbing yourself of infinitely more, of capital which is worth vastly more than money get square with their employers for the small salary and lack of appreciation.

capital the chance to make a man of yourself, the chance to have a clean No one can respect himself or have that sublime faith in himself which record behind you instead of a smirched makes for high achievement while he If you think you are being kept buts half-hearted, mean service into his work. The man who has not learned to fling his whole soul into his task, who back, if you are working for too small a salary, if favoritism puts some one into a position above you which you have justly earned, never mind, no one can rob you of your great-est reward, the skill, the efficiency, the has not learned the secret of taking the drudgery out of his work by flinging his whole soul into it, has not learned the whole soul into it, has not learned the first principles of success or happiness. Let other people do the poor jobs, the botched work, if they will. Keep your standards up. It is a lofty ideal that redeems the life from the curse of commonness and imparts a touch of no-bility to the personality. mother has worked and toiled for four-teen years in rearing him. So long and so well has she done her work, the father has gradually ceased to think of can not hope to cope with these new conditions. Man, and only a man, can do the work. Many a boy has met bit-ter sorrow because of that laugh, bepower you have gained, the conscious-ness of doing your level best, of giving the best thing in you to your employer, all of which advantages you carry with you to your next job, whatever it may Don't say to yourself, " I'm not paid for doing this extra work ; I do not get enough salary, anyway, and it is per-fectly right for me to shirk when my Kellogg's employer is not in sight or to clip my Is Not a Medicine hours when I can," for this means a loss of self-respect. You will never again sorrows, as the mother knows the nurs-ery. If your boy fails during his danhave the same confidence in your ability have the same confidence in your ability to succeed; you will always be consci-ous that you have done a little, mean thing, and no amount of juggling with yourself can induce that inward monitor which says "right" to the well-done thing and "wrong" to the botched work, to alter its verdict in your favor. There is something within you that you Kellogg's Toasted Corn Flakes is not a "medicine" -it's a dainty, wholesome table delicacy There is something within you that you can not bribe; a divine sense of justice and right that can not be blindlolded. with a palatable flavor that calls for more, more, Nothing will ever compensate you for the loss of faith in yourself. You may more the loss of faith in yoursell. For may still succeed when others have lost con-fidence in you, but never when you have lost confidence in yourself. If you do not respect yourself; if you do not be-lieve in yourself ; if you do not be-But-it has all the remedical-value of the lieve in yourself, your career is at an end so far as its upward tendency is good, old-fashioned "cures" your mother used Then again, an employee's reputation is his capital. In the absence of money capital, his reputation means everything. It not only follows him around from one employer to another, but it also follows him when he goes into business for him-self, and is always either helping or hindering him according to its nature. to give you-it's Nature's Own Food-Purified. It is because of Kellogg's "Secret" that Toasted hindering him, according to its nature. Contrast the condition of a young man starting out for himself who has looked upon his position as a sacred trust, a prest Corn Flake Eaters are a happy, healthy people. great opportunity, backed, buttressed, and supported by a splendid past, an untarnished reputation—a reputation for being a dead-in-earnest hard worker, square, loyal, and true to his employer's Try it yourself-and be sure it's 10c. Pke. Kellogg's In All Green 10c. interests—with that of another young man of equal ability starting out for himself, who has done just as little work for his salary as possible, and who has gone on the principle that the more he could got out of the the the salary as Toasted



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Conduct yourself in such a way that you can always look yourself in the face without wincing; then you will have a courage born of conviction, of personal a mother to nobility and integrity which have never been tarnished.

What your employer thinks of you, what the world thinks of you is not half as important as what you think of your-self. Others are with you comparatively little through life. You have to live with yourself day and night through your whole existence, and you can not afford to tie that divine thing in you to a scoundrel.-O. S. M. in Success

OUR BOYS AND GIRLS.

The Dangerous Period of a Boy's Life-Signs of the Period.

Don't contradict people, even if you're sure you are right, That there is a dangerous period in a boy's life all will agree, both teachers and parents. This period varies as to time with the individual. I think it of even your most intimate friend. Don't underrate anything because you fair to say it usually occurs between the fourteenth and eighteenth year. This don't possess it. Don't believe that everybody else in fourteenth and eighteenth year. This is the period when the average boy lays the foundation for good or evil for future years. It can be said that this is the time the man is made. The previous life and good habits make but little if any impression on him during this period. A new nature, entirely foreign to the old, has appeared and the training. temporarily at least.

and the training, temporarily at least, of the past seems lost. I do not mean to say such good training has been wasted. It has not. It has kept the boy clean and strong for the struggle, but it will not meet the new conditions. It has done its work and its immediate usefulness is past. Should the boy pass the dangerous period well, he will re-turn to his earlier traditions and begin are in where he left cell.

again where he left off. This period appears to me to be the "lapse in our civilization" and the re-turn to savagery. It is the call—the demand of our savage encestry to re-turn to old conditions. So strong is the "call" that the anxious mother feels almost hopeless. The father recognizes it and remembers that he "came out all it and remembers that he "came out all right" and laughs at the mother's fears. He should not laugh. He should take notice. This is his time in the training of the boy. The mother has worked and toiled for four-





A minister who has been doing missionary work in India recently re-turned to New York for a visit. He was a guest at a well-known hotel where everything pleased him except the absense of the very torrid sauces and spices to which he had become ac-customed in the Far East. Fortunately he had brought with him a supply of his favorite condiments, and by arranging the world is happier than you. Don't conclude that you have never had any opportunities in life. If a vorite condiments, and by arranging with the head waiter these were placed on his table. One day another guest saw the anoeting bottle on his neigh-

saw the appetizing bottle on his neigh-bor's table and asked the waiter to give him some of "that sauce." "I'm sorry, sir," said the waiter, "but it is the private property of this gentle-man." The minister however, accretance man." The minister, however, overheard

the other's request, and told the waiter to pass the bottle. The stranger poured some of the Learn to hide your aches and pains mixture on his meat and took a liberal mouthful. After a moment he turned with tears in his eyes to the minister. "You're a minister of the Gospel ?"

'Yes, sir.' "And you preach hell and damnation?" "Yes," admitted the minister. "Well, you're the first minister I ever met who carried samples!"

Robbing Gibbet of its Ignominy.

The following notable story is re-lated by Father Walsh, S. J., in a publi-cation of the Irish Catholic Truth Society

"More than fifty years ago an Irishman "More than arty years ago at Fristman was hanged for an attempted murder, then a capital offense. I myself re-member the circumstances of the case, but I have the facts from the priest who prepared the convicted but innocent man kind heart is the joy of for death. This man was arrested, tried, comes in contact with it.



7

Professional.

D<sup>R</sup>. 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 2058.

A strong effort was made to get com-mutation, but in vain; the government would not yield. When the effort to secure commutation was being made the only one who wished it not to succeed was the condemned man himself. He was a man of simple faith, who had the habit for years of reading portions of the new Testament every Sanday; and therefore came, as a matter of course, to have great admiration and love of our Lord, the divine Model. Hence he said to the priest who prepared him for death:

'I could never be made so like Christ as I should be if put to death as a criminal and yet innocent and resigned.'

Kind-heartedness in our dealing with others in the great charm of life. A kind heart is the joy of everyone who

# THE CATHOLIC RECORD

goodness.

The People Back of Sunshine Furnace

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States of the second

GRO	V)ES	5 8	LINDLEY,	
Cloth	Hall	St.,	Huddersfield, Eng.	

ust teach also by example, and y our lives that what makes us honest, and pure is our religion. es ought to be examples of tene, uprightness, and pusity. Ne rd is fit to bear the name of ic. No libertize is worthy to be among the faithful. No thiel to be classed among the members Ubusch.

your zeal for your religion rouse Sunday, raits or shine, to attend Last it s is you, up to your con-and Communion every month, t. Let your life be an example of t. Let yous life bo an example a to a profess. Be not a swearer, or er or a drunkard, a thief, a liar, a d monger, a licentious man. Be good living, practical Carholis hose who are without may be the sattracted by the religion which you what they are you to be you what they see you to be, ese means you may become fellowre with the clergy in the great of converting our country which

as determined on. them in practice, these means of r, teaching, sud example, sha our Lords shall come you and many ur converts may go into the mar-feast, where they shall bless your for ever. for ever.

" As she stood by the Cross of st, so will she stand by ours.

KFOR FREE CATALOGUES. SEND SIZE OF HOUSE YOU WISH ESTIMATE DF COST OF FURNACE STALLED READY FORUSE HE GURNEY TILDEN CO. MILTON. LIMITED MONTREAL INNIPEG. DEPT. C VANCOUVER

could get out of an employer—the more salary he could get with less effort—the

shrewder, smarter man he was.

cause of the careless father. The mother's boy is now changing into his father's son. You fathers, must act. The scene has changed from the nursery to the world. You know the world, its temptations, its little fellow.

tension

ocial position.

nterest a crowd.

If You Want to be Loved.

Don't be inquisitive about the affairs

Don't believe all the evil you hear. Don't be rude to your inferiors in

Don't repeat gossip, even if it does

Don't jeer at anybody's religious be-

under a pleasant smile. Few care

rous period, you, and you alone, are gerous period, you, and you atom, at to blame. The anxious mother knows the signs the small boy.

of the beginning of this period. Nature, always faithful to her Maker, marks the beginning with plentiful signs. The father, less observant, sees "no differ-ence from other boys;" he has become used to these outward manifestations from the young bors he meets in busifrom the young boys he meets in busi-ness life. The fond mother, however, realizes her "darling" boy is not the

What are these signs? There are so many and so varied in form, one hardly knows where to begin in naming them. Let us take the physical ones first. The Let us take the physical ones first. The small body, almost girlish, begins to shoot up, the small hands seem now to have become almost "as large as his father's"—all legs and arms—he out-grows his shoes—his suits seem to shrink, he grows so rapidly. That sweet, gentle voice now becomes strid-ont\_it cracks. He never speaks. ent-it cracks, breaks. He never speaks in a whisper, he almost yells. These are some of the physical signs placed as warning to those in command that the crisis, the dangerous period, is approach-

Mental signs are not wanting. The

confiding, open-hearted boy now be-comes secretive. He never says where he has been or where he is going. He



able to do. "I can keep from swearing," said the There was a blush on more than one face present, and no anxiety was shown for further information, just then, from

WIT AND HUMOR.

"Mr. Chairman," began the man who was unaccustomed to public speaking, 'I-er-I-er-I' " Well," interrupted the chairman, kindly, " to err is human."

An orator holding forth in favor o oman-dear, divine woman-concluded

thus: "Oh, my friends, depend upon it, noth-

"I beg your pardon," replied a woman. "Sure a bad husband does.

For sheer simplicity of phrase and For sheer simplercy of phrase and conception few have surpassed that de-lightful old lady who, with a shrewd twinkle in her eye, inquired whether "soda-water' should be written as two separate words or if there should be a siphon between them ?"

Recently a little girl was taken to London by her parents. On her return she was describing all the places she had seen to some young friends. One of them, of a somewhat morbid disposition, asked : "Did you see the Old Bailey,

where they hang the murderers?" "No," replied the girl, "I don't think so, but I saw the Royal Academy, where they hang the artists."

RASH JUDGMENT.

In Newark, N. J., on last Monday Proprietors-Trench's Remedies Ltd., Dublin a tree. A boy running past told him

# ANOTHER CASH PRIZE CONTEST ORANGEMEAT

Announces a New Prize Contest MORE PRIZES THAN THE LAST 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.

Full particulars on private post card in every package of Orange Meat. If you enter this contest complete the blank space below with mail it to Orange Meat, Kingston, Ont., it will count equal to ten carton bottoms. TO ORANGE MEAT, KINGSTON TO ORANGE MEAT, KINGSTON "20" Address.....

Full Name .....

#### 8

#### NEWS FROM SCOTLAND.

It is a cause for satisfaction to the Catholics of Scotland that the majority of the Scotlish members of Parliament who took part in the division on Mr. Wm. Redmond's Catholic Disabilities Removal Bill, voted in favor of the measure. This shows that the spirit of measure. This shows that though by no bigotry and intolerance, although by no means dead in this country, is rapidly giving way to a more enlightened policy.

In Edinburg the other day a man named Ruthven, who masquerades as an "ex-priest," was achieved to delivery an anti-popery lecture under the ans-pices of a certain Protestant society. The locature was openly announced as The lecture was openly announced as one which was intended to show up the Catholics in an unenviable light. The Catholics in an unerviable light. The Catholics made up their minds to give this lecturer a lesson. Accordingly this lecturer a lesson. Accordingly when he was about to begin his harangue about 150 of them stood up and sang "Faith of Our Fathers," "God bless the Pope," and various other Catholic hymns.

The voices of the faithful were strong and tuneful, and they kept the sacred concert going while the "ex-priest" sat and choked with rage and amazesat and choked with rage and abase ment. His face was a picture, and he was only too glad to give up all idea of lecturing and to go home to his lodgings escorted by the police. "Ex-priest" Ruthven has been challenced time and Ruthven has been charteneed time and again to tell when and by whom he was ordained, but the information has never been forthcoming. The "ex-priest" and "escaped nun" fake is almost played out in Scotland.

Pastor Jacob Primmer, minister of Established Presbyterian Church, Dunfermline School Board is therefore a hard knock. In his palmy days as a member of the board, it was his delight to deliver rabid speeches against the Catholic schools and the nuns who taught them. Father Hildebrand Lane-Fox, of the Benedictine Monastery, Fort Augustus, Invernesshire, recently delivered a very instructive lecture on "The True His-tory of the Reformation," before the Abgradeon digges hand of the Cath

Father Hildebrand Lane-Fox, of the Benedictine Monastery, Fort Augustus, Invernesshire, recently delivered a very instructive lecture on "The True His-tory of the Reformation," before the Aberdeen diocesan branch of the Cath-olia Truth Society. There was a good olic Truth Society. There was a good attendance, and long reports of the lecture appeared in the local news papers. Father Hildebrand quoted papers. Father Hidebrand quotea largely from a Protestant work, namely, Cobbet's "History of the Reformation." The monks of Fort Augustus frequently assist the clergy in Aberdeen, and are eloquent preachers.

## The Appeal to the Emotions.

Non-Catholies were wont to say that Non-Catholies were work of a say that the great strength of the Catholie Church lay in her appeal to the emo-tions. At the present time Protestant revivalists are conducting throughout the cities of New England a splendidly advertised revival, in which they rely for success solely on the momentary appeal to the emotions of their hearers. At the same time in many Catholic churches in New England and throughout the country missions are attracting vast numbers of Catholics. The appeal made to the emotions is but secondary and is consequent upon the authorita-tive presentation of the revealed truths tive presentation of the revealed truths of Christ. "Conversions" are not effect-ed by presenting oneself to a "mission worker," but by seeking the divinely instituted means of reconciliation.— Providence Visitor.

# LORETTO'S WELCOME TO MGR. McCANN.

A reception of welcome was tendered A reception of welcome was tendered to the highly honored Monsignor J. J. McCann at Loretto Abbey, Toronto, on June 1st, at 5 pm. The fine concert hall was artistically

festioned for the occasion in the Abbey colors which formed a fitting environ-ment for the young ladies in their festive white gowns.

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Gold Spectacles Free DBHAUX DON'T SEND ME A CENT.

**DON'T** SEND ME A CENT. as I am going to give away at least one-hundred-thousand pairs of the Dr. Haux immons "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks-on one casy, simple condition. I want you to thoroughly try them on your own eyes, no matter how weak they may be read the finest print in your bible with them on, thread the smallest cyced needle you can get hold of and put them to any test you like in your own home as long as you please. Then after you have become shouldely and positively convinced that they are really and fully the softest, clearest and best-fitting frasses you have ever had on your eyes and if hey honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay and

JUST DO ME A GOOD TURN

→ JUST DO ME A GOOD TURN → by showing them around to your neighbors and triands and speaka agood word for them everywhere, at every opportunity. Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition? If you are a genuine, bona-fide spectacle-mearer (no children need apply) and want to fiome this favor, write me at once and just say: "Dear Doctor:-Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your hendsome Dekarat Guiley Epectacle Offer," and address me personally attention." Address:-Dr. Hauz, (Personal), Haux Building, St. Louis, Me. KOTE:-The above is the largest Mail Order Spec-

NOTE:-The above is the largest Mail Order Spec-tacle House in the world and is perfectly reliable

Lord's association with them. The Lord's association with them. The reverend speaker went on to say that the air seemed sacred as it had been breathed by Our Lord, that the ground that his feet had trod seemed holy, that the water, mounts and gardens seemed the Established Presbyterian Church, Townhill, Dunfermline, has been de-feated at the recent election of the School Board of that historic town. Mr. Primmer is the self-appointed champion of the Protestant religion in Scotland, and the loss of his seat at Dunfermline School Board is therefore the tomb of Our Blessed Saviour, and

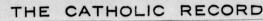
#### SHRINE ERECTED TO ST. ANTHONY AT LA SALETTE, ONT.

Very Rev. Mgr. Meunier, V. G., of the diocese of London, in company with a number of priests, will bless the beautiful new shrine erected to St. Anthony of Padua, at Our Lady of La Salette church, on Sunday evening, June 13th. The ceremony will be unique in its kind and of an imposing character, and will, no doubt, be attended by many devoted clients of this much venerated saint. The shripe is modelled after the

saint. The shrine is modelled after the Holy Sepulchre at Jerusalem, and the many votive lamps surrounding it are the gratuitous offerings of the people. After the blessing the sacred relics will be carried in solemn procession through the church to the shrine, where they will be exposed to the veneration of the will be exposed to the veneration of the faithful. The relies are without doubt among the most sacred treasures in Ontario, the one being a portion of the body of St. Anthony, whose tongue is unto the present day incorruptibly pre-served in the magnificent shrine erected to his honor at Padua. The other is a similar relic of one of the companion marters of St. Ursula of Colorne. These martyrs of St. Ursula of Cologne. These precious treasures Father Gnam obtained from the Bishop of Padua and Cardinal From the Bisnop of Padua and Cardinar Fischer, of Cologne, respectively, as a most signal favor in behalf of his devoted people. The erection of this shrine possessing these precious treasures will be increase the feavor of this

undoubtedly increase the fervor of this already widespread devotion to these great saints, and especially to St. Anthony, through whose intercession our people have received so many favors. The Triduum given in connection will close on the following morning.

Under Secretary of State. Mr. Thos. Mulvey, K. C., who relin-uished the office of Assistant Provin-







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A Tug of War. By MARY T. WAGGAMAN. Four Hustrations, The Statue, By MARY E. MANNIX. MOUDIAIN MODASteries, By MARY 7. NIXON-COULET, Eleven Illustrations. Across the Years, By ANNA T. SADLIE. Two Illustrations.

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An Baster Lily. By JEROME HARTE. Three The Test. By GRACE KEON. A Double Mistake. By Magdalan Rock

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Some Notable Events of the Year 1907 1908. Eight Illustrations

The Catholic Record LONDON. CANADA CANDLES

was the proce uished the office priests, as it filed into the hall and escorted the honored guest to the dais prepared for him. Vested in the robes Ottawa, was lately the recipient of a prepared for him. Vested in the robes indicative of his new dignity, which were worn with princely grace, he looked like one born to the purple, as he is truly one of whom Toronto may justly be proud. The assembled pupils arcse, and in perfect unison greeted the Revered Prelate with a joyous chorus of "Welcome to Loretto." The cordiality of the welcome was re-iterated in the address read immediately after. by Miss Eugene DeFoe. The ad-

chorus of "Welcome to Loretto." The cordiality of the welcome was re-iterated in the address read immediately after, by Miss Eugene DeFoe. The ad-dress itself was beautifully illuminated. That, and a magnificent buquet of white roses given by Miss Evelyn Barrie, were then presented to the Right Rev. Monsignor, as a slight souvenir of the joyous occasion. After the short, select programme of

song, recitation and music was rendered, song, recitation and music was rendered, the very appreciative recipient thanked the community and pupils for the re-ception tendered him on his home-com-ing. He assured them that he appreciated their words of welcome, because he ated their words of welcome, because he knew they were sincers. He had trav-elled in many lands by his frien sof Lor-etto had not been for ottens, they were frequently remembered by his, while before God's Holy Altar. He and visited committee hope soon to start building work. houses of the order in Rome and there saw the same dress, which made otherwise unfamiliar surroundings seen homelike. He spoke of the good work being done in the Eternal City by the On May 25th a Month's Mind Solemi Requiem Mass was celebrated at St. Joseph's Church, Bracebridge, for the late pastor, Rev. T. F. Collins. The Mass was sung by Rev. Father O'Leary, P. P., Father Kelly, of Trout Creek, acting as deacon, and Father Fleming, of Kearney, sub-deacon. After Mass Rev. Loretto nuns. While there he had the happiness of renewing his friendship with the Secretary of State, Cardinal Merry del Val, who retains very plea-sant recollections of his brief stay in Kearney, sub-deacon. After Mass Rev. Father Fleming preached a very touch-Toronto, particularly of the community of Loretto, at whose different houses he frequently offered the Holy Sacrifice. ing sermon on the life of the late parish

Very affectingly was described his interview with the Great White Facher, how his personality so impressed him that all things else were for the time forgotten. Words failed to describe the emotions awakened on receiving the blessing which only Christ's Vicar on earth can impart.

He gave a graphic description of his sojourn in the Holy Land; of the spots made sacred to all Christians by our

happy relations which had always exist-ed between all the members of the de-partment and himself.

#### Drawing and Contest.

Month's Mind.

CATARRH CURE ... 25c.

Is sent direct to the diseased parts by the Improved Blower, Heads the ulcers, clears the air passages, stops droppings in the throat and permanantly cures Catarth and Hay Fever, Blower free, Ail dealers, or Dr. A. W. Chase Idedicine Co., Toronto and Buffalo.

The drawing for the pair of horses presented by Rev. T. J. Heydon, C. C., Drayton, took place on June 1st, at Pal-merston, and the lucky winner is Rev. J. T. Aylward, of St. Peter's, London, Out Ont.

A concert was given in the evening and the large audience thoroughly en-joyed the good entertainment provided. A very fair sum for the building fund of the church has been realized and the

o. Ideo jur jurando fecit illum Dominus crescere i

On May 25th a Month's Mind Solemn 

Lord have mercy

Christ have mercy on us. Lord have mercy on us. Christ hear us. Christ graciously hear us.

Miss Stella Talbot. Vincent. God biess the Pope. Gauss. At the close His Grace again addressed the pupils recalling incidents of his sojourn in the Hole Land contristing the status of woman under Mahomedan conditions and those of Holy Mother Church After bestowing his clessing, His Grace left the convent to continue his episopal visitation in th Niagara district of the Archdiocese.

#### LITANY OF ST. JOSEPH.

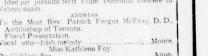
The following is the translation of the Litany of St. Joseph, approved by Plus X., March 18, 1909, authorised by the Archbishop and Bishops of England and Wales for use in the Province of West-

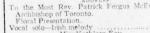
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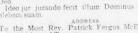
West

VISIT OF HIS GRACE ARCHIDISHOP MCEVAY. On the feast of St. Philip Neri, His Grace Archi-bishop McEvay offered the most Holy Sacrifice of the Mass at Loretto Convent, Niagara Falls. During the Holy Sacrifice, the pupils sang, congre-gationally, liturgical hymns. This convent since its foundation in 1861, by the late Archibishop Lynch, has ever been noted for its exact conformity to the wishes of the Holy See in respect to Church music, in flus, as in other matters, carrying out the traditional spirit of loyal devotedness to the Holy See, which was so characteristic of the venerable foundress of the Institute of the Blessed Virgin Mary, Mother Mary Ward. There the last Gospel. His Grace delivered an im-pressive semon on the perfect fulfilment of the duties of one's state in life and the means to attain that end, particular stress being laid on the two virtues which were predominant in the saint of the day - gratitude and cheerfulness. After the dejeuner. His Grace, accompanied by his secretary, Dr. Kild, of Toronto, and Rev, A. J. Smitz, O. C. proceeded to the assembly hall where the students were waiting to tender the fol-lowing reception. Ecce Sacerdos magnus, qui in diebus suis, placuit Deo. Ideo jur jurando fecit illum Dominus crescere in

FALLS.







# LORETTO ACADEMY, NIAGARA 6 Pairs for \$2.00

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As the washing machine banished the wash board, and the sewing machine lightened the labors of the seamstress, so  $N \in V \in R D A R N$  Holeproof Hosiery will do away with the drudgery of the darning needle and the mending yarn. You see  $N \in V \in R D A R$  N Holeproof Hosiery is not the kind of hosiery you have been used to wearing. It is better made—of better yarn and is

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Dyeing hostery in the ordinary way weakens the fabric, making it harsh and stiff, and, in a great many cases, positively unclean as the dye rubs off discoloring the feet.

discoloring the feet. Our new process makes the Holeproof fabric as clean, soft and strong as undyed hosiery. The colors of Holeproof are absolutely fast. You do not know what real foot comfort is until you have worn Holeproof Hosiery—it is so soft and easy on the feet.

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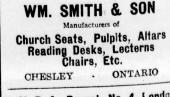
No red tape-simply detach coupon from "guarantee" enclosed in every box, and forward with damaged hosiery direct to us. State size, and whether black or tan. Only one size in each box of six pairs. Send in your order to-day, if your dealer cannot supply you send us money order or bills for \$200, and start enjoying Holeproof comforts right away. Do it now.



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C. M. B. A., Branch No. 4, London vets on the and and 4th Thursday o levery moni-treight block at their hall, in theon Block, Rich-nondarcert. TRUMAS F. GOULD, President JANSE MCLODEALL, Secretary. ship, som complace ing. W into oth edified tourists are dup about Ca soon as t fair ma cloisters must see in finer charnel But " Notes journey

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