

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, AUGUST 10, 1907

1503

The Catholic Record

LONDON, SATURDAY, AUG 10, 1907.

THE STANDARD AND THE IRISHMAN.

We are astonished to see the Standard, Montreal, a newspaper which is urbane, literary, and an observer of the canons of social amenity, thrumming over thread-bare commonplaces which are an affront to good taste. We refer to its article on "Bernard Shaw." What it thinks of Shaw and his achievements is of little moment, though we believe that the eccentric dramatist could not be guilty of the stupidity of which this writer gives evidence. He aspires to be Shawesque, but his humor is halting, with the result that the screech which he strives to make fanciful and witty is but low, comedian horseplay. How did he ever pass the scrutiny of the Standard? To tell us that the "Irishman can't do anything" may be an indication that the writer lives in some nook of Ontario whose inhabitants see "yellow." The wonder is that there are Irishmen on the planet. The fact that, despite persecution, penal laws, landlordism, Irishmen exist at all is proof, and to spare, that he can do something. He can cling to principle, and, because of it, go down into the valley of suffering and tears. The Christian tolerance that marks his history is something to his credit. The success of his meadowed schools confirms Cardinal Newman's words that "I would be paying a poor compliment to one of the most gifted nations of Europe did I suppose that it would not keep its ground; that it would not take the lead in the intellectual arena though competition was perfectly open."

THIS IS SOMETHING.

J. A. Froide, in his fifth lecture, New York, 1872, said: "Ireland was one of the poorest countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world. . . . In the last hundred years impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy. And this modesty of character is assuredly something that cannot be overlooked by the observer. And it is something also to be, as is the Irishman, the avowed enemy of infanticide and foeticide. This species of immorality is harbored by many of those to whom an Irishman is a monstrosity and a Catholic Irishman a thing accursed."

SAME OLD SLANDER.

The Standard man says the "Irishmen can't govern or be governed." The civilization of Ireland before the Anglo-Norman invasion and Grattan's Parliament indicate no small skill in self-government. As to being governed, the Right Hon. Mr. Chamberlain said in 1855: "Our Irishman at this moment cannot move a step, he cannot lift a finger in any parochial, municipal or educational work without being confronted, interfered with, controlled by an English official appointed by a foreign government and without a shadow of representative authority. Now can anyone tell us how an article which refers to Irishmen as "inefficient cattle drivers, etc.," eluded the blue pencil of the Standard's editor."

THE STANDARD JOKESMITH.

The Standard man tells us that the only thing an Irishman can do is to groan. He may be pardoned for groaning as he reads the foregoing statement. But the trouble with the Irishman is that he is slow to take offence at the scribes who lampoon and ridicule him in the columns of respectable newspapers. He has little time to give to the Standard humorist; but he is entitled to fair play and should see that he gets it in a paper that prides itself on its freedom from bias and prejudice. And Irish history is not laughter provoking. One does not laugh at misgovernment, fever-ships, famine, at the misery of the Gael for hundreds of years. The following statistics taken from Mulhall will reveal the terrible state of Ireland since 1800. During fifty years of Queen Victoria's reign, 1,255,000 Irish died of famine, 3,683,000 were evicted, 4,188,000 emigrated. Evictions have been more numerous after famines. The writer taunts the Irish with being lazy, despite the fact that round about him are men who give him the lie. And in

the old land the Irish peasant is the most industrious of men. He has been robbed and starved and hounded into the grave, and every incentive to toll taken from him, and yet, according to those who know him, he is not idle. We have no objection to wit even at our own expense, but we fail to see any evidence of it in the half-baked ineptitudes of the Standard writer.

HARD ON THE PREACHER.

At the afternoon session, June 18, of the Synod of Ontario, Bishop Mills said "that the modern pulpit has largely lost its power because it has not been fulfilling its God-appointed duties. He denounced the preachers who have changed the pulpit into a platform and sermons into popular lectures in which worldly questions are discussed." This is a severe arraignment, justified by facts, which have come under the notice of the prelate. But the pews are largely responsible for the condition of the pulpit. If the auditors care to have the sermon patriotic, or humanitarian, or devoted to literary topics, they are in a position to have their wishes respected. They regulate the policy of the non-Catholic pulpit. We do not mean to deny freedom of speech to the preacher, but this freedom must be exercised with due attention to the susceptibilities of those who hire him. The Catholic preacher is to his people the dispenser of the mysteries of God. When he stands in the pulpit he is there as Christ's ambassador, and is clothed with Christ's authority and the word he preaches is not his own, but Christ's. He is but the channel through which it comes. This word is revered by his hearers, and it quickens their faith and adds to their store of humility and of love. Before the pulpit the Catholic is as a child, receiving its teaching with unquestioning submission, and aware that the efficacy of Christ's words is as powerful now as it was when Christ passed through Palestine. He does not dictate to the preacher. He may, and does hear, truths which are not popular, but the thought of denouncing their utterer, never enters into the mind of the good Catholic.

The Catholic priest has a message, and he delivers it, not respecting persons. Whims and caprices of the auditors do not hamper his tongue. And his people say the Word of the Lord is good.

OUR SORROW.

We confess to a feeling of sorrow for the average non-Catholic preacher. His is a position that demands tact because he must know how and when to refrain from the utterance of anything that may offend his hearers. This we believe is one cause of pulpit sensationalism, because discussion of things that are dead, and pretty phrases about literature and righteousness, are not provocative of vestry meetings that give the preacher an opportunity to hear a call to another parish.

THE WORST KIND OF A PREACHER.

We have no hesitancy in saying that the preachers who go up and down the land shrieking against the Church should be banned by fair minded citizens. They are but noise, with a few stork phrases about the "open Bible" and the iniquity of Rome, and may be looked upon as proofs of the patience of the public.

CHRIST AND OTHER FOLDERS OF RELIGION.

Zion is hunting for a new location. Christian Science is threatened by the legal battle over the millions of its high priests. Dowdism accumulated money to its own destruction, and a like fate seems to hang over Christian Science. As it is a human institution, it is not likely that it will escape damaging consequences from the legal battle over Mrs. Eddy's ten or fifteen millions. The money which the founders of these two sects accumulated under the banner of religion is truly surprising. One can hardly believe that religious opinions played much of a part in their purpose, or that the cause of religion, even in the forms in which they saw it, was much of a factor in directing their actions. Of course, this is merely conjectural. But it is permissible, according to the rule of determining motives by the actions of individuals. And yet there is another method which we may follow, namely, a comparison of those religious makers with the ways, the doctrines and the life of our Lord, the Founder of Christianity. Compare them with His injunction to "go sell all thou hast and follow Me." Follow Him through a life of

poverty, not a life of wealth. Follow Him into a costly mansion, where luxury reigned, but into the lowly dwelling of a poor carpenter. Follow Him not into the courts to wrangle over the possession of millions, but to hear him unjustly accused and condemned. Follow Him not with a retinue of footmen, and counsellors, and committees of publication, and trustees and all such, but burdened with a Cross, yes, even to die thereon if needs be, for that is part of the heritage of Christians.

THE CHURCH AND DEAF MUTES.

Sir.—Your article on "The Cure of Mutes," in the RECORD of 20th inst., recalls to mind a similar incident in the Province of New Brunswick, in 1897. In the report of that year of a private institution for deaf mutes, an institution that was aided by the Provincial Government, and by annual appeals to the public, made by itinerant collectors, the following high-sounding pronouncement appears: "It is a mark of civilization and refinement for a country to take notice of its deaf population and establish schools for their benefit, as it evinces a sympathy for a once despised class, and one that long bore the brunt of man's contempt. Its deprivation marked it as an object of scorn, and even Saint Augustine considered the members of his class beyond the pale of Christianity. 'Faith cometh by hearing,' and, said he, 'where there is no hearing there can be no faith, and without faith it is impossible to please God.' This was generally accepted and proclaimed until the fifteenth century. A brighter day came, a wider Christianity, etc."

Feeling slightly interested in this institution from the fact of being called upon periodically for a contribution to its support, and from being under the necessity of sending to it for his preparatory instruction, a deaf mute of my parish, I wrote to the Principal, and solemnly stated the contents of the report, and calling upon him for the reference in Saint Augustine for his quotation. He gave me only an evasive and unsatisfactory reply, adding, I suppose, by way of salve for my wounded feelings, some laudatory remarks about the successful efforts of Spanish and French Catholic priests on behalf of this afflicted class in the seventeenth and eighteenth centuries. This institution has since been closed for reasons that could not bear the light of investigation.

The extract from Saint Augustine, as given in the New Brunswick Report, is not to be found in his works; much less the conclusion that he applied the words of Saint Paul "Faith cometh by hearing," to deaf mutes. Among other places in his "De Natura et Gratia, Lib. I, c. 284." By their peculiar method of interpretation, chapter iv. would justify them in giving him as an authority against infant Baptism and salvation with as much or greater reason than against that of deaf mutes on the grounds of "Faith cometh by hearing." In his sermon (14 De Verbis Apostoli, chapter 18) he says: "Far be it from me to say that infants do not believe; for he believes in another, who has sinned in another; and in chapter 19 enquiring how infants believe, he answers: "By the faith of their parents." In many passages of his writings Saint Augustine explains that text of Saint Paul as the ordinary means of salvation, but he also expressly states that God is able to draw souls to Himself and communicate to them the benefits of salvation otherwise than by the ministry of preaching. He gives as an example the conversion of the very Apostle who wrote "Faith cometh by hearing," and quotes Saint Paul's own words in proof thereof: "The Gospel that was preached by me is not according to man. For neither did I receive it of man nor did I learn it, but by the revelation of Jesus Christ." (Gal. 1. 11. Lib. De Concept. et Gratia and De Dono Persever.)

When they speak of deaf mutes having been only objects of contempt and scorn, they betray their deep-seated bigotry and profound ignorance. So far from having been such at any period of the Church's history, Saint Augustine himself and Saint Jerome in particular, his contemporary, both of whom lived fully one thousand years before this unchristian view is said to have begun to disappear, give ample testimony to the contrary. In his dialogue "De Quantitate Animae" St. Augustine alludes to a deaf mute, whom he had known at Milan and whom he calls a young man of most presentable presence and polished manners: "honestissimam corporis et elegantissimam urbanitatis." These words do not indicate that this young man was an object of scorn and contempt to any other, nor that he was devoid of some degree of education and refinement. In the same work he mentions a whole family of four or more, children of parents who both had the use of speech, who were deaf-mutes. The drift of his argument with his interlocutor is that the use of speech comes from hearing others speak and

that if a number of persons were so placed from birth that they could not hear others speak they would practically be in the position of deaf-mutes, who would be under the necessity of using signs as a means of intercommunication and of instruction. In his epistle to Pammachius, who, after the death of his young wife, had become a monk and had distributed his vast wealth to the poor, Saint Jerome compliments and praises him for so doing. Among the different classes of the poor and afflicted who profited by his charity St. Jerome enumerates deaf-mutes, who, being unable from want of speech to expose their wants, deserved and received on this account more than the others. Does this language sound as if they were treated with contempt and scorn, and not rather with the true charity of Christ, whom the Church at all times considered in his afflicted members: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

The charitable compassion of Christians was always in proportion to the degree of affliction as evidenced in this example related by Saint Jerome and as witnessed in all ages of the Church. Even in this twentieth century the Catholic Church is foremost in every work of mercy. Her priests and her religious, men and women, devote their lives to the alleviation of every form of human misery, not for earthly reward, nor for fat salary drawn from the public treasury, but for the sole love of Him Who hath made the deaf to hear, and the dumb to speak.

These distortions of the doctrines and practices of the Catholic Church, blindly copied, and perpetuated even officially under the sanction of Ministers of the State, ought to prove to Catholics, if proof were needed, the great spiritual dangers incurred by Catholic youth in so-called nonsectarian schools and reformatories, and especially in institutions for the blind and the deaf mutes, for obvious reasons.

CATHOLIC.

New Brunswick, July 24, 1907.

CATHOLIC FEDERATION.

Receives high indorsement for its work from His Excellency, Most Rev. Dr. Falconio, D.D., Apostolic Delegate.—Significant address delivered at the sixtieth national convention at Indianapolis—a forceful word to organizations that have not yet joined the Federation.

His Excellency, Mgr. Falconio, the Apostolic Delegate, after thanking the members of the Federation for their attachment to the Holy Father, addressed them with the following words:

Your Federation has always been for me an object of particular interest. I have carefully followed its steps from the time of its formation, about seven years ago, up to the stage of its present development. I have praised your endeavors; I have admired your courage, and to day I am happy to be present here, in order to give by my presence a more substantial proof of the interest I take in this important Catholic movement.

This earnest interest on my part should not be a cause of surprise to you. As the representative of our Holy Father, Pius X., to the United States, naturally I have at heart the spiritual and temporal welfare of our people, and consequently I can not but appreciate and encourage a movement which tends to the protection and unity and temporality, in their individual and social capacity.

That such is the aim of the American Federation of Catholic Societies clearly appears from your constitution and by-laws. There, in article 2, we read: "The objects of this Federation are the cementing of the bonds of fraternal union among the Catholic Society of the United States; the fostering and protecting of Catholic interests and of works of religion, piety, education and charity; the study of conditions in our social life; the dissemination of the truth and the encouragement of the spread of Catholic literature, and of the circulation of the Catholic press." Then, the end of your institution is truly noble and praiseworthy, and consequently deserves our best encouragement.

The utility and, I may be permitted to say, the necessity of such organization nowhere is better understood than in America, which truly is the land of associations par excellence. The common adage, "in union there is strength," is the motor of our individual, civil and religious life. Individual efforts, no matter how great will prove inevitable failure in regard to our social interest unless sustained by concentrated action. Lack of unity means lack of efficiency; concentration of activities means strength and power, which constitute the best elements for success.

Hence why Leo XIII. by his Encyclical Letter of March 19th, 1902, urges the formation of such unions among Catholics: "It has always been necessary," he says, "that . . . all the children of the Church should be sedulously united by bonds of mutual charity, and by the pursuit of the same objects, so as to form but one heart and one soul. This union is to become in our day more indispensable than ever. Those snares are not set on every side for those who believe? What obstacles are not multiplied to weaken and, if possible, to destroy the beneficent action of the Church? No wonder, then, that His Holiness, Pius X., sustaining the attitude of his illustrious predecessor, most heartily approved your Federation, and in blessing your

labors offered you his best wishes for its success. And truly it would seem that, by a special favor of Divine Providence, your association has attained up to the present time such a development as to fully justify the expectations of our Holy Father, and of those who so heroically took in hand its organization.

What the Federation has accomplished during the few years of its existence is clearly enunciated in your last appeal to the Catholics of the United States. There you state that besides the formation of a Catholic opinion, which is of paramount importance, the Federation has also produced many other beneficial results in regard to Catholic interests. I do not deem it necessary to recall to mind these results; however, I beg to mention that in your last convention, held in Buffalo in July, 1906, resolutions were adopted which breathe forth such spirit of Christian and civil fortitude as to gain for your union the sympathy not only of Catholics, but also of all who love to see the social, material and spiritual amelioration of the American people, irrespective of race and creed.

In said resolutions, speaking on the important question of socialism, you wisely recommend the great Encyclical Letter of Pope Leo XIII., where the Holy Father so wisely sets down positions to solve the momentous problem of capital and labor.

As regards the divorce question which is distracting modern society, relying on our Lord's sacred words, *Quod Deus coniunxit homo non separet*, you justly recall to mind the sacredness of lawful marriage and its indissolubility. Deplored the ever-increasing tendency to turn the Lord's day from its original divine institution, as a day devoted to the special worship of God, into a day of mere pleasure and of frivolous and sinful amusements, you appeal to the Christian conscience for its sanctification.

Acknowledging the necessity of Christian education, you strongly encourage the Catholic public to answer to the call of the American hierarchy, and to co-operate with them in opening and supporting Catholic schools with their generosity.

You also took into consideration the question of "The rights of the Indians to the tribal funds for the education of their children in schools of their choice."

Deplored the alarming degradation into which in some places the stage and the press, forgetting their high mission, have fallen, you justly warn the Catholics to cease from patronizing in any manner whatsoever such agencies of corruption, and recommend at the same time the cultivation of the taste for good books and papers as an antidote to the religious, moral, philosophical and historical errors prevalent in our time.

You also wisely recall the attention of Catholics to the vast number of immigrants landing on our shore yearly, and to the necessity of an intelligent, systematic and united action on the part of the clergy and laity in order to safeguard their faith from the many dangers to which it is exposed, and to aid them in a practical manner in their difficulties both by words and action.

Neither did you forget the necessity of a well-sustained missionary work, especially in the poorest and most abandoned districts, and the missions to non Catholics, so that the truth may be known, to the great advantage of all.

These and other important matters which you have taken in hand clearly show the noble aim of your institution, and, consequently, you justly deserve our gratitude and our best encouragements. Indeed, I think I am fully justified in applying the words which Pope Pius X. addressed to the members of the Nineteenth Catholic Congress, held at Bologna in the year 1903, and say the American Federation of Catholic Societies "has sufficiently proved to all the vigor of Catholic forces, and what useful and salutary results may be obtained among a population of believers when their action is well governed and disciplined, and when unity of thought, sentiments and action prevails among those who take part in it."

GREAT MOVEMENTS ARE SURMOUNTED WITH DIFFICULTIES.

Yes, the progress made up to the present time by the Federation of the American Catholic Societies is for us a sure criterion upon which we may base our hopes that this organization, erected by its founders for the realization of noble purposes, and whose growth has been so rapid and encouraging, will be crowned with success. Of course difficulties and trials are to be expected, but you will encounter them with understanding and patience, stern determination and perseverance. I am glad to observe that you are well possessed with these characteristics. Rest upon the justice and holiness of your cause up to the present time you have acted manfully and with Christian fortitude. In proportion your efforts have been crowned with success.

Aside from the specific matters already mentioned and brought to a successful issue, the claim which you justly make, of having been "a large factor in educating American Catholic thought and opinion to a more correct understanding of what Catholicity really is and what it stands for in the nation," is in itself an achievement of great importance and of inestimable

value. This is what we want, this is what we need, namely, a clear enunciation of what we believe and of what we do not believe, in the hope that non-Catholics will, in the course of time, form of us a just and correct opinion as to the reparation to the injury done to the Catholic name for centuries by a falsified history.

In a reunion held at Cognie in February, 1901, one of the Executive Committee, Deputy Trimborn, could say with pride of the Catholic Popular Association: "The essential is accomplished, the edifice is entirely finished." I wish I could say all the same of the Federation. However, at present, I must limit myself in repeating, "the essential has been accomplished." Indeed, your present status shows that truly you have laid the foundation and raised up a solid and beautiful edifice. Notwithstanding, I could not say with the cited deputy, "the edifice is entirely finished." The reason is obvious; you have in view the coalition of the forces of all the Catholic societies of the United States.

Now, I am informed that up to the present time not all the Catholic associations have as yet joined the Federation. Consequently, in accordance with your plan, there are as yet some valuable stones which are to be put in position in order that your edifice may be said to be entirely completed and may present a totum of a colossal and striking beauty. Hence I cherish the hope that when the aims and exigencies of your Federation will be thoroughly understood, all Catholic societies irrespective of their nationalities and individual aims, will avail themselves of the opportunity for helping the Catholic cause in a more efficient manner, and that they will come forward willingly to complete with their co-operation, this colossal construction, destined to be, according to the wishes of our Holy Father, Pius X., an impregnable wall against the enemies of God and of our holy faith.

CATHOLIC NOTES.

St. Charles' college, Ellicott City, Md., may well be proud of the fact that the priests among its graduates number one thousand two hundred.

In September about forty Filipino students for the priesthood will enter American colleges. Eight will be received at Dunwoody Seminary.

At the late Presbyterian Assembly in Columbus, O., where the question of pastors' salaries was most earnestly discussed, one of the speakers said: "The minister is idolized at 30 criticized at 40, ostracized at 50, ostracized at 60 and canonized at 70—if he survives."

Amongst those to whom literary pensions have just been awarded by the British Government is Sir P. C. Barnard, who "in consideration of his services to literature" receives £200 per annum, and Mr. Standish O'Grady, to whom £75 is given "in consideration of his services to Irish literature." Mr. Barnard studied for the Anglican Church before he became a Catholic. He joined the staff of "Punch" in 1852. Mr. O'Grady has thrown much light on debated points of Irish history.

Previous to his departure for Atlantic City to take a prolonged rest, Rev. Dr. D. J. Stafford, Washington, D. C., was presented with a check for \$2700, the gift of his parishioners. Dr. Stafford had been ill in Providence Hospital for four weeks. His condition was due to overwork, and his physician ordered him to discontinue all work next October.

A heavy gale crossed on the spire of the Holy Name Catholic church in Cincinnati, Ohio, Sunday night, saved the church safe containing several thousand dollars from being robbed. The cross fell on two burglars, seriously injuring one of them, just as they were using their "jimmies" on the sacristy window. The burglars escaped, leaving a trail of blood. What caused the cross to fall is a mystery.

While in the act of administering the sacrament of Baptism in the Church of Our Lady of Refuge, at Eagle Pass, Texas, on July 14, Rev. C. J. Smith, O. M. I., was stricken with apoplexy and died. He died where he had fallen on the floor of the church, close by the baptismal font, surrounded by his assistant priests, the physician and the christening party. Father Smith was born in Ottawa, Canada, in the year 1851. His father was an English Canadian, while his mother was of Irish descent. He was ordained in 1875, and spent the greater portion of his priestly life in San Antonio.

A Message From Rome.

George T. Angell, the venerable editor of "Our Dumb Animals," who is a non Catholic, says: "If a message can go out from Rome to all Christian nations which he addresses to each other, urging that they take measures to have statues of Christ erected on their boundary lines similar to the 'Christ of the Ades,' with the understanding that no war shall be declared between such Christian nations until the statues have been taken down and destroyed, it may possibly accomplish as much for peace on earth as will be accomplished by the Hague Congress."

"The better Catholic you are the better citizen," said Archbishop Moeller in a sermon at St. Peter's Cathedral, Cincinnati, to the Catholic Knights of America. "The Catholic who abuses in any way his citizenship or his public trust, who appropriates the public money, or who is disloyal to the Stars and Stripes, causes the mother Church to weep."

THE CATHOLIC RECORD.

LUKE DELMEGE.

BY THE REV. F. A. SHEEHAN, AUTHOR OF "MY NEW CURATE," "GEOFFREY AUSTIN: A STUDENT," "THE TRIUMPH OF FAITH," "CITIZEN MEA," ETC.

CHAPTER XI. CIRCUS.

"I'll insist on cook taking an action for libel against that fellow," said Dr. Wilson, the morning after the great dinner. "Why, he touched nothing but a biscuit and an apple. Did he think we were going to poison him?"

the list of Jubilee honors. Great complaints that the medical profession has never yet been sufficiently represented or acknowledged there.

hands heavily on the shoulders of my mother and sister, and cried in a passionate whisper: Look! look!

"The days of miracles are not passed. It is a child; and a miracle." Later on, when the gentlemen had entered the drawing-room, it was noticed that Mrs. Wenham was rather silent and thoughtful.

low, heavy way: "but I confess you solicit aggressiveness on our part by your delightful humility, and your rather pronounced and deferential obsequiousness to men of science.

who are the secret conspirators that hold the strings of Governments, and move their puppets at their will. Look at your literature, how defiled it is with anti-Catholicism!

"I have never failure to say the Rosary of the Virgin every day since then," she said.

Father Elton looked long and steadily at her. She calmly returned the gaze. Then Father Elton turned aside to the nearest Monsignor; and he must have heard some excellent stories during the text twenty minutes, for he laughed and laughed until the tears ran from his eyes.

CHAPTER XII. CRITICAL AND EXHIBITIVE.

"You really surprise me, Father Elton," said Dr. Calthrop, when the gentlemen had sat down with an air of unspasmodic freedom and lighted with cigars, "and you interest me, because I really must admit that we are disposed sometimes to suffer from a swollen head in our generation."

"The star—the cell—the soul—these be impermeable enigmas," said Dr. Calthrop, "Well, of course, we make all allowance for you Irishmen," said the preacher; "but you are not placed in our difficult position, and, therefore, you cannot understand our mode of action."

"Yes, and you encourage that belief in your artificial enthusiasm. You do protest too much, gentlemen." What you want is a Christian Pascal, just as we want another Swift, to heap scorn upon all anti-Christian philosophy in every shape and form.

the-ha-represent how can they lit phic protest t ciples?" asked tolerable, and E Doctor, "to E when we see s to practice by e ization that we "But the lan Canon. "We rever Doctor," "it And the Canu dumb. "There's a l evening mail," dressing her bu "A modest pounds?" aske his black eyebr "No, indeed! There's nothing And the flisl le "Dearest Mother by the lit ha w things were preti "I was not expre None of my sumi None a desert. T ing on the cool lit- "A little of the their yards in t in the North riv "A crowd of meo very open as to the in their pockets. You can imagine to do. Hot irriev Well, a little of "staphylococci on before parting fo arrangements was lecture on "Turn. We had also a "Lekham, a poet, a house of lady le- "No, no, no, no, I pleaded headach "No, no, no, no, I don't subsc "I got permission; I attend St. Thom's every ward and "I was work. By the way, tell the "one thing me. I think you'd "think you'd Our sang that rebel's "was a grossness; the "the "I don't know "absurdities—freel pressence. You "banquy hat on "are they doing "have heard an "priest is the grea "But our Church "things. No Prot "him anything bu "scholarship hold "and her exord "lately to head "Temple, preach "metaphysical "they like her. "calm, unpartic "anent without "without affectat "coldness. "I wish I w "could sit und "The young "I think," "that is-ha- "manifest dist "features that "clear that our "ha-excellent "guished lady "ness to invite "we have w "usually attrac "devotion—to "to not, docto "severance it "days in the "momentary— "disease! The "ha-religious "—ha-obliga "Calthrop; bu "—Impressio "crating mon "Bessie? Of "Gorgeous "sulting the l "I am su "criticism," "And then "too free—ha "But, then, "And his ap "the public! "will not tu "from our co "the—ha-dis "polished cle "Dr. V "Temple" i "consulting t "Dr. V "Temple!" e "how does "Clergyman?" "Cal'm, m "delivered," "Cal'm, m "delivered," "on each v "was most "spectable," "What! "becoming a "Dr. Wilson. "The Can "wined. "I should "that at t "would be "But I am- "ever profes "maintain th "sun, in the. "Come, "cigar," sai "I say, "as he pict "you'll for "your good "strongly of "saloon, o "He is "but qui "who has p "age. Some "case, for i "rebel in hi "story told "possession "arrived w "the local "cleared o "early on M "landlord's "there." "What "moving hi "I am "Wilson.

The Catholic Record

Price of Subscription—\$2.00 per annum. THOMAS COFFEY, Editor and Publisher.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 15th, 1905.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1909.

LONDON, SATURDAY, AUG. 10, 1907.

THE INDEX.

From the columns of our young contemporary, Rome, it is evident that an insidious attack is preparing against the Roman congregation known as The Index.

TO A CORRESPONDENT. A correspondent from Montreal sends us an extract which appeared in The Gazette, one of the leading dailies of that city.

Paris, July 10.—Tails of sick cattle are the principal motive offering about this time of the year of Saint Herbot, a small Breton parish in the Huelgoat district.

Our correspondent wishes to know the true account. We regret that we are not thoroughly acquainted with the grain of truth which we expect lies amidst all this straw.

WE PUBLISH in this issue of the CATHOLIC RECORD another letter on the subject of deaf mutes and salvation, which will be read with interest.

create antipathy to one of the most important organs of the Holy See. It originated in Germany and was especially intended for German and English-speaking countries.

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C. B. Conghlin, M. D., is in no way responsible therefor.

THE SYLLABUS.

We have just received a French translation of the long expected Syllabus. It consists of the condemnation of sixty five propositions. Whilst using the term ourselves the decree bears neither in its title or its text the word "Syllabus."

GOLDWIN SMITH ON ORANGEISM

Goldwin Smith undertakes to defend Orangeism by history and reasoning, unfounded in fact and unwarranted in logic or ethics.

CHILDREN'S AID SOCIETIES.

In our previous articles we have noted the great power possessed by the Children's Aid Society, the methods by which this power is exercised and the care taken to ensure the proper treatment of children who are taken from their parents and placed in foster-homes.

Society has in self defence established courts of law where it is intended that justice shall be administered between man and man, and where the criminal shall receive punishment for his crime and, for the safety of the rest of the community, be placed in confinement and there for the time being be prevented from doing further harm to his fellows.

exercise. The only check upon the Norman lords and German emperors was the Papacy. To it the weak looked for support, from it the nations held the sanctity of their ruler's oaths.

life is to be found in having one's time fully occupied with useful labor is a difficult one for those to learn who are reared under favorable conditions.

AN ADVICE TO SCHOOL GRADUATES ON HOW TO SUCCEED IN LIFE.

REV. P. J. HENDRICK. For the past month or more the newspapers, daily and weekly, and also a number of periodicals have been full of notices, articles and orations on school, college and university education.

from our idea of ascent, seems to be directing its flight upward, when, being as it is subject to the laws of gravitation like other material bodies, it is actually falling.

Not all the cases of child-neglect or vicious training of children come from our large cities. A proportion comes from every town has one or more cases that call for vigorous action by a Children's Aid Society or some similar body.

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tion have fitted you, and, having it, stick to it, for

Consecrate all the energy of and body to the work which undertaken, aim at the high within your sphere of action young man or woman who himself or herself to a star is to escape the bumping which cease who are content to be day by day, and year after losses of drugery. But if power and aim are necessary, so is method; it is first law. St. Paul writing inthians, says: "Let all done decently and in order, a fit and proper manner, and regularity. Indeed, no better than Saint Paul the importance of having method work; and it would seem he did more to accomplish than any of the other "Order and system," are "are nobler things than power in themselves, for the savers, and preserve the mind and body, and profitable and irksome result from irregularity of Mary a man is now in prison, and in the pooring out a "miserable existence had developed the positive dormant within him by systematic training, might come a leader of men, an honor to his race. History out in asserting that have wrought great whom the world has placed of fame, were with but orderly and systematic men. Disorder breeds fusion begets ruin, mental and physical, the of the unsystematic man, trary the methodical man, dities decently and in apostle advises, knowing by so doing he will have conscience, but a which is a continual before his mind the Sc "let no low descend unworthy action done; crastination as he would poison, for it is not of time, but the destructive character also. The cannot squander his t for it is next to the there could be waste system reign. Hence systematic man always and gives of his best, highest success. If the women who have just the school-room into and unsympathizing to the most of life, they their minds to do so, determination of will neither method, aim, with all the sincerity we repeat to them, Impress on their minds words of the great A son: "Will strongly firmly, will constantly you will execute, in and successfully."

SACRED HEART LONDON.

The aim of the Sacred Heart is to give education which will give all worthily the Divine Providence.

The training of education of manners is considered matters of physical exercise is the course of thorough English desired, the preparation and Junior Special advantage learning French The Musical Course examinations of the board, half-board may be had by parent or addressing.

A Tip to the V

The Catholic who ally taking up t by Irishmen in this A. O. H. — of Iris pays a tax to Eng Register of Kansas ever, that the boy ther, and extend whisky that pay ment. "The diffi and wealth, after surprise you," say It is well to o "Irish" is ocean trip. It is York, largely fro chemical works.

tion have fitted you, and, having chosen it, stick to it, for

Consecrate all the energy of your mind and body to the work which you have undertaken, aim at the highest honor within your sphere of action, for the young man or woman who hitched himself or herself to a star is more liable to escape the bumping which those receive who are content to be dragged day by day, and year after year in the losses of drudgery.

St. Paul writing to the Corinthians, says: "Let all things be done decently and in order," that is in a fit and proper manner, and with due regularity.

However that may be, they are a power in themselves, for they are time-savers, and preserve the energy of mind and body, and prevent those irritable and irksome feelings which result from irregularity and disorder.

Mary a man is now in tattered rags, in prison, and in the poor-house dragging out a miserable existence, who had developed the possibilities that lie dormant within him by efficient and systematic training, might have become a leader of men, an ornament and honor to his race.

The young Irishman coming to full manhood to day is a different type of man from his brother of a generation ago.

In former generations Ireland had to rely for her patriots upon men who were naturally born heroes, a small handful who seemed to rise above their surroundings almost miraculously, whereas now she can rely on the rank and file of her sons.

When a few hundred bad-living young men marched through Rome the day, rejecting over the election of several Liberal (!) candidates, and ill-treated a camera of Propaganda students, whom they chanced to meet, they did not advert to the probable consequences of their rowdiness.

It was all quite safe to shout, "Death to the Pope!" and "Long live Masonry!" but to roughly handle foreign subjects is a different thing. However, they were too well fortified at the time by candidates wine, and now the Government will likely have to satisfy for their madcap acts, since the students have, it is reported, laid the matter before their respective consuls.

We need scarcely inform our readers that the Propaganda College holds students of all civilized, and some semi-civilized, nations. In a camera of a dozen one often finds America, France, Ireland, Australia, Germany, China, Japan and South Africa (by Zulu students).

Thus we see what a nest of hornets can be raised about one's ears by any outrage committed upon such a cosmopolitan little body, for these young men retain all the rights and privileges of their national flags while in Italy. The greatest interest is shown as to the course to be adopted by the several consuls.

THE AUTHOR OF "A HYMN TO SATAN." When Giuseppe Carducci, the great Italian poet, whose demise half Italy is still lamenting, was yet in the heyday of his career he wrote, "I don't want you marbles, Seravezza, to make me a monument." However, he knew only too well his body should scarcely be cold until the national craze, which has so badly seized many of his countrymen, should have been satisfied in his regard. For, in addition to being a brilliant poet, as all classes admit, he had special claims on several classes of Italians. Was he not a Mason, a free thinker, the author of "A Hymn to Satan," and lastly, did he not die as he had lived?

On the above-mentioned merits a monument was erected to his memory after his death a few months ago. However, the other morning Pietrasanta awoke to find that some vandal or other had, during the night, shattered the memorial, whether to quiet Carucci's spirit or satisfy his own ideas is not yet known.

Now the commemoration of the centenary of Garibaldi has come and gone with so much noise and show in Italy, it will be interesting to recall a few memories connected with the hero of lower Italian life.

We wonder did the "modern Romans" who cheered so frantically last week at his name remember the intensely rabid hatred which Giuseppe Garibaldi bore towards the meekest and gentlest of men, "Pio Nono," who now, by his own orders, sleeps out among the poor in San Lorenzo? The greatest enemies of Pius IX. had no charge to bring against him except that "he was too good," and still "this sacerdotal vampire!" was one of the gentiest epithets applied by Garibaldi to the Pope King.

Or, when the surviving red shirts marched ploddingly through the Roman streets in honor of their hero, did they recall the battle of Mentana? While the French rifles moved them down outside the walls of Mentana, General Garibaldi fled for fellow to their fate, leaving the poor fellows to their fate. And when they were finally defeated, their leader and hero was discovered concealed in a confessional of one of the churches. Just fancy General Garibaldi, atheist, free-thinker and "hero of two worlds," hidden in a confessional box!

And the other day in London, when English students gave a luncheon to the Italian Ambassador in connection with the Garibaldi celebrations, did they recall the occasion of his visit to that city so many years ago? He was feted and lionized as an arch enemy of the Catholic Church. But amid all their ovations the English Government sent him a hint that he was an undesirable visitor to the country. Then Giuseppe Garibaldi withdrew quietly, and, as John Bunyan would put it, "he went his way and they saw him no more."

"LITTLE SINS." Little sins—how we ought to hate them and avoid them, if we really love Jesus Christ! A mortal sin is one thing, and it stands in its own category to be detested, shunned, repented in tears and blood, needing a sacrament of its own to pardon it. That, let us put aside for its own sake, and let us consider today a reckoning; and let us consider today a venial sin, a "venial fault." What should we think of a soldier, who only tried to avoid court-martial? What of a sworn knight, who only sought to avoid distinct disgrace? What do all men say of eye-service and lip-service, the service of fear and of the niggardly or cowardly heart? The personal service and the personal love of a man for Jesus Christ teaches him higher things than this mean service of the hireling. A true Christian avoids a venial sin because God dislikes a venial sin; because it is a flaw in the gift he offers God, it is a weak spot in his armor as a Christian; it is a something that he ought not to do.

Such a man says—"I am guiltless of mortal sin," but he says, "I wish to serve God wholly," he says, "I will do my duty, little or great." Such a man ranks as a faithful servant, who would disdain to make one penny unjustly, whether his business is to take our fares on a trolley car, or whether he is cashier of a bank. Such a man's soul revolts at the words "a petty theft," "a white lie," "a bit of mere gossip," "These things are beneath him,"—but not for pride's sake, but because he loves Jesus Christ beyond honor or dishonor, or good or evil repute. Oh, the glory of such a man before the angels, he who thus does angel's service, true, and thorough, and unflinching, all his days! We ought to banish from all our thoughts of littleness and bawler in our daily living, we who serve no less a Master than St. Paul served, that apostle who counted all things loss, so he might win Christ.

It ought also to be the desire of every Catholic man and woman among us, each in his or her station, that all men should say of us "There goes one to be trusted always and every where; to whom cheating under any name is hateful, and whose soul is the soul of honor in every thought, word or act." Does "gratit" come in a moment? Does any great evil come in a moment? Or is it the "little sins" that lead to it, as the "little sins" fill in the dyke?

"Without fear and without reproach"

IRELAND AS IT IS TO-DAY.

Father O'Flanagan, a brilliant Irish priest of Loughlyn, County Roscommon, has been in the United States for the past two years, endeavoring to create an interest in Irish industries. This statement of the case of Ireland given to a reporter of the Philadelphia Bulletin, is so concise and interesting that we copy it in full, as we are sure our readers will peruse it with pleasure:

"To understand thoroughly this vast subject we must start at the beginning and trace the history of Ireland's heroic fight for civil and religious liberty from the earliest times to-day. No fight for freedom was ever waged against such fearful odds as has been within the past decade that we have been able to see a little light."

"Ireland had no form of freedom whatever, and, therefore, the first and most important thing to fight for was religious liberty. This fight was begun for Ireland by Daniel O'Connell and resulted in the emancipation of the Catholics, or eight-tenths of the population, in 1829. In 1869 this fight was practically won by the act of disestablishment whereby the so-called 'National Church' (the Church of two tenths of the population) ceased to exist."

"The next fight to be waged was for a proper system of land tenure or the overthrow of feudalism. Michael Davitt, who died a year ago, did more than any other man to destroy this blight which had cursed our fair island for generations."

"That struggle is not over yet by any means, but its great battles have been won and they have been decided clearly in favor of the Irish people. England acknowledged her defeat by the land acts of 1870 and 1881. After 1870 the peasants received compensation for all improvements on their land and after 1881 the power of fixing rents was taken out of the hands of a court of arbitration. The effect of these two acts changed the entire basis of Irish social life. The youth of Ireland born since the passage of these acts have grown up in the homes of freemen."

"The young Irishman coming to full manhood to day is a different type of man from his brother of a generation ago. In former generations Ireland had to rely for her patriots upon men who were naturally born heroes, a small handful who seemed to rise above their surroundings almost miraculously, whereas now she can rely on the rank and file of her sons. This explains the extraordinary activity in Ireland during the last five years—the language, musical and literary movements, and above all, the industrial movement. The ultimate aim of the purchase act is to change the land system in Ireland to that which is in practice in this country, viz., a peasant ownership. Of course the financial side of this act is a gross injustice to Ireland since prices are enormously inflated, whereas the social side, as represented in its aim, is beneficial to a revolutionary extent. Its financial side, however, is so perilous that it threatens to bankrupt the country."

With the religious and agrarian struggle largely won the next step in advance was the struggle for local government; that is, the popular control of county and city affairs. Since 1898 by the local government act this has been partially won.

"Meanwhile, the struggle for these rights has been so intense that we have been losing enormously from an industrial point of view. Let us take as an index the trade with the United States. In 1881 the sale of goods of Irish manufacture in the United States reached a high-water mark, amounting in that year to \$88,000,000 worth. From 1881 till 1904 it steadily and rapidly declined until in 1907 it amounted to a paltry \$12,000,000. The year 1904 was the first year, since the records began to be kept, that Irish imports from the United States were greater than Irish exports to American tariff countries. This is not due to American tariff conditions alone, because during the same period the exports from Scotland to the United States continually increased. We have from now on a fair chance to attend to the industrial side of Ireland, and as a result the tide is turning our way again."

"But a bigger question than the exports to the United States is the question of Ireland's home market. In 1904 we imported \$125,000,000 worth of manufactured goods. We paid for these in raw material and food stuffs. In the past England crushed our industries by direct legislation."

In more recent times she crippled them even more effectually by the secret methods of the trust and the combine. Unlike the United States, we have no possible remedy because our legislation is enacted in the Parliament of the so-called United Kingdom, where we are in a permanent minority of one to six. If England was selfish enough to crush the competition of Ireland by law at a time when there was no other serious competitor on the horizon it is only to be expected that she will try to crush Ireland by the refusal of proper legislation to-day, when her markets all over the world are sore pressed by the competition of the United States and Germany. Ireland, poor, is a dumping ground for the surplus output of England's factories; Ireland, thinly populated, is a huge farm from which overpopulated England can draw cheap food stuffs."

"Whether a ship goes out from an Irish port laden with cattle, eggs and butter or returns laden with shoddy and machinery, the gain on both sides is England's, for Ireland, with an increased population, could consume her own cattle, eggs and butter, and could manufacture her own cloth and machinery. Whereas England would then have to search at the ends of the earth for some other country to take Ireland's place. But if Ireland cannot protect herself by legislation she can do what Australia did under similar circumstances; she can protect herself by her present policy of supporting her own products on patriotic grounds."

"There was a time in the history of Australia when popular feeling compelled storekeepers to put out the sign: 'No British goods on sale here,' and a policy leading in the same direction is to-day making rapid headway in Ireland."

"England compromised with Australia by giving her Legislature power to get up her own tariff laws. It is not too much to expect that her interests will compel her to make a similar bid for Ireland's friendship and reciprocity by yielding similar powers to Ireland."

"Neither is this the first time in the history of Ireland that such a movement for the redress of inhuman wrongs has been tried."

"Barn everything English except her coal, was the cry raised in Ireland in the eighteenth century by Dean Swift and his followers. Its ultimate result was to give Ireland a period of freedom and prosperity that lasted from 1752 to 1800. This time we hope to see it equally effective and more lasting."

"It is a fact, a fact well recognized by all fair minded people who are not biased, that England never governed anybody well but England."

"For the last five or six years there have been many zealous workers employing themselves in the field of activity at home in Ireland. It is my privilege to devote myself entirely to the American side of the question. The United States buys each year from England \$12,000,000 worth of woollen goods alone. Our Irish woollen mills are newer and for that reason more up-to-date than the English mills. Their product is better and as cheap, but we have no consuls here to look after our trade, and our young industries cannot devote so much capital and attention to a foreign market as the old and long-established houses of England. But our patriotic societies, once their interest is sufficiently aroused, can do more for us than the consuls of any country, and I am glad to say that many of the Irish societies in the United States are taking up this work and pushing it with zeal and some success."

"The Athlone Woollen Mills, two years ago, sold \$28,000 worth of its product in the United States. The same mill has secured large orders for the supply of cloth to the Garment Army and there are many more mills in Ireland quite as up to date as the Athlone mill."

"If we are able to appeal to such a good business man as Kaiser Wilhelm, there is no reason why we cannot sell some million dollars' worth instead of some thousands in the United States."

ROMAN NEWS.

We are indebted to the Philadelphia Catholic Standard and Times for the following interesting account of recent events in the Eternal City:

When a few hundred bad-living young men marched through Rome the day, rejecting over the election of several Liberal (!) candidates, and ill-treated a camera of Propaganda students, whom they chanced to meet, they did not advert to the probable consequences of their rowdiness.

It was all quite safe to shout, "Death to the Pope!" and "Long live Masonry!" but to roughly handle foreign subjects is a different thing. However, they were too well fortified at the time by candidates wine, and now the Government will likely have to satisfy for their madcap acts, since the students have, it is reported, laid the matter before their respective consuls.

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Not one person in a thousand knows that Fruit is really a wonderful medicine?

Not rare fruits—but the common, everyday fruits that you can buy in the fruit shops.

APPLES act directly on the kidneys—increase the flow of urine. ORANGES are excellent for the skin. FIGS and PRUNES are splendid bowel laxatives and liver tonics.

There are two great difficulties in curing yourself of Kidney and Bladder Troubles—Rheumatism—Constipation—Skin Eruptions, etc. by simply eating fresh fruit. First, the minute quantity of medicinal principle that you would get by eating a normal amount of fresh fruit would be insufficient to do any real good—second, eating excessive quantities of fruit would upset the stomach, on account of the indigestible pulpy fibre found in all fruits.

An Ottawa physician overcame these difficulties when he discovered the principle which brought forth "Fruit-a-tives."

"FRUIT-A-TIVES" are fruit juices—not as they occur in fruit—but with their medicinal activity greatly intensified. After the juices are extracted from the fruit, a chemical change is made to take place in which one atom of the bitter principle in fruit is replaced by one of the sweet. Then tonics and antiseptics are added and the whole pressed into tablets.

Fruit-a-tives act on the three great eliminating organs—the Bowels, Kidneys and Skin. They arouse the sluggish liver—enable the liver to give up more bile, which regulates the bowels and cures Constipation (or non-action of the bowels) Fruit-a-tives strengthen the kidneys and induce vigorous, healthy skin action.

For Headaches and Backaches—for Indigestion and Disordered Stomach—for Irregular Bowels—for all Kidney and Bladder Troubles—for Skin Eruptions—Fruit-a-tives are without an equal in the world.

50c. a box—6 for \$2.50. Sent on receipt of price if your druggist or dealer does not have them.

FRUIT-A-TIVES LIMITED. OTTAWA, Ont. 105

entirely put in charge of St. John's church and Bantyre School.—Toronto Globe.

He is a successful man who radiates the sunshine of cheerfulness and helpful encouragement among his fellow-men, in whose presence men feel nobler and better and are lifted nearer to the most perfect of men—Christ,—the model of a true gentleman.

Oshawa You can gain buying from us everything in the line of Fireproof Building Materials for Extérieurs and Interiors. Free Catalogue for the asking. The PEDLAR PEOPLE Established 1880. Solely Montreal, Ottawa, Toronto, London, Windsor.

The Down Draft Principle of Heating The Down Draft method of heating reduces your fuel bill from 10 to 50 per cent. a fact which should make you want to become acquainted with the merits of this fuel-saver. This you can do at once by sending for a catalogue.

Every furnace has our celebrated triangular grate bars which clear the fire easily and economically; and large ash pan, water pan, check damper, chain, and a automatic damper regulator, etc.

WRITE FOR AN ESTIMATE OR LEAFLET FOR YOUR HEATING

The DOWN DRAFT FURNACE CO., Limited GALT - ONTARIO - CANADA

Beautiful Your Church THE THORNTON-SMITH COMPANY, leading Church Decorators of Canada, have already under contract for 1907 several of the leading Churches of Ontario. We have lately added to our staff, Mr. John Turnbull, of Edinburgh, one of Scotland's foremost artists and winner of the Master Painters' Travelling Scholarship of Great Britain.

Send photographs of interiors of Churches, and colored sketches, showing different styles of decorations, will be submitted free of charge. When in the city visit our show-rooms and see our large assortment of imported wall papers, fabrics, curtains, etc.

The Thornton-Smith Co., 11 King St. W., Toronto 128 Oxford Street, London, England.

FIVE-MINUTE SERMON.

Twelfth Sunday after Pentecost.

THE SUCCESSFUL CHRISTIAN.

A certain man went down from Jerusalem to Jericho, and fell among robbers...

ANGLICAN CONTINUITY.

ITS THEORY IS REPEATED BY THE FACTS. Rev. Bernard Vaughan, the famous Jesuit pulpit orator, in a recent lecture discussed the theory of the Anglicans...

THE OLD CATHOLIC FAMILIES of England that they were not the representatives of the old religion of old England...

AS NOW, SO OF OLD, there were pilgrimages of homage to the Pope, there was the Mass from their chaplains, there was the belief in the Real Presence...

THAT TIME IS NOW.

Whenever a Catholic—a Christian of any denomination—gets stung by the red ad of Socialism it is notable how soon he becomes critical of the Christian religion...

One cannot thoroughly understand Masonry without being initiated, or the philosophy of Nietzsche without being crazy as Nietzsche.

It is a fact, however, that no student of Socialism may dare to deny that Karl Marx, Engels, and others of the Great, St. Thomas Aquinas and other doctors of the Church openly taught that love would obtain as a result of Catholic teaching...

There are burdens—God knows there are burdens—and there are terrible wrongs and injustices; but no man can right them by advocating a cause that teaches that there is no God, no heaven, no hell...

THE PASSING OF A SOUL.

She looked very frail and pitiful as she lay there in bed, the faintest coloring her cheeks...

She must have been asleep a long while, for she awoke refreshed; it was now, for her, the hour of death...

But here was a strange thing. She pulled the coverlet over her head, and still could make nothing of it.

And now the rushing of the water increased, it roared and foamed around her, the waves tossed her roughly and buffeted her from all sides...

THE Catholic Sentinel of Portland Ore., says: "Centuries of Protestant bigotry and misrepresentation have fastened in the English language the word Jesuitism, with an opprobrious meaning of cunning or deceit."

We heard recently a pretty anecdote of His Holiness and a little boy. The Holy Father as is well known, has a great love for the little ones...

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally.

Would it be advisable for her to go in to the country for a few weeks? Would she be strong enough to put in an appearance at a long talked-of party?

And her thoughts wandered thus idly from one topic to another, a door opened softly somewhere, a whispered colloquy took place, followed by a stifled sob...

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We have now on sale at THE CATHOLIC RECORD office, the most interesting life of a great Canadian churchman, written by Miss Katherine Hughes.

Galt "Classik" Ceilings advertisement featuring an illustration of a room with a ceiling and text describing the product's benefits.

NORTH AMERICAN LIFE advertisement featuring a map of North America and text about life insurance.

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE, Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

SHREDDED WHEAT advertisement with an illustration of a wheat stalk and text describing the product.

37 Years' Record advertisement for The Mutual Life of Canada, including a table of financial data.

London Mutual Fire Insurance Co. of Canada advertisement, listing assets and liabilities.

Beautiful Lace Pictures advertisement from The Catholic Record, London, Canada.

CHATS WITH YOUNG

I have seen a green, difficult work colleague, completely changed in book canvassing experiences the vacation following his year that you would scarcely recognize him.

There is nothing that the initiative, the resourcefulness in a man canvassing. Like travel off the hard angles and the others of those who have no advantages of society.

Some other education is great thing to learn to do it is not to be able to develop their motives.

Some people it is next to erase the first bad things tenaciously.

The habitual loiter anything to pass whom you see lounge for the weather to go to work, break begin—get stuck.

It is the man who has a great love for the little ones, especially little boys, and they with a child's unerring instinct, know at once that they are dear to him.

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A LECTURE ON THE FRENCH SITUATION.

In the Immaculate Conception church, Stratford, Ont., Sunday evening, July 28, a lecture on the conditions in France was delivered by the Rev. J. E. Copus, S. J., of Creighton University, Omaha, Nebraska, to a very large audience.

SENSIBLE ORANGEMEN.

There are two kinds of Orangemen now in Ireland—the old organization, whose principles may be summed up in the cry or motto "to hell with the Pope," and whose favorite exercise on the anniversary of their patron saint, "the glorious, pious and immortal King William III," used to be, and whenever and wherever they safely can still, is, insulting and assaulting Catholics and wrecking Catholic churches and convents.

were general principles of reform on which they could agree in regard to the betterment of Government in Ireland. They were agreed that the Government of Ireland—what was known as Castle Rule—was bureaucratic, and anarchism in the opening days of the twentieth century.

Strange Orangemen this, the reader will think who has been familiar only with the type deser bed by Mr. Russell. A speech from an Orange Grand Master on July 12 without a word in it against pope or "popery," and with much in it very closely approaching the doctrines of Home Rulers! Truly wonderful!

Talk like this from Orange platforms and principles like those of Mr. Lindsay Crawford spreading among the Orangemen of Ulster, as it is said they are spreading, might soon bring about the union of Orange and Green in a fight for Irish freedom—the dream of many a patriot Irish leader, Protestant and Catholic in the bygone time.

CHILDREN WHO VISIT HAUNTS OF VICE.

Where is the father of a family who would be content to know that his children are visiting the slums of a great city, not once or twice, or occasionally, but almost every day?

And yet every day many young people visit the slums of the great cities and apparently with the implied consent of their parents. How many children read the daily papers, with their stories of sin and crime? How many, alas, feast on the sensational details furnished by yellow journalism—without conscience, without even a sense of decency!

In fact, the reading of sensational newspapers, with all their disgusting details, with all their ornate familiarity with crime, is injurious to the soul, the mind and the body of children.

ROME SPEAKS.

The Holy See has at last taken action in regard to the pernicious doctrines taught by Abbe Loisy and other writers, who, whilst professing to be Catholics, have been propagating views which, if they gained general acceptance, would mean the annihilation of Christianity itself.

The preamble then proceeds to state that to prevent the spread of such errors the Holy Father ordered the Congregation of the Inquisition to note and reprove the principal errors. In obedience to these orders the Congregation of Inquisition has condemned sixty-five propositions. This condemnation has been approved by Pius X. Among other propositions that have fallen under this condemnation are the following:

Divine inspiration does not guarantee all and every part of the Holy Scriptures against error. The resurrection of the Saviour is not an historical fact, but is purely supernatural. It can neither be demonstrated nor is it demonstrable.

The Church is the enemy of natural and theological sciences. The Christian doctrine was first Judaic, then Pauline, then Hellenic, then universal.

The principal article of the Apostles' Creed had not the same significance for the primitive Christians as they have for the Christians of the present time.

Spiritual Retreat. The spiritual exercises of a retreat are to be given at the Sacred Heart Convent, commencing Monday, August 13th, at 7.30 p.m., and closing Friday morning.

Tissue Sailor Hats. Our Tissue Paper Hats have the shape and appearance of a handsome summer sailor hat. Made of fine imported tissue paper in assorted colors.

WESTERN FAIR, LONDON.

The Western Fair, London, Ont., promises this year to eclipse all previous records. As this is the fifth year of the fair, it is a great success. Entries are already coming in from all parts of the province.

Talks on. Banking by Mail.

On "Easy Street"

The saving habit is better than the legacy of a Fortune. It increases the desire to practice economy and thrift in man, woman or child, thus enabling the persistent saver in the autumn of life, "when energy walks on crutches," to live on "Easy Street."

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RED ROSE TEA "IS GOOD TEA" The more particular you are, The better you will like it. The fine quality of Red Rose is most appreciated by those who are the most particular. Notice the clear, amber color in the cup and the delightful fragrance when poured from the teapot. Will you try a package to-day? Ask your grocer to send you one!

MARRIAGE. FOSHAN MACGREGOR—On July 22nd, 1907, at Calgary, Alta., by the Rev. Father Marchand, Anna Graham MacGregor, daughter of the late Henry MacGregor, of New Glasgow, N. S., to Oswald M. Foshan, eldest son of Mr. M. Foshan, Owen Sound, Ont.

DEATH. KEARNS—At Colgan, township of Adajala, on July 21st, Mrs. Kearns, widow of the late Timothy Kearns, and daughter of the late D. Kearns, of Dixie. Aged eighty years. May her soul rest in peace!

DEATH. McDONALD—At the Royal Victoria Hospital, Montreal on July 7th, of appendicitis, Angus F. McDonald, of Glen Norman, Ont., aged seventeen years. May his soul rest in peace!

DEATH. KEARNS—At Colgan, township of Adajala, on July 21st, Mrs. Kearns, widow of the late Timothy Kearns, and daughter of the late D. Kearns, of Dixie. Aged eighty years. May her soul rest in peace!

Picton School of "Commerce and Finance," the highest grade of BUSINESS COLLEGE. begins with the most elementary work in the Commercial branches and leads step by step to the most advanced.

A PARTY HAVING ESTABLISHED A manufacturing business wishes to consider locating in a town where there is plenty of hardwood lumber and a Catholic Church. Address: A. B. Catholic Record, London, Ont.

TEACHERS WANTED. WANTED A TEACHER (SECOND CLASS certificate) for the Separate school, Howe Island. Apply to Rev. J. P. Kehoe, Grand Ave., Ont. Salary \$300.

WANTED FOR THE PEMBROKE SEPARATE Normal School Certificate. Applicants to the School Board, Pembroke, Ont.

CATHOLIC TEACHER WANTED FOR SEPARATE school section No. 10, Normandy, Hawke, Ayrton, Ont. Address: 1332-2, St. George St., London, Ont.

TEACHER WANTED FOR R. C. S. S. T. Woodville. Duties to begin Sept 2nd. Apply stating salary, experience and qualifications to the Board of Education, Woodville, Ont. Address: 1332-2, St. George St., London, Ont.

WANTED—A TEACHER FOR R. C. S. S. No. 1 Stanley, holder of a qualified certificate preferred. Duties to commence 15th Aug. 1907. Address all communications to F. B. Furth, Sec. Treas., Woodville, Ont.

TEACHER WANTED FOR NO 15 SEPARATE school, Hagersburg, two miles from the town of Tweed. Apply stating standing and salary to Rev. J. S. Quinn, Tweed, Ont.

TEACHER WANTED FOR R. C. S. SCHOOL section No. 11, Anderson. To teach English and French. Male or female. Apply to Thomas Mahon, Auld, P. O., Essex, Ont.

WANTED, A CATHOLIC TEACHER (male or female). Fully qualified to teach and speak French, and English. R. C. district near Port Arthur. Applicant state salary and experience. Duties to begin August 15th. Apply to Rev. F. J. Toussaint, S. J., Sec. St. Charles, P. O., Tremont, Ont.

A CATHOLIC FEMALE TEACHER FOR the Wilminkong Girls Industrial school. Duties to commence on the 15th of Aug. Apply stating qualifications, recommendations, etc. to Rev. Father Th. Conroy, S. J., Wilminkong, Ont.

WANTED, CATHOLIC TEACHER FOR R. C. S. S. No. 3, Tibury East. Duties to commence August 19, 1907, for the term of one year. Apply to Rev. F. J. Toussaint, S. J., Sec. St. Charles, P. O., Tremont, Ont.

WANTED FEMALE TEACHER FOR R. C. Separate school. Duties to commence after vacation. Apply to Fred C. Dunningham, Secretary, St. Joseph, Ont.

WANTED FOR THE DUPING OF W. School, the 3rd of Sept. next, two Catholic lady teachers holding proper professional certificates and having sufficient knowledge to teach and converse in the French language. One as principal; \$125 salary per year. The other one as an ordinary teacher holding a 2nd class professional certificate, \$75 salary per year. Apply to Rev. F. J. Toussaint, S. J., Sec. St. Charles, P. O., Tremont, Ont.

FEMALE TEACHER WANTED FOR R. C. S. S. No. 3, March, holding 1st or 2nd class professional certificate. State salary and experience. Duties to begin August 19th, 1907. Apply to Thomas Seaton, Sec. Treas., Dunrobin, Ont.

WANTED QUALIFIED TEACHER FOR R. C. Separate School, Sec. No. 22. Duties to commence August 19th. One who can teach some French preferred. Apply stating salary to P. J. Smith, Orkney, Ont.

WANTED FOR THE ROMAN CATHOLIC Separate school, Cornwall, Ont. female teacher. National school training. Salary \$25 per annum. Duties to begin Sept. term. For further particulars address E. O. Callaghan, Sec. Treas. R. C. S. Cornwall, Ont.

TEACHER WANTED FOR SEPARATE School section No. 6, Arthur Township, for term commencing August 19th. Please state experience, qualifications, references and salary. Applications not later than August 8th. Address James Feohan, Clerk, P. O., County Wellington, Ont.

HELP WANTED. WANTED GENERAL SERVANT in a Catholic home in the county of Renfrew, a good strong girl for general house work. State wages expected. Apply to "S." RECORD OFFICE, London, Ont.

G. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, M. J. McGrath, President; P. E. Boyle, Secretary.

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Western Fair LONDON, ONTARIO. September 6th to 14th, 1907. GREATEST PROGRAM OF ATTRACTIONS EVER OFFERED. Knabenshue's Airship daily. The liberating of 400 pigeons in the great pigeon flight will be something new and novel. For full list see program. If you need space apply at once. All information given on application to W. J. REID, President. A. M. HUNT, Secretary.

How Christ Said Horæ Diurnæ the First Mass... or, The Lord's Last Supper. The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into the Mass. By REV. JAMES L. MEAGHER. Price \$1.25, post-paid. THE CATHOLIC RECORD LONDON, CANADA. TWO NEW BOOKS. In Treaty with Honor—A Romance of Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France. The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas, \$1.50 post-paid. CATHOLIC RECORD, London, Canada.

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In a historical... the Standard, Ju... Biggar shows th... Acadians are conc... reading to Parkm... He says that the f... first muttering of... on the part of th... that six years later... unavoidable theis... tion."

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