

Bank Canada

Accounts account in the young son. We him a small metal help him save for compound interest a year on deposits or more.

Branch Office Richmond Street

Ches also in Alderton, Thorndale

Teachers Wanted.

Wanted, good salary, for the usual location. Address...

Teacher, capable of French for S. S. No. 10. Apply to Secy. Treas., Box...

Teacher for S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Single male teacher for Wickwong industrial school. Salary \$400. Apply to...

For sep. school, Sec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Teachers for junior separate schools, holding Ontario certificates. Applications...

Teachers wanted. Financial or commercial institution had nine years experience selling...

Branch No. 4, London

Home Annual—1908

Home Annual—1908

Home Annual—1909

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

Home Annual—1908

The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 11, 1909

1612

The Catholic Record

LONDON, SATURDAY, SEPTEMBER 11, 1909.

PROTESTANT MODERNISM.

It becomes more and more apparent to every serious student of religion that the conditions of human thought and human life have radically changed since the epoch of the French Revolution.

If the German Reformation were responsible for the immense change in the religious life of Europe, the French Revolution, its natural sequence, is now consistently regarded as the giant precursor of those many phases of life and thought which are openly or secretly anti-Christian.

Mediaeval Catholicism was established on the recognition of the rights of God over man and creation; modernism emphasizes only man's rights and is silent about his duties to his Creator. If the rights of God are assumed at all it is but to explain them in accordance with revelation but with human reason, which eliminates every supernatural principle and motive and denies what is not contained either in the sensual or the sub-conscious.

The principles of Protestant modernism are all summed up in the "Re-birth of Religion," a work written by Rev. Algernon Sydney Cressy. Up to a few years ago he was a prominent minister in the Protestant Episcopal church, but owing to his extreme views was requested by the authorities to sever his connection with that denomination. To begin with, he denies all dogma and refuses to believe that morality is the effect of religion.

Gratifying as we are around the maelstrom of modern religious thought it is not to be wondered that those who are regarded as fathers in Israel by members of their flock, should sometimes be so influenced by the unhealthy philosophy of the day as to prove unfaithful to that higher mission which is so regarded at least by the ordinary lay person. To begin to doubt for a Christian is treason, and to make further progress on the broad way and to actually doubt is worse than treason to the Creator, for it is the everlasting death. Faith, like any of the supernatural virtues, though it be the first to come and the last to remain, yet may be increased, enhanced or partially or wholly destroyed through the positive action of the recipient.

The perfection of the act, as in even every natural act, depends on its formal object. Believing and continuing to believe the truths contained in the deposit of faith, relying solely on the supreme authority of the revealing God and on the teachings of the Infallible Church which presents God to man, increases the habit of Faith as of necessity the reiteration of any physiological action sustain, and energizes its connatural habit. *Vires acquirit eundo.*

On the other hand, the Act of Faith is weakened and impaired not only by indolent disuse but by positive abuse, as when men seek so far to explain the origins of objective revelation as well as the intellectual assent to it by systems of philosophy which since the days of Descartes have so completely ignored divine communication, and even the possibilities of such, that the motives of faith are altogether forgotten or are barely tolerated when consonant with the dictates of individual reason.

To believe because we can prove each point of faith is no belief at all, and to seek proofs for the foundations of the supernatural which cannot, without the super-added energy of grace, become the object of human reason, is to reduce Christianity to the level of Buddhism. The Modernist type who sees through the philosophic spectacles of the Sage of Konigsburg must consistently deny the existence of a dogmatic God, as well as a dogmatic religion, which cannot be subjective to the criterion of experience. Hence the Triune God, the Incarnation of the Word, the general atonement, the great sacramental system, one and all of the mighty pillars of Love Divine which supports God's earthly temple, have to topple and fall because the Sampsonian arms of Kant's philosophy are around them. Some of these writers may admit revelation in an orthodox sense, but it must be formulated in their own terms. It might be seriously questioned if there be one point in common between Catholic writers and the so-called Protestant Modernists.

Between Higher Criticism of the Scripture and the application of Empiric philosophy to tradition, the average Catholic can readily understand how far removed his faith is from the men who are manufacturing the so-called New Theology of this century.

The new creed is without dogma; there is no practical difference between the religious beliefs of Swinburne, Tyndall and their German teacher and their contemporaries in India and Japan who profess Buddhism or ancestor worship. And as in dogma so in ethics or morals. The new religion eschews both and propagates such views in season and out of season. Religion does not depend on dogma, we are told, and has absolutely nothing to do with morality, for experience teaches that the most moral people are those who have the least religious belief. Rewards and punishments of supernatural sanction are declared untenable because they are no longer in keeping with the present aspect of Divine Goodness, nor with the Neriaia theory which we have assimilated from Oriental philosophy whereby virtue energizes but towards its own annihilation.

With Protestant Modernists the eternal sanction is replaced by the natural code: "Be good and you will be happy, do evil and you will suffer." Just as Catholic Modernists adopt the comfortable theory that "Nature sufficiently penalizes evil without the aid of ascetic religion." Two principles are evidently forgotten in this discriminating against the supernatural sanction of Divine Law. If nature does not connote the Personal God Who is Creator in the order of things, the conservator in the order of action, not only human but even non-intellectual activity, and the consummator because the Final Cause, then nothing is implied by such terms, for to a blind face without a personality which causes and regulates it no moral effect can logically be attributable. To deny this were to deny the first principle of causality. If then the God of Nature promulgates a temporal sanction which is self-evident in the world without even the need of corroboration from the history of the Hebrew commonwealth, it is justifiable to admit the higher and supernatural sanction also, which, though unsupported by physical experience, is nevertheless sufficiently guaranteed by the same God acting in the supernatural order through a revelation that is not merely problematical but absolutely certain, as the external criteria abundantly testify.

For if miracles and prophecies are facts, which they are, they bespeak the direct interference of the Supernatural God Who reveals a new law and sanctions it with an eternal sanction. To deny such a sanction because one can possess neither experience of nor testimony to miracles and prophecies, is begging the question. For if there criteria of Revelation are supernatural in so yet the terms are facts and as such are physically capable of being perceived. The widow's son of Naim was a real physical person, the object of the senses. The dead body was also a fact. An event takes place. Christ speaks and the boy is restored to life. We do not comprehend the nexus of the fact, the chain between the dead and the living, but we do know that the dead man rose again to life. To assert that such an event is not historical because it was not submitted to an investigating committee of scientists or because a like event has never come within the range of one's personal experience, would be to deny all historical investigation and destroy the foundation of every science that depends on tradition. It certainly does not require the science of a Huxley or the moral probity of a Stuart Mill to vouch for the historical accuracy of those Gospel facts upon which Christianity rests; all that is required is common sense and ordinary eye-sight. To those who follow the testimony is transmitted with the same unerring accuracy as that by which we are convinced of such events as the Diet of Augsburg or the death of Napoleon.

The senses are as much criteria of the reality of the one as they are of the other order of truth and, a pari, historical certitude of both is equally convincing.

To the Protestant Modernist everything supernatural is a bugbear and he never stops to reflect that the same evidence can be brought to bear on the miracles of the Gospel as on any natural fact. He denies the supernatural in dogma and morals for the same reason that Luther denied the authority of the Church. He does not want it. In the investigation of Truth the will precedes the Reason.

Every morning during the congress there were nine sectional meetings. Some of them were conducted in public halls, others in churches. Meetings were held simultaneously in six languages. The Germans held their sessions in the largest public hall in Cologne, but so large was the attendance that two separate gatherings were necessary. The French assembled in the former Francis

IN TRIUMPHANT PROCESSION OF THE BLESSED SACRAMENT.

SEVENTY THOUSAND MEN MAKE PUBLIC ACT OF WORSHIP AT EUCHARISTIC CONGRESS AT COLOGNE.

The grand procession of the Blessed Sacrament on the closing day of the International Eucharistic Congress at Cologne was like the triumphant march of a Conqueror. Seventy thousand men from all parts of Christendom were in line. Between two and three hundred thousand were assembled along the route. It was a real triumph—a triumph of the faith which the Kulturkampf tried to destroy.

The great Catholic metropolis was in gala attire. The city hall, the churches and the dwellings of rich and poor were exquisitely decorated. Along the line of march, at certain intervals, verses of the Te Deum Laudamus were done in flowers. In the windows were done the Sacred Heart or of the Blessed Virgin. Flags, draperies and banners were to be seen on all sides. Even the theatres were decorated.

In the procession and along the route, the native dress of the peasants of different parts of Germany, France, Poland and Switzerland formed a striking contrast with the more modern garments of the residents of the city. The day opened with a general Communion in all the churches of the city. It was a sermon more eloquent than words to see the immense crowds that approached the altar to receive the Blessed Sacrament. At the same altar in many churches, the faithful of many countries received the same Bread which came down from heaven.

At 9 o'clock the Cardinal Legate presided at the Solemn High Mass in the cathedral. Thrones were erected for Cardinals Fischer, Archbishop of Cologne, Mercier, Archbishop of Malines, Ferrari, Archbishop of Milan, and Kopp, Archbishop of Breslau. In the choir stalls were seated the visiting Archbishops and Bishops. In the sanctuary were Knights of Malta, Chamberlains of the Cape and Sword, and other dignitaries of the Papal court. First among these was the Burgomaster of Cologne.

The interior of the great cathedral was richly decorated with banners and tapestries, and was illuminated with myriads of electric lights.

An immense throng filled the vast edifice. Groups of students from the University of Bonn and from many colleges held reserved places marked by their collegiate banners of various colors.

An augmented choir sang the Mass of St. Marcellus by Palestrina. The schola of the cathedral, which is well known in Germany, sang with more than usual perfection.

The solemn services lasted till noon. The hour set for the procession of the Blessed Sacrament was 3:30 o'clock, but shortly after 1 o'clock crowds began to gather in the square in front of the Cathedral. About 2 o'clock the societies which were to take part in the procession assembled in the places assigned to them. Perfect order was maintained throughout, showing the care of previous training.

At the time set, the procession began to move from the Cathedral. First came the laity, all men, to the number of 70,000. The Order of Cologne headed the line. The societies represented carried their banners and wore some distinctive color. There were 7,000 banners in this section. Next came 250 societies of Workmen from all parts of Germany. From Essen, the great gun works of Krupp, were 10,000 men. These too, wore their peculiar dress.

They were followed by delegates from Poland, Holland, England, Ireland, Italy, Spain, Belgium and France. Each division was preceded by bands which played devotional music, and accompanied the singing.

After the laity was a great phalanx of Sisters in which a large number of them were represented. Then came the clergy, secular and regular. The chapters of many Cathedrals, seminarians and their professors, and Monsignori were among them. Next was a choir of more than 1,500 singers. They were followed by 15 mitred Abbots, 15 Vicars-Apostolic, 15 Bishops and 6 Archbishops.

The Blessed Sacrament was carried by the Cardinal Legate. He was surrounded by Knights of Malta in uniform. Cardinals Fischer, Mercier, and Ferrari followed the Blessed Sacrament.

The procession was more than two miles in length. The end was brought up by thousands of women, who followed it to the cathedral. The line of march led to the great Newmarket square. In the centre of its immense area, a large altar was erected. Here Benediction of the Blessed Sacrament was given.

can Church. The English-speaking delegates met in the White Hall belonging to the Citizens' Club. Among the speakers in this section were the Archbishop of Westminster, the Bishop of Birmingham, Bishop McSherry of South Africa, Bishop Lyster of Achery, Father Coleman, O. P., Dr. Hogan of Mayo and Hon. William Bourke Coekran.

There were conferences also in Spanish, Italian and Dutch. The Archbishop of Westminster presided at the opening session of the English-speaking section. Father Johann Muller in excellent English welcomed the delegates in the name of Cardinal Fischer. Papers written by Father Thurston and Monsignor Brown were then read.

In the French section papers were read on Daily Visits to the Blessed Sacrament, by Pere Van Durme, and on Attendance at Daily Mass, by Dom Vandeleur, O. S. B., and Canon Helde.

Dr. Brandt of the University of Bonn spoke before the German section on Some Aspects of Devotion to the Blessed Sacrament; Father Digtes of Cologne on Devotion to the Blessed Sacrament in the Rhineland; Dom Witz, O. S. B., and Father Schaefer on Daily Visits and Daily Communion.

The English-speaking delegates assembled for devotions at the Church of St. Ursula. Every evening there was a sermon and benediction of the Blessed Sacrament. On Wednesday evening, Bishop McSherry of Port Elizabeth, East Africa, was the preacher, on Thursday Bishop Clancy of Elphin and on Friday Archbishop Bourne of Westminster.

On the second day, in the English section the Bishop of Birmingham presided and papers were read by Rev. J. Lomax on "Pere Eymard, the Apostle of the Eucharist," and by Mgr. Courtenay on St. Boniface and the Holy Eucharist. Archbishop Amette presided at the French meeting.

At the mass meeting on the second day the Cardinal Legate again presided. He opened with an address in Italian. Canon Meyenberg of Lucerne read in German an essay on The Holy Eucharist the Bond of Unity of the Church. An eloquent speech in French was delivered by Burgomaster Prum of Luxembourg.

At the general assembly on Friday, presided over by the Cardinal Legate, the telegrams from the Pope and the Kaiser were read. Cardinal Vannutelli brought the session to a close by an address, in which he expressed his great satisfaction of all that he had seen and heard in Cologne.

At a general meeting of the permanent committee, it was decided that the Congress in 1911 should be held in Spain and in 1912 in Vienna. The next year, as previously determined it will take place in Montreal.

CONVERTS AND PERVERTS.

There is a marked difference between those who enter the Catholic Church from without and those who leave her. It is a difference of motive. Even in existing conditions it costs something socially and financially to be a Catholic. Adherence to the faith spells sacrifice.

Imputation of motives as a rule is an odious thing and difficult of proof, but in the matter of changing religions, moral certainty as to motive is easy in the great majority of cases. Go over in all risk and all cost, heeding an imperious call. Some were stricken in full career like Saul. Others heard the call in the night like Samuel. All sowed in tears that they might reap in joy. No two cases are identical except in this, that against all human seeming they come in, taken captive by divine grace.

All these conversions, and they are numbered by the thousands, are stamped with a sincerity beyond cavil. In no land to-day is the Church attractive to the self-seeking and unscrupulous. In many places membership in her communion means social ostracism; everywhere it constitutes an obstacle to worldly advancement. Her attraction is wholly spiritual. To her own children and to all mankind she propounds the stern Gospel question: "What doth it profit a man to gain the whole world and lose his own soul?"

To a weak or worldly non-Catholic, to an ambitious individual, life as a Catholic seems a nightmare. It means isolation, loss of friends and social prestige, the closed door and the cold nod. The convert goes out from among his own parish to enter an environment in which he is more often suspected than received with open arms.

Even to strong and determined souls the leap is alarming and the outlook appalling. They must steel themselves against the aloofness of those they know and love best in this world, against financial loss, family opposition and mayhap a riven roof-tree. Their strength and consolation are in God. Intimates speak of them as falling in mind, of dis-appointed ambitions, hopelessly taking refuge under the shadow of a pseudo infallibility. Generally speaking conversion is a sort of death for the convert. The best he may hope for among his acquaintances is the statement that he is an honest though misguided man.

Every circumstance that shows forth the sincerity and single-heartedness of those who choose the truth above all things in life militates with merciless force against those who leave the Fold in a worldly way they have everything to gain and nothing to lose. They are

sure of a welcome in the enemy's camp, no matter how worthless they may be. The press hails them as men of enlightenment and talent. All doors are opened to them. The world is anxious to hear their story. Fortune smiles upon them. Go over the list of those who have sold their birth-right for a mess of worldly postage, the ex-priest, the ex-nun are celebrities in Protestant circles. The lay apostate, too, is warmly received. He is introduced to men who can help him, he is accorded business advantages. While if a professional man, room is made for him even at the expense of more learned and better fitted colleagues. Civic or layman, his loss is wholly spiritual.

Investigate the history of any Protestant or unbeliever whose name or antecedents indicate that he was ever a Catholic. Is there any limit of sacrifice, of soul anguish, of a struggle to the light? Far otherwise. The reason for the change is patent and undeniable, worldly advancement. He was an ambitious young man and finding his Faith an impediment in the race for wealth and honor, he threw it away in contentment. She was a beautiful girl with opportunities contingent on the abandonment of her religion. Straightway she abandoned it, married well and became a social leader. One and all, they had saleable commodities, their souls, and sold them to advantage as this world reckons it.

The market for apostates is not as good as it was formerly, for much of the dust and calumny that once enveloped the Church has been removed, and she stands forth before mankind as a mighty organization for good. But enmity to her and suspicion of her success and strength abide. The day has not dawned when a man or woman can hope to win worldly plaudits and wealth by entering the Fold. May that day never dawn!

Things are as they should be. Truth is gained at the price of sacrifice, peace of conscience now in anguish. The unworthy drop out as chaff sifted, and their souls are led by the hand of God and torrent, to the "Kindly Light" that beams forth from the ramparts of the City of God.—Looker On, in Boston Pilot.

"FAULTLESSLY LOGICAL."

A PROTESTANT WRITER IN A SECULAR JOURNAL PAYS UNWILLING TRIBUTE TO THE CHURCH.

A Protestant writer opposing dogmatic utterances outside the Church, says in the St. John's Sun: "The original essence of Protestantism was protest against clerical authority—against the claim of Pope and priests to the right and power to interpret the Scriptures, and to impose their interpretation in the form of dogma upon the laity. It was a revolt against ecclesiastical autocracy—a declaration of the right of the individual to read and to think for himself and to come to his own conclusions. Its essence was the principle that the honest convictions of the individual are for him the right and the truth. Obviously, then, Protestant churches arrogate to themselves the same authority against which they revolted, when they in turn set up an agency and the full admission of the sovereignty of the individual understanding. Catholicism at least is faultlessly logical. Granting its premises—a divinely appointed and inspired, and hence infallible Church—you must admit its conclusions to the uttermost. But a Protestantism founded on the denial of infallibility in any human agency and yet imposing standards of Biblical interpretation and religious beliefs, is obviously illogical. In so far as it hampers individual freedom of thought and expression in its congregations, so far it returns towards the place it set out from—so far as it nullifies the force of the original protest.

An Age of Controversy.

Perhaps never in the history of the Church has controversy played such a part in the life of her members as in our days. Now and then one may hear the question discussed, whether controversy, as a practice of policy, is necessary or, as it is that it is a holy and necessary work, which has been practiced by saints and doctors of the Church in all ages. Yet there are those among Catholics, learned and educated men, who maintain that all controversy should be avoided, and who boast of the fact that they never enter into controversy.

We cannot see how a man who loves his Church and is placed in the whirlpool of modern life can avoid being drawn into discussion of subjects bearing on religion. The discussion, as a rule, will be, on his part, a defense of the Church. There is so much misinformation, so many false views and so much ignorance of the Church and things Catholic, that it becomes every intelligent Catholic's duty to enlighten and to instruct the ignorant, to correct the erring, and to be the defender of truth against the maligner and the slanderer. We stand in need of men to take up this work in the different walks of life. Discretion and charity should never be lost sight of, it is true; but there are cases where too much discretion and not enough controversy would turn out detrimental to the Church.—New Orleans Morning Star.

Unspoken Words.

Unspoken words, the 'treasures in the mind, Are valueless until we give them birth; Like unbound gold their hidden beauties shine, Which God has made to bless and gild the earth.

How sad 'twould be to see a master's hand Strike glorious notes upon a voiceless lute; But, oh, what pain, when at God's own command, A heartstring thrills with kindness, but is mute.

Then hide it not, the music of the soul—Dear sympathy, expressed with kindly voice, But let it like a shining river roll To deserts dry—to hearts that would rejoice.

Oh, let the sympathy of kindly words Sound for the poor, the friendless and the weak, And he will bless you! He who struck these chords Will strike another, when in turn, you seek.

—JOHN DOYLE O'REILLY.

CATHOLIC NOTES.

At the parochial residence of the parish of the Immaculate Conception, Lowell, Rev. Joseph Mangin, O. M. I., died on last Sunday.

The Rev. Thomas J. Ducey, founder and pastor of St. Leo's Catholic church New York, and because of his individuality and methods one of the noteworthy clergymen of this country, died Sunday of dropsy in his country home at St. James, I. I.

By a recent decree the Sisters of St. Joseph in the United States will hereafter consist of only one class, choir or teaching Sisters. The lay Sisters of St. Joseph will pass out of existence. The only distinction will be of occupation and that is a matter of pure obedience to which all are equally subject.

From Australia comes a new record. Dr. Doyle, the Catholic Bishop of Lismore, New South Wales, left an estate valued at 1s. 6d. Surely, says the Westminster Gazette, this is the most microscopic sum ever possessed by a prelate at his departure from this world.

Bleiot, the aviator, who recently crossed the English channel in a flying machine, and won the prize offered by the London Mail for his great feat, is a graduate of the Catholic College of Our Lady of Graces, Cambrai, France. The aviator was born at Malinecourt, Canton of Clary, France.

England and Ireland together sent 1,000 delegates to the International Eucharistic Congress which met two weeks ago in Cologne. There they were extended a royal German welcome and met with other representatives from almost every country in the world. What a potent illustration this of the unity and universality of the Catholic Church!

The Pope has conferred on Mons. Vaughan the Titular Bishopric of Sebastopol and appointed him Auxiliary to the Bishop of Salford. Mons. Vaughan comes of a distinguished family and is a brother of the late Cardinal Vaughan. He is well known in Rome, where for many years he delivered the Lenten and Advent sermons in the Church of San Silvestro in Capite.

Rt. Rev. Edmund M. Dunne, D. D., Bishop of Peoria, Ill., was solemnly consecrated on Wednesday last week, in the Cathedral of the Holy Name, Chicago, where he served as chancellor of the A. C. C. of Chicago, until his appointment to the see of Peoria in succession to Right Rev. John Lancaster Spalding, D. D., who retired last year because of ill health.

The most eloquent speech delivered during the Eucharistic Congress in Cologne was that of Mr. Burke Coekran, the Irish American orator, at the meeting of the Irish section on Thursday, August 5, in St. Michael's Association Hall, says the London Catholic Times. The fiery eloquence of the speaker elicited the most enthusiastic applause. The Bishop of Achery and Father John Miller, rector of St. Michael's, whose guest he was, also addressed the meeting.

Towards the end of 1906, the prefect of the Seine placed the basilica of the Sacred Heart on Montmartre under sequestration. At that time the late Cardinal Richard, Archbishop of Paris, appealed from this decision to the Council of State. The affair came up again recently. The attorney for the archbishop insisted that the church was erected by popular subscription from all parts of France, and reminded the court that the beffy did not come under the law of sequestration and it would cost a million francs to purchase it. The decision of the court was deferred for some time, but it looks as if Montmartre was not to escape the fate of so many other of the churches of France.

Remarkably cordial tributes were paid to the late Lord Ripon from many Protestant pulpits in England. Canon Waugh spoke of him at Ripon Cathedral as a "devout Christian, ever true to the dictates of his conscience," and Dr. Freemantle, the dean of Ripon preaching in the church, said that though he had separated himself from the Anglican communion, no one doubted that he was most truly a servant of God. The Times and Daily News, of London, the Manchester Guardian, and all the leading daily papers have devoted to the deceased's career articles in which the high motives that prompted all his actions are acknowledged. The Irish papers make grateful allusions to his constant support of Home Rule.

By permission of Little, Brown & Co., Publishers, Boston.

IN TREATY WITH HONOR
A Romance of Old Quebec.

MARY CATHARINE CROWLEY.

Author of "A Daughter of New France," "The Heroine of the Straits," "Love Thrives in War," etc.

CHAPTER XX.

NOTHING VENTURE, NOTHING HAVE.

A few days after this occurrence, I received a letter from Lord Durham, secretary of the war, in which he was to be sent to England on a ship that had brought out military stores to Canada, the Royal Adelaide. A detachment of soldiers inactivated home were to go at the same time. From this hour, whenever I went on the ramparts, I alternately watched the wharf where the vessel was being laden with her new cargo, and turning my eyes to the heavens, prayed for rain.

I had made a small hollow in the top of the parapet wall by picking out a piece of the cement. On the fourteenth of October, when I went out as usual, I had the last details of our plan written on a scrap of paper and a letter to Jaquette telling her that if we were unable to get out of the fortress by the end of the week I must needs sail away. Having paced up and down for a while, I observed a detachment on the promenade with two ladies. As they turned, my heart seemed to stop beating, for one of the demoiselles was Jaquette herself.

When they came nearer she smiled, but betrayed by no sign that we were other than strangers. Her escort looked fixedly at me. In reply to his unspoken question I warily held up the bit of paper for an instant, and having made sure he followed it with his eyes, deposited it and the letter in the cavity in the wall and covered it with a piece of mortar. We were standing with our faces toward the city; thus the sentinels could not perceive the by-play. Then I sauntered around carelessly. But before my half-hour of exercise was over, I perceived that the young man had possessed himself of the communications. The next day I found his answer in the same place.

"The Royal Adelaide will not sail for two days yet," it said. "And if all else fails, the ship shall be delayed longer. From the appearance of the clouds we may expect a storm to-night. Your friends will be at the appointed spot, as they have been every night for four weeks."

When I had contrived to read the note, I looked toward the glacis beyond the ditch. There lay Droulet on the grass, with Jaquette's dog beside him. I signalled to him with my handkerchief, as was previously agreed. He glanced up at the sky, smiled, and turning, looked toward the mountains of Maine.

"Perfectly understood," I said to myself. "To-night we shall either be free or dead men."

Ten minutes later, the sergeant coming to me said, "He who does not go indoors now, sir, will get a wet jacket."

"Alas!" I answered. "Yet I should like after all to get wet to the skin to-night, just to see how it would feel."

The rain now began in good earnest. The sergeant stayed with us during supper in order to carry Sutherland's sinner when it should be ready. As Chuluis was leaving I bade him good-night, adding joyously—

"You are not put out with me, sergeant, for calling you Sutherland's aide-de-camp?"

"Humph, I would rather be his hangman," he retorted surlily. "For fifty pounds I would hang the whole lot of you."

"Not me, sergeant, surely not me?" "Yes, you as well as any of the rest."

"Ah, thank you. Good-night again, sergeant."

I laughed aloud, but as he closed the door and locked it after him, I shook my fist at him. "Rascal," I muttered, "that speech of yours has cured me of any sympathy I had for you because of the pickle you will be in to-morrow."

Three other men, Culver, Hull and Parker, having decided to go with my comrade and me, we agreed to try to get away early. Each man made up a small packet of clothing. Ramon and I rolled our cloaks lengthwise, so that we could take them through the space between bars. We each put on a double set of underclothes and stockings; our boots were rolled in our coats. This arranged, we distributed the rest of our belongings among the men who elected to remain.

I also gave them all the money I had, to buy the little necessities with which I had been accustomed to provide them. When the sentinel was changed at eight o'clock, we had agreed upon the part that each man going was to take in the carrying out of the plan, and the route each was to take.

"If we can be ready in time, and this sentry is a good natured fellow, we would better go during his guard," I whispered to the others.

The sentinel presently came to one of the windows to see that we were about. "Will you have tobacco for a smoke, soldier," I asked, offering him a piece.

"I don't care if I do," said he. I went back into the room, ostensibly to get a light for our pipes, but really to learn how Ramon was succeeding in loosening the bar.

"It was I, sir," replied the culprit, apologetically.

"It is outrageous to cause such a disturbance after the gun has been fired too," I said crossly. "Come, men, get to your beds. It is time to stop your carrying on."

"The task was over, I knew. But I kept the sentry engaged in conversation until the bar could be so replaced that its loose condition would not be observed without close inspection.

Our lights were out and all was quiet when the relief came. The new sentinel was an old soldier. He remained a little while in the porch before the door, glad of the shelter from the wind. I went to the window, opened the sash, and called to him. He came out.

"Ah," I said, pretending to recognize him, "is that you? How are you to-night?"

"Well, sir, thank you."

"Sentinel," I continued, "one of my men has a severe cold and I want to light a pipe. Indeed, a taste of it would do you no harm this wild night. Will you please search outside for a few chips to kindle the blaze?"

"Certainly, sir, but I fear they will be too wet to burn," he replied, as he laid his musket inside the porch and began to pick up a few bits of wood.

"Thank you, I am sorry to trouble you, sentinel," I declared as he handed them through the bars.

I busied myself, talked to my imaginary sick man, got the fire burning, and returned to the window.

"You see, sentinel, I want to do all I can for my poor fellows while I am still with them," I said.

"Yes, sir," he answered. "We hear you are to be sent away in the morning."

"So soon? How did you learn this?" "Have you not been informed of it, sir?"

"No, indeed."

He forthwith proceeded to tell me the news had come up from the guardroom. Having listened in silence, I seated myself and ostensibly forgot I had promised him a draught of good liquor. At last arousing myself, I exclaimed—

"Well, well, my friend, since I must go in the morning there is all the more reason why we should drink to-night. Will you have old Jamaica? Or stay, I have some fine London porter. The doctor advised me to get it because I have not been well."

"I'll take the porter, if you please, sir," he chuckled.

I brought a bottle to the window and began to cut the wire, still talking to him.

"Captain Rycorski, please hand me a glass."

Ramon brought one, holding it in such a manner that the soldier could not see the few drops of laudanum he had put into it. I poured a draught for the sentry and handed it to him. My comrade brought a second glass, and taking a smaller quantity for myself, I wished the sentry good luck.

"The same to you, sir," he said; "and may you arrive safe at the head of your voyage."

"Thank you," I rejoined, adding mentally, "Heaven grant it may be so."

ready. One of those who had elected to stay took my place with the sentry and twisted his arm around the fellow's neck as mine had been.

"What am I to do if he makes any noise?" he asked.

"Choke him, but don't kill him," I said, with no waste of words.

It was now my turn. But black, being larger than the others I could not get through the narrow space. Drawing back I stripped off my coat and waistcoat, and tried again.

Ah, this time I was able to force myself through, but not without compressing and scraping my chest and shoulders. Leaving the waistcoat, I carried my coat in my teeth over the fence. I descended easily by the aid of the rope of sheets. The other men were waiting for me. Noiselessly we skirted along the walls, keeping within the shadow of the lamps that were over the sentry-box. Fortunately for us they shed only a faint light.

The rain was now only a drizzle, but the sound of the water pouring down from the conductors into the tubs placed to catch it, and the moaning of the wind, covered the sound of our footsteps. One by one we moved along toward the sheltering eaves of a small cook-house, our first rendezvous. All had reached except Parker. Unluckily, in coming around, he stumbled against a tin pail that had been placed under a spout to catch the water.

"Merciful Heavens, we are done for," exclaimed Ramon.

The clatter of course attracted the attention of the sentinel on the wall above us. As we pressed close to the wall, we were peering down through the darkness at the very spot where we were crouching.

"Who goes there?" he challenged.

We held our breath and remained motionless, expecting every moment to be discovered. Again he cried out, and still a third time.

This last challenge was answered by the guard just emerging from under the gate where the guard-house was. Happily for us, at that minute they were coming to relieve the different posts, and the noise made by Parker in upsetting the bucket was ascribed to them.

They came on, changed sentinels at the first post and continued up the hill actually passing within a few feet of where we were. Though the night was dark, from the glimmer of the lantern carried by the drummer boy we saw their path. They were buttressed up in their watch-coats, and wore tall bearskin caps. They relieved the man above and returned. As they passed us again, we crouched lower. One of our men had tied his pocket in a white handkerchief. Fearing it might be seen, I leaned forward and covered it with the skirt of my coat. The rounds went on, pursuing their way outside the enclosure of our prison.

We were still so near the point of our escape, and so short a time had elapsed that I could hear the man we had left at the window pulling in the sheets from the fence, and the low voice of another rousing the soldier whom we had dragged. Surely these sounds, so loud to our ears rendered acute from anxiety, must be heard by the rounds. They, however, having no suspicion, and on our hands and knees, making a circuit as we passed the storehouses, in order to keep in the darkness beyond the sperm-oil lights. Again Parker made a slight noise, and a sentinel moved down towards us. We were indeed near discovery, and lay prone on the ground.

"Ince more, almost as if by a special providence, we were saved. Dogs were always present, and finally the fort. The sentry, who was apparently mistook us for some of these homeless animals, for when he had wellnigh come up to us; he wheeled about, paced back over his beat, and entered his sentry-box."

A third time we moved forward as cautiously as ever Indian stole upon his foe. At last we were in the centre of the parade and opposite to the magazine. All of a sudden, danger was close by; and it came from an unexpected direction.

From the darkness behind us broke a sharp call. "Who goes there?"

Down on our faces we lay, every man of us. Some one came running our way, passed us, and made across the parade to the officers' quarters.

"It is an alarm," Ramon whispered to me. "The man came direct from our prison and has gone to the adjutant."

"No, it is not," I maintained, although I really did not know; but the courage of our party must be kept up at all hazards. "I'll wager it is the sergeant who has rooms next to ours. His child is ill. Perhaps he has gone for the doctor. Keep cool, my lads, there are now only three sentinels between us and the main walls. It will not be so difficult to pass them as it was to get by the others."

The first was at the magazine, opposite to us; he was in his box. Beyond that, we were aware, another whose duty it was to guard the rear of the powder-house and a pile of firewood, and to prevent soldiers from sneaking off to the canteen. Farther on was stationed the third, at the entrance to the officers' mess. His box faced the mess-room, so his back would be toward us.

"There was no further occasion for crawling. Accordingly I gave the word to march, the first man to go ten paces

and halt, and so on. In this way I had sent forward all except Parker, whose nervousness prevented him from hearing my directions. I encouraged, flattered, threatened him, but to no purpose. At last, laying hold of him, I dragged him up to the others and gave him into Ramon's care.

We marched again and halted, all except Parker who kept on. Instead of going in the direction agreed upon, however, he ran toward the sentinel, who hearing the slight noise he made, promptly called out the challenge. Of course he received no answer.

"Onward," I whispered to the others. "Keep to the left, pass the old telegraph station. (This was merely a signal post rendered practicable by Morse only the year before, that is, in 1837), and come around to the flagstaff. I will try to find that fool Parker."

"Do you think he means to betray us?" asked Hull. "He has acted strangely ever since we started."

"No. Sickness and imprisonment have told upon him. He does not know what he is doing."

His whereabouts was soon made plain to us, for we heard a crash at the woodpile and knew he had fallen there. To go to him now was impossible without discovery. The challenge was taken up by the sentinel at the officers' mess, and the only course left to me was to go round the telegraph building to the right side, near the officers' stables.

The sentinel there had, I knew, nothing but side arms, and I intended to keep far enough away from him to prevent his using them.

I stopped short, unfastened my cloak, put on my cap, which from its gold band and its shape resembled those worn by the officers, and boldly walked forward. I had nearly passed the guard without being noticed, when suddenly he cried out, "Halt! Who goes there?"

"Officer of the guard," I said in a low tone.

"Advance, officer of the guard, and give the countersign."

As I have said, we had not the countersign, because the prison rounds had not made their visit before our departure. But it was generally an odd number and in the "teens." There was nothing for me but to make a guess at it. Putting my hand to my mouth, I said, "Teens," leaving him to fill in the blank as he fancied he caught the sound. The ruse succeeded.

"Pass, officer of the guard; all's well," he bawled.

I passed, made a circuit, and gained the ramparts. The rest were waiting for me, and my comrade ran forward.

"Our friends are not here," he said in desperation.

"Impossible," I cried. "Have you given the signal?"

"Yes, but they do not answer."

I ran along to the different points to see if those who had promised to help us were below; but no flash of a light came to us, through the darkness beneath our feet. Meanwhile Parker among the wood was making noise enough to arouse the whole garrison, or so it seemed to us.

"What is to be done?" queried Ramon.

"Cut down the halcyons of the flag, with rope we can descend the wall," I cried.

A penknife was the only sharp instrument we had, but he used it to good purpose. In the meantime I stationed each of the other two men at the ends of the telegraph building to warn us of the approach of any guard, while we arranged for our descent. In a few moments they signalled to us.

"Halt," said Ramon, "there is some one talking."

Listening, we heard the officer of the guard actually speaking to one of these men.

"Who are you, sir, and what are you doing here?"

"And pray who are you?" jauntily answered Culver, imitating the voice of the other.

"I am the officer of the guard, and you, I am confident, are a subaltern playing a trick," he replied; "but you must give me your name or I will report you."

"My name will be of no use to you," retorted Culver, striving, as we understood, to get away.

The officer rushed toward him, but we could hear Culver running toward the ramparts. The other followed and, as luck would have it, when he came near standing by where Ramon and I were waiting, my comrade behind the flagstaff and I on the farther side of one of the guns of the saluting battery, he cried out, "Sergeant pass the word to the sergeant of the guard to turn out the picket."

"Sergeant of the guard, turn out the picket," was passed along the whole chain of sentinels, and the roll of the drum called out the corps.

"Here he is, sir, among the wood," announced the sentinel who had first challenged us.

By the lantern lights, from where we stood in the shadow, we plainly witnessed the whole commotion.

The officers who until now, late as it was, had not risen from the mess table turned out also to learn the cause of the alarm, some buckling on their swords, while others ran forward to the woodpile.

An artillery man with his dog found Parker, and as soon as the poor wretch was discovered the cry arose from a hundred British throats. "The American prisoners! The American prisoners are escaping!"

This shout of course added to the hubbub. Many of the soldiers and some of the officers ran toward our side that its rays shone upon my face, and I at once perceived that he recognized me.

"You are Major Adair, the American prisoner," he cried in astonishment.

I made a virtue of necessity. "Well, what if I am?" I answered boldly.

The other man started forward to look at me, and the lady gave a little shriek.

"Mon Dieu, how did you escape from the citadel?" she cried.

"I jumped the wall, madame."

"Merciful Heaven, are you not hurt?" she inquired with womanly pity.

"My ankle is badly wrenched, but no matter. Gentlemen, will you kindly

direct me to the house of some good French Canadian? You are, I presume, patriots?"

"That we are not," said the first man, tersely. "And since we are two and two, you shall go no further. We must turn you over to the authorities, who are already searching the city for you."

"H'm, you must, eh?" I cried, thrusting my hand into my breast.

He thought I had a weapon, and not being armed himself changed his tactics.

"Oh, have nothing to do with detaining them—they are desperate men," implored the lady.

Willingly enough to get out of their dilemma by yielding to her entreaties, they directed us to the gate, and proceeded on their way.

We did not immediately follow the route they indicated, fearing that in spite of a promise they made they might betray us. Crossing a market-place we came at last to one of the gates of the town. A party of soldiers stood about it listening to a distant commotion and wondering what it was all about. Not daring to pass them, we made a detour, creeping along in the shadow of the sloping roofs of the houses. In this way we reached the wicket and slipped through it unperceived. Scarcely were we outside the gate, when the voice of the sentinel rang out in challenge. A party of military were approaching in double quick time.

"Rounds, sergeant, turn out! It is the rounds, turn out!" cried one of the loitering soldiers.

We hid in a clump of bushes by the wayside until the rounds had passed. The party was, we afterwards learned, a posse of men hot in pursuit of us. Such a detachment had been sent to every gate of the city to prevent our leaving it. But we were too alert for them. They had actually shut us out, and we had no wish to be shut in again. I shall always remember that the way by which we came out was called Hope Gate.

"Whether the next man we meet be friend or foe we must compel him to take us to a place of safety," I declared.

Before long we descried a youth coming toward us. In his hand he swung a lantern and, doubtless to beguile the loneliness of the way, he was whistling blithely.

"He is English," muttered Ramon.

"No. British ever whistled that air," I answered. "He is a French Canadian."

The tune was that of a French ballad, sweet to me because I had first heard it trod by Jaquette at St. Denis. While I listened now, the words of the old song came to me involuntarily, as she had sung them.

"C'est l'vent violant, c'est l'vent!
C'est l'vent violant,
C'est l'vent violant,
C'est l'vent violant!
Par les yeux lui sortent diamants,
C'est l'vent violant, c'est l'vent!"

When the young fellow got opposite to us, I called to him. For an instant he wavered. Then he crossed to where we were and held up his light boldly to look at us, keeping himself in shadow. Nevertheless, as I peered at him, I uttered an involuntary cry, while he, on his part, recoiled limply, and the lantern fell to the ground. For the face that looked forth at me from the disguise of the pulled down cap and the turned-up collar of a student of Laval College, was the face of Jaquette.

"My God, Nial, is it you or your ghost?" she faltered, almost fainting from excitement, joy, and fear. "Ramon, dear friend! God be thanked, you are both free!"

"Jaquette, what madness is this? You alone here, and at this hour?"

"A boy is safe anywhere and at any time," my dear love replied with a catch in her voice. "Oh, Nial, did you think I could stay calmly at home while you and Ramon were struggling for liberty and life? Droulet, Monsieur Beaufait—the other friend who volunteered to help you—and I watched at the appointed spot until long after the hour you named. But you did not come and they concluded you had been unable to pass the guards. In vain I entreated them to wait a little longer. They said you would not make the attempt tonight, and they took me back to Madame St. Germain's. She is not living in Quebec, and I am staying with her. Louis Droulet is her nephew. But I could not be content, so I slipped around to the kitchen, called Pascal, who was dozing over the fire waiting for any orders I might give him and, with him for a protector, I stole away again, hoping, praying that in some way I might be able to help you. Pascal is just behind; he thought it less noticeable to travel thus, and I wished to let him know all was well."

"My brave darling!" I cried.

"Mademoiselle, I shall never forget your thought of me," exclaimed Ramon with passionate earnestness.

Pascal, Dr. Nelson's old servant, who it seems had accompanied Jaquette in all her wanderings, now came up. He carried a stout club and at sight of us sprang forward ready to engage us for crossing the path of his lady.

Fragmentary text on the right edge of the page, including names like "Pascal," "Droulet," and "Nial," and phrases like "I shall never forget your thought of me."

The Catholic Record

Price of Subscription—\$2.00 per annum. THOS. COFFEY, LL. D., Editor and Publisher. Advertisement for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your papers and am gratified with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Dear Sir: For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good and it is a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing of God and wishing you success, believe me to remain, Yours faithfully in Jesus Christ.

LONDON, SATURDAY, SEPTEMBER 11, 1909. LA SEMAINE.

We learn from Toronto Saturday Night that the inimical friend of the French Canadians, Mr. Sellars, of the Huntingdon Gleaner, is quite concerned about the suppression of La Semaine. From the pulpits of a hundred churches the paper in question was denounced and people warned against it. The cause given in Saturday Night is that La Semaine deplored the illiteracy of the rural population of Quebec and suggested that the schools should be taken from the control of the priesthood. It is wonderful how Protestant English stand for liberty when they hear a bishop warn his people or command them to do something Puritanical to the marrow of their bones, they never mind their own business. They feel called upon by the Almighty to make war upon any Catholic hierarchy whose courage prompts it to govern the Church of God. It will be a cold day when a Catholic prelate asks permission to issue a mandate from the Huntingdon Gleaner or Toronto Saturday Night. Concerning the suppression of La Semaine, we are confident that the bishop will justify his action when called upon by proper authority. This question of church control of schools is broader. Saturday Night regards it as one of the serious problems of Quebec. Whether Ontario has not problems of its own to which it should first attend or whether Ontario feels called to solve this or any other provincial question of Quebec, may be questioned too. Ontario education does not show up any too well. However, the point is church control of press and schools. To judge by the pamphlets issued by the Hon. S. H. Blake, Ontario is in sore want of church control. With Presbyterian Modernism and Methodist higher criticism, college education is, if we may believe Mr. Blake, dechristianizing this Province. Church control of education should, according to Saturday Night, be abolished because the education is not sufficiently utilitarian. It teaches too much religion and does not train youth to worship the mighty dollar. Where education is secularized and where an educational system has adopted a clear draining channel down from the country to the city, and from the farm to the profession, and the counting house, where we have a Minister of Education and an army of officials, we have neither religion, reverence nor discipline. Whatever shortcomings the Quebec schools may have are easily corrected and more safely under Church control than if the system were secularized. The day would be an evil one upon which a close imitation of the modern spirit of French republicanism would be officially established in the Province of Quebec. Let religion be taken from these schools, forthwith atheism rules and forms every succeeding generation. It is all very well to complain that the world of today is not in sympathy with the Church. Admitting the fact, it by no means follows that the Church should abandon her great absorbing mission of teaching. True, that children must be educated for this world in which they have to live. Let everything be put in order lest confusion arise. Eternity goes before time; and the kingdom of heaven is to be sought first. Efficiency of schools will urge itself upon Church authorities with as much force as upon secular powers. The former are inter-

ested in the welfare of their people. They are not, however, sowers of discontent. They do much to advance the material prosperity of their rural population. Never will they urge this beyond due limits: for they know that a simple contented people with the industry which their own farms supply are a more stable element in a nation's greatness and strength than countless proprietorless discontented artisans.

WHERE ARE THE DEAD.

A Toronto correspondent has sent us a copy of the Brooklyn Tabernacle People's Pulpit containing a long dissertation under the above named title. The party who writes to us has a truly Irish name although not a Catholic style of asking for information upon these questions. She says: "This little booklet was left at my door Sunday morning, so thought I would forward to you. I will watch to see if there is an explanation in the CATHOLIC RECORD or in the Evening Telegram." We candidly acknowledge that when it comes to a question of Catholic theology we are not in the race with the Evening Telegram. If our correspondent had asked us for a simple answer as to where the dead are we should with pleasure have read her a lesson from our catechism. We should about as soon turn to the People's Pulpit for information upon Catholic subjects as to the Toronto Evening Telegram. There is no duty imposed upon a Catholic journal of entering into controversy. We have always felt it a duty, however, to correct mis-statements about the teaching of the Church, and also to give as clear explanations upon these subjects as we could. Waiving, therefore any non-Catholic journal aside, we think the explanation given by the People's Pulpit concerning the Catholic is a compound of theology and poetry which confuses and misleads more than it teaches and enlightens. Dante in poetry and his interpreter, Dore, in art, are not the sources from which we draw Catholic doctrine. "We advise," says this Pulpit, "that you see, Dante's work, 'Inferno,' because it gives our Catholic view of the proper answer to the question. Where are the dead? Nor is the People's Pulpit satisfied. Speaking of the explanation it says: "We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness." It is scandalized, for it regards the answer of Catholicism to the question as little better than that of heathendom. No wonder. If the Catholic Church relied upon poetry as the foundation of its belief it would be a house raised on shifting sand. No doubt the Catholic teaching upon the dead presented to literature the most sublime epic ever written. This poem, Dante's Inferno, nor any other poem can be the strict interpreter of Catholic doctrine. What is the source of the Pulpit's information we have no means of knowing. It is to be regretted that any one should give as Catholic doctrine what is only the poetry growing out of it. We maintain that the Catholic doctrine about the dead is as clear, as reasonable and as scriptural as any article of faith can be. Surrounded as we are by material bodies our comprehension of a spiritual world is unduly subjected to material conditions. It is a fact that our soul is immortal. Beyond the grave therefore is the true and higher life of the soul. Coming more directly to the question, the condition of the dead is closely connected with the theory of sin. According to Catholic theology there is a radical distinction between sins. Some sins are unto death. That is to say, their gravity is such that each one incurs the death penalty of the soul. If God does not remit the sin the sinner will after death be buried in hell. There are sins which are not unto death. These are what are called venial sins. They do not absolutely break the friendship of God. They weaken the soul's love for Him, they incline the soul to mortal sin, and in some virtues become by addition grievous in their very nature. A sin is always odious in God's sight. No amount of natural virtue will make up for the least sin. We distinguish between sin and sin on man's part. Human frailty is everywhere. Even the just man falls seven times in the day. As therefore the Catholic Church distinguishes mortal from venial sin so does she differentiate the punishment of these two kinds of sin. Again, we premise with the Church that nothing defiled can enter heaven. Venial sin defiles the soul, but does not completely separate it from God. A soul which dies in a state of venial sin, or with any sin not fully atoned for, must be cleansed before it can enter heaven. On the one hand a man dying in venial sin dies in the friendship of God. On the other hand there are stains on his soul which must be purified. He is still indebted to the justice of God, so that he must pay this debt before he can enter into the joy of His Lord. The place of cleansing is Purgatory, where God corrects not in anger

but in justice—And where the prayers and masses of earth aid the suffering chastened souls at the throne of the Most High. The night of trial swiftly passes, for one day in His Court is as a thousand years. How the fires of Purgatory cleanse, or how severe they are, or what is their duration, we know not. But we do know that the soul has seen God, heard the joyous sentence and has fallen down and out for a certain period as unworthy to abide face to face with Him in whose sight the angels are not pure. No realm of pain appeals to us with such force as does this silent lake of purgatorial fire. No murmur rises from its depths—only hope and longing and patient sorrow for sins too readily and too frequently committed here on the dull earth.

MR. BLAKE AND THE COLLEGES.

The Hon. S. H. Blake of Toronto is out again, armed as well as a Protestant can be armed making another attack upon the modernistic tendencies of some theological colleges. He has issued pamphlet No. 7, entitled: "A Rebellious People: a God of Judgment. The End Thereof? Who will have the Last Word? The Judge?" Mr. Blake is a zealot. His spirit is certainly moved within him seeing the intellectual city given up to the destruction of Christian revelation. However earnest his own convictions may be, and however well founded his complaints, his intemperate language weakens his case. There is no force of argument in calling opponents names; nor does scream carry conviction with it. Men's minds are largely swayed by their feeling. Touch a man's sympathy, or appeal to his goodness, or even approach him upon the falsity of his premises and the dangerous consequences to be derived from them: he will listen and reflect. Now Mr. Blake styles some of these professors "un-inspired backsliders of to-day." The question according to him is God or Darwin. These professors choose Darwin with the nauseous "olla podrida" that flows from it—"a seething mass of sin concocted by the children of the devil, Baal and Barabbas." "It may be well," argues Mr. Blake, "that we should have had this illustration—alluding to the case of incest and murder near Sudbury—"in order that people may see what a hell upon earth a country will be turned into when the suggestions of our professors—devils clothed in the guise of angels of light—are fully known and regulate the citizens of the land." This language is too fierce to be forcible. The fault we find with it and, indeed, with the whole position taken by Mr. Blake, is that for a Protestant it is untenable. Standing as he does for the Bible, the whole Bible and nothing but the Bible, by the light of private interpretation Mr. Blake assumes to himself a power to which he can lay no claim whatever. If he falls back upon Anglicanism he is forced to admit serious divisions in his own household. It is surely a lamentable thing to question or undermine the divinity of Christ. Equally deplorable is it to deny the sacrificing priesthood of the New Law or the infallibility of St. Peter's successor. Anglicanism has no jurisdiction beyond private judgment, no mission other than the call to hear the Church. Mr. Blake has no power over his Presbyterian friends. It is the illogical stand of any and every Protestant. There is no authority to decide doubts or coerce insubordination. All are equal—simple plowman, astute lawyer, learned professor—Anglicans, Presbyterians, Baptists, Methodists—equal rights for all. Why then does any Anglican go out to his Presbyterian or Methodist friends and tell them: You are demons in disguise; you are teaching error. Mr. Blake is trying to exercise what he has often denounced—viz., papal authority. Let us before parting give him credit in that the fault of which he complains is more and more patent every year. Every non-Catholic theological college is Arian and modernistic in its teaching. Protestantism is helpless in the storm. Without a guide, without a master, without a rudder and without a compass the ship is being fast driven into the raging floods of scepticism and infidelity.

THE CANADIAN PLENARY COUNCIL.

As our readers are aware, the great historical assembly opens on the 19th inst. Its fathers will consist of the archbishops, residential bishops, vicars-apostolic and the administrators of vacant sees. There will also be present the auxiliary bishops and titular bishops, the mitred abbot of Oka, the preceptors of the absent bishops, delegates of the chapters of the metropolitan and cathedral churches, vicars-general, domestic prelates of His Holiness, the rectors of the Catholic universities, the superiors of higher seminaries, the provincials of religious orders and the theologians and canonists of the bishops. His Excellency Mgr. Sbarretti, the Apostolic Delegate, will preside. The preliminary

meetings will take place on the 17th and 18th, when officers will be named and committees struck and the official order determined for the examination, discussion and approval of the decrees. These decrees will be first discussed in committee, then in the plenary sittings of the bishops and theologians, and examined afterwards by the fathers of the council assembled in congregation. When finally settled they will be promulgated publicly in the solemn sessions which will be held every Sunday in the Basilica of Quebec.

The following Pontifical Brief regarding the Plenary Council has been received from Rome:

P. P. S. X.

To all the faithful in Christ to whom these present letters come, Health and the Apostolic Benediction: Our Venerable Brother Donatus Sbarretti, Archbishop of Ephesus, and Apostolic Delegate to Canada, having informed us that on the nineteenth and following days of the month of September the first Plenary Council of the Canadian Bishops is to be convoked in the Metropolitan Church of Quebec and presided over by him; this auspicious event appeals to us as worthy of the opening of the heavenly treasures confided to the Roman Pontiff by the Most High. We, therefore, agreeing to the pious wishes of those who give spiritual food to a Christian people inasmuch as becometh by the mercy of the All-powerful God and the authority of the Blessed Apostles Peter and Paul, grant and concede once to each and every one of the faithful of both sexes confided to their care, who whatever time during the Council they may elect, and having confessed their sins and strengthened themselves with the Bread of Angels, visit the Metropolitan Church of Quebec which we have mentioned already or any other parish church in Canada, and there pray for the Concord of Christian Princes, the Extirpation of Heresy, the Conversion of Sinners and the Exaltation of Holy Mother Church—on that day—a Plenary Indulgence and remission of all their sins, applicable also to the souls in Purgatory, who in the presence of God have departed this life. We also desire that a copy of these letters bearing the sign manual of some notary public and the seal of a person vested with ecclesiastical dignity, have the same authority as would be accorded to these presents if exhibited and shown.

Given at Rome, at St. Peter's, under the Seal of the Fisherman, this 19th day of July, 1909, and in the sixth year of Our Pontificate. (Signed) R. CARD. MERRY DEL VAL, Secretary of State.

The Council convoked under the supreme authority of the Holy Father reaches in interest and influence to the least of the flock in the broad acres of Canada. In things spiritual there is action and reaction. Prayer for the guidance of the venerable prelates becomes the grateful duty of the children of the Canadian Church that the Council in its deliberations and decisions be led by the Spirit of God—that all may keep the bond of peace in the unity of the same Spirit.

IT IS THE CUSTOM amongst certain people to hold up the British Empire as a model for all the world. Once in a while, however, it would be well were we to make a close inspection of our actual conditions. There would be found herein an antidote for that plebeian pride which sometimes becomes tiresome and quite frequently disgusting. The brainy editor of the Toronto Globe, Rev. Mr. McDonald, a manly man at all times, has a habit of calling a spade a spade. One always knows where to find him. If there is an abuse to be corrected that fountain pen of his becomes a galling gun. On a recent trip to England with the members of the press conference, he appreciated to the fullest all those features of the metropolis which constitute Briton's glory, but he looked at the reverse of the picture and here is what he writes:

"Frankly, the thing that impressed me most, the thing that stands out as the background of every reminiscence, was the bloodless, milkless, hopeless face of the common crowd. Nothing seems able to din or wipe out or soften the hard lines of that impression. The dress receptions, the gorgeous pageants, the galleries, the colleges, the storied castles, and all that rare procession of beauty and wonder and worth may fade into a dreamlike memory, but the pale and sunken faces of the nameless city crowd haunt one like a weird. We were given, as we had been promised beforehand, rare and illuminating glimpses of 'Britain at work and at play,' but we could not shut our eyes or steel our hearts to that Britain which is out of work, which may not even want to work, and which has long forgotten how to play."

THE NOTED Irish member of parliament, T. P. O'Connor, has given us a pen picture of most extraordinary things which now prevail in English Parliamentary procedure. It seems that Ireland has secured the ear of English legislators. "All the proceedings of the most momentous budget of modern times, he writes, were arrested, all measures for the betterment of conditions in England were left, all debates with reference to India and the imperial defence, and all other imperial problems were postponed indefinitely to make way for another Irish land bill, making the sixty-second Irish

land bill within one hundred years. In fact, Westminster was for a week transformed as if the House of Commons sat in the college green at Dublin. This startling fact has impressed greatly all the intelligent organs of English opinion and makes one of the many factors which are daily facilitating the success of the next attempt to solve the home rule problem." All signs give us assurance that at the next general election the people of England will arise in their might and place in power a government that will at long last treat Ireland justly. We may expect considerable noise from the Orange leaders, the agents of the oligarchy, but their influence is becoming more impotent every day.

AN EXCHANGE tells us that the world has always held in abomination a man who on reaching the goal of his ambition spurns the means by which he ascended. Such will be the case, however, as long as the world endures. Ingratitude is a characteristic of humanity, of which the world's ways give us examples only too often. We have known Catholics—very few in number, and for this we may be thankful—who, upon obtaining positions of dignity, separate themselves almost entirely from the social life of their former friends. An American paper truly says that such a person must be either a cad or a simpleton. This is a severe description, but not, we think, undeserved. We have known some of the most eminent Catholics, however, who retain their ardent Catholic practices while occupying positions of a most exalted character. They continue to teach Catechism and are active members of the St. Vincent de Paul Society, bringing the necessities of life to the poor and needy. The Catholic who forgets or ignores practical work in the church when he is raised to an exalted position, must have been always a poor specimen of a Catholic. Oftentimes the Church has served to place him where he is, but, once there, he has little further use for the Church.

THE LONDON FREE PRESS draws attention to the shortcomings of a mayor and aldermen, and then asks, "Are the mayor and aldermen more open to criticism than the citizens who elect them from year to year?" This is very pertinent indeed. Our contemporary is playing upon the correct note. Many a man will hold up his hands in horror when reading accounts of dishonest transactions in municipal life, but does he ever consider that a certain percentage of the odium might possibly attach to himself? Has he ever examined his conscience and asked himself the questions, "Have I voted for the best man?" Or, "Have I been influenced by political, religious, or secret society considerations in casting my vote?" We know men in civic life with whom the average man would not care to do business, and yet he will cast a vote to put him in a position to transact business for the city. We trust the Montreal scandals will have a salutary effect all over the Dominion, and it will be strange indeed if the outcome of the Royal Commission will not place some of the actors in the grafting business behind the prison bars.

OCCASIONALLY there is a gleam of light in the condition of France. The haters of God conceived the idea that their system of government will be the means of obliterating all religious influences from the minds of the French people. It has had the contrary effect. We are now told that the persecution of the Catholics have drawn them more closely together than they have for years. Rev. Father Wm. T. Russell, rector of St. Patrick's Church, Washington, states that while he was in Paris he observed more reverence than ever before amongst the people. The outcome in France does not surprise us. Wherever the Church has suffered persecution there will grow a more fervent attachment for it. The people at the next election will, we hope, put their sentiments into practical shape and cast from the government of the country those men who have brought to France little save disgrace.

JUDGING by the editorial utterances of our esteemed contemporaries in the United States it would seem that there are still in evidence in the great republic Catholics who trade upon their faith for the purpose of attaining prominence in the community. In the political wig-wam they are labelled representative Catholics, but the label is far from stating the truth. They are merely time-servers and they are not unknown in that circle where grafting has been made a fine art. We do not say that there are any such in Canada. It is possible, however, and we would advise our people to be always on the alert so that they may not be tricked into casting a vote for one who is in every way unworthy. It were difficult to estimate the magnitude of the disgrace brought upon the Catholic name by these roustabouts who have pushed themselves to the front in the body politic.

OUR BOSTON contemporary, the Sacred Heart Review, is of the opinion that if Ireland got Home Rule the great majority of Irishmen in Ireland would be just as loyal to the British Empire as the Irish Canadians and Australians are today. Our contemporary is quite right. The Irish in both Canada and Australia are loyal because they are free. We may remark, however, that were Canada and Australia next door neighbors of the mother country, as Ireland is, their local affairs would still be managed in Downing street. Distance makes the difference. They would not be so easily held were the boon refused. The governing class in England has Ireland under its heel. It is to be hoped they will ere long come to their senses. The necessities of the empire may yet force a generous measure of Home Rule, in which case Ireland will be the strong right arm of the mother country.

FROM LONDON, England, comes the intelligence through the Daily Mirror of that city, that a medical man had given it as his opinion that there is a sound physiological reason for swearing. He declares that all animals have a natural cry of anger and that when man is annoyed he starts producing superfluous mental and physical energy. He may get rid of it by running, kicking, smashing things or swearing, and if he is not permitted to do this, blood poisoning may follow. It is a pity we are not given the name of this medical genius so that we could put him in the catalogue of the most noted freaks of the day. We commend the new discovery to Dr. Elliott of Harvard. Perhaps it could be grafted on the cult which he lately gave to a cult-burdened world.

HOW TRUE it is that the average Englishman at home has seldom made a study of the Irish question from the standpoint of common sense. He listens to the demagogue who will tell him that Home Rule means a disruption of the Empire. This is the battle cry of the "Unionists," a body amongst whom the real article of patriotism is seldom found. Every day brings the intelligence that a different view has taken hold of the people of England. They see plainly that a contented, happy, prosperous, and loyal Ireland would strengthen the United Kingdom. Such, indeed, is the simple truth. Friendly feelings towards the mother country on the part of the Irish at home and abroad would add honor and glory and power to the United Kingdom.

ONE WOULD not expect a great New York daily paper to call a halt in the mad rush for money getting. Such, however, is the case. The editor of the New York Sun asks its readers to "Imagine a man who should abstract himself from the world and immerse himself for fifteen minutes every day in the imitation of Christ. He might not attain to much of the detachment and mystic joy of the religious, but vulgarity would be washed from him. That reader would be liberally educated." It is to be hoped that many a one amongst our American neighbors will give serious thought to this suggestion of the great daily of New York. The furious business methods prevailing in the republic give many a man grey hairs at thirty.

RELIGIOUS indifference in England has called forth some very sharp criticisms in the newspapers. The masses, it is said, as a general rule, do not go to church, chapel or mission, and the classes only go to church for fashion's sake. The Rev. Mr. Goodman, at the Methodist conference, stated that he was obliged to spend a week end at a very fashionable hotel, and there were only three persons out of the large number of guests who attended a place of worship. They were, he stated, possessed of a profound spiritual indifference and disregard for the Sabbath. Evidently there is as much need of mission work at home as in foreign countries.

THEY HAVE an admirable mode of promoting temperance in Mexico which might with advantage be copied in this country. The play houses have been employed to promote total abstinence amongst the people. Recently a production entitled "La Taberna," which means a saloon, the design of which was to demonstrate the worst phases of these resorts, was produced at one of the opera houses. When this has been presented a number of times others of a similar character will follow. The purpose of this new departure, in which a Catholic priest is the prime mover, is to promote a taste for amusements of the higher order.

IT IS A MATTER of deep regret that so many people flock to the early Masses because they consider the High Mass too long. As a general rule the Catholic who is in the habit of making this remark has anything but a fervent love for the Holy Sacrifice. Some there are who consider an hour and a half at the High Mass somewhat irksome but would think the same time all too short were

contemporary, the Sacred... of the opinion that if... some Rule the great major...

CARDINAL ANDRIEU URGES FRENCH TO RALLY TO STANDARD OF CHURCH.

At the opening of the convention of the Social Week, in Bordeaux recently, Cardinal Andrieu delivered a most opportune sermon which presents the terrible condition existing in France in vivid form.

"But the natural law was so high blot-out of the conscience of man that when Jesus came on earth, He could say to His disciples: 'I give you a new commandment.'"

"Now we love ourselves," says St. Augustine, "when we love God, and we love our neighbor when we aid him to love God who is his last end, and supreme good."

"What nature and the Gospel tells us, history confirms. History records the numberless benefits that Christianity has conferred on the world for nineteen centuries."

"The official dechristianization of France, brought about by excessive legislation, has been completed by the law of separation—a thieving, tyrannical and supremely hypocritical law, which under a pretence of organizing the churches on a more liberal footing, has decreed their destruction."

"The dechristianization of the religion of France was but a part of the programme of secret societies. Now that it has been executed (at least so they think, although at certain celebrations and on the occasion of certain celebrations and of certain discourses they tremble at the thought that the dead body of clericalism may still have a little life in it), they must take up the dechristianization of society to build the city of to-morrow on a new basis."

"And what is this new basis? The communism of goods, by means of a socialism of state carried out on a large scale. But they can not establish such a communism of goods, until they have brought about a communism of children and women. So they are preparing to do this first. They are looking to a common ownership of children by laws which take from the father and transfer to the State the right to educate the child."

they at a ball game or an opera house... The Providence Visitor tritely remarks that what Catholics need is less clamoring for brevity and more sincere desire for instruction.

SCIENCE, MYSTERY, FAITH.

Two deathbeds and their lessons—A TABLEAU OF THE INTELLECTUAL WORLD TO-DAY.

Written for the Catholic Standard and Times by George Melick.

"How far science pushes its conquests, its domain will ever remain limited. All along its frontiers mystery hovers, and the farther these frontiers are removed the more extended they become."

"The last reason of things," Abbe Piat justly says, "is ever lying, like another Ithaca, from him who toils to discover it; it is beyond his reach."

"I believe in one God, sole and eternal, Who moveth all the heaven, Himself unmoved, with love and with desire," have solved the riddle of the universe.

"The Catholics of the United States and of every other country owe a debt of gratitude to the Catholics of Germany for furnishing a practical demonstration of the good which can be accomplished by Catholic unity."

Shakespeare's Catholic Instinct. In a recent lecture on "Shakespearean Situations" Father C. E. de la Moriniere, S. J., of Spring Hill College, Mobile, Ala., said:

cannot the unity, which has made the work of our German brothers so fruitful, be established among Catholics in other lands? If it had existed in France the Clémenceaux and Briand would not have won victory after victory with comparatively little effort.

It is to be unity in diversity in the sense that all Catholic societies, which remain perfectly independent, will cooperate for the purpose of enforcing Catholic wishes in reference to certain matters.

Meanwhile "all jarring protest and opposition to the divine order gives way in the face of the believer to oneness of wish and will with God, Who Himself is love."

The Example of Unity Set by German Catholics.

The Catholics of the United States and of every other country owe a debt of gratitude to the Catholics of Germany for furnishing a practical demonstration of the good which can be accomplished by Catholic unity.

Shakespeare's Catholic Instinct. In a recent lecture on "Shakespearean Situations" Father C. E. de la Moriniere, S. J., of Spring Hill College, Mobile, Ala., said:

Whatever amount of money one puts by in an investment—whether it is \$10,000 or \$100—the first consideration is the security of the investment.

Huron & Erie Loan & Savings Co., London, Ont.

But the natural law was so high blot-out of the conscience of man that when Jesus came on earth, He could say to His disciples: 'I give you a new commandment.'

It was not new in the sense that such a law never existed before—for God had written it in nature itself before He inscribed it by the hand of Moses on the tables of Sinai.

So at the hour of His entry into the world the Master republished it and the angels sang at His crib, 'Glory to God in the highest and peace to men of good will.' These words contained the entire object of the Incarnation.

"Hence, when asked, 'What is the great commandment in the law?' our Lord replied, 'Thou shalt love the Lord thy God, with thy whole heart, etc. And the second is like unto the first, Thou shalt love thy neighbor as thyself.'"

"Now we love ourselves," says St. Augustine, "when we love God, and we love our neighbor when we aid him to love God who is his last end, and supreme good."

"What nature and the Gospel tells us, history confirms. History records the numberless benefits that Christianity has conferred on the world for nineteen centuries."

"The official dechristianization of France, brought about by excessive legislation, has been completed by the law of separation—a thieving, tyrannical and supremely hypocritical law, which under a pretence of organizing the churches on a more liberal footing, has decreed their destruction."

"The dechristianization of the religion of France was but a part of the programme of secret societies. Now that it has been executed (at least so they think, although at certain celebrations and on the occasion of certain celebrations and of certain discourses they tremble at the thought that the dead body of clericalism may still have a little life in it), they must take up the dechristianization of society to build the city of to-morrow on a new basis."

But the natural law was so high blot-out of the conscience of man that when Jesus came on earth, He could say to His disciples: 'I give you a new commandment.'

It was not new in the sense that such a law never existed before—for God had written it in nature itself before He inscribed it by the hand of Moses on the tables of Sinai.

So at the hour of His entry into the world the Master republished it and the angels sang at His crib, 'Glory to God in the highest and peace to men of good will.' These words contained the entire object of the Incarnation.

"Hence, when asked, 'What is the great commandment in the law?' our Lord replied, 'Thou shalt love the Lord thy God, with thy whole heart, etc. And the second is like unto the first, Thou shalt love thy neighbor as thyself.'"

"Now we love ourselves," says St. Augustine, "when we love God, and we love our neighbor when we aid him to love God who is his last end, and supreme good."

"What nature and the Gospel tells us, history confirms. History records the numberless benefits that Christianity has conferred on the world for nineteen centuries."

"The official dechristianization of France, brought about by excessive legislation, has been completed by the law of separation—a thieving, tyrannical and supremely hypocritical law, which under a pretence of organizing the churches on a more liberal footing, has decreed their destruction."

"The dechristianization of the religion of France was but a part of the programme of secret societies. Now that it has been executed (at least so they think, although at certain celebrations and on the occasion of certain celebrations and of certain discourses they tremble at the thought that the dead body of clericalism may still have a little life in it), they must take up the dechristianization of society to build the city of to-morrow on a new basis."

Recommended As An Ideal Remedy



W. S. BOND, ESQ.

Lloydton, Ont., March 10th, 1909. "For some years I have been greatly troubled with headaches and indigestion, brought on by stomach disorders, constipation and biliousness. I had tried many remedies with only indifferent success, until 'Fruit-a-tives' came to my notice. Being a general store-keeper, I was selling a good many 'Fruit-a-tives' to my customers and, remarking how pleased they were with the results obtained from using 'Fruit-a-tives,' I decided to try them and, I might say, the effects were almost magical. Headaches and biliousness disappeared and to-day I recommend 'Fruit-a-tives' to my customers as 'An ideal remedy.'"

"I might also add that about three years ago I was laid up with LUMBAGO AND SCIATICA—couldn't get out of bed or lift one foot over the other. A good treatment of 'Fruit-a-tives' cured me of these pains and banished the Sciatica and Lumbago so that to-day I am as well as ever and can lift anything necessary." (Signed) W. S. BOND.

their best light. Wolsley, whose fall he paints, would have been an ideal target for a non-Catholic. Had any other writer of the time taken the subject of Wolsley's career, Wolsley would have been painted as despicable in his fall as in his triumph. But Shakespeare does not do this.

The soul that meets sorrow fairly and squarely and accepts her burden as coming from God, is preparing well for that day when "the stream has reached a dark, deep sea, and sorrow, dim and crowned, is waiting" for her.

it is almost as difficult to make a man unlearn his errors as acquire his knowledge.

Western Fair London Sept. 10-18. The Dairy department of the Western Fair this year is attracting special interest. Situated, as London is by one of the best dairy and agricultural districts of Ontario, it is quite in keeping that the management should give special attention to this exhibit. But the Dairy department will take place each morning and afternoon during the exhibition, when in addition to large prize offerings, there has been a beautiful Silver Cup kindly donated by the Windsor Salt Co. to the winner in the open class of bags, thereby making a more uniform exhibit, and it is expected the exhibits of Ruffs, Vegetables and Fruit will be large this year. Prize Lists and all information on application to the Secretary, General Office, London, Ontario.

The THORNTON-SMITH CO. Church Decorators

11 King St. West TORONTO MISSIONS

From our many years experience we know exactly what is needed and will make the selection when so desired.

OUR GOODS are the best in respect both to matter and make-up and are to be had AT A PRICE TO MEET ALL.

W. E. Blake & Son COMPLETE CHURCH FURNISHERS 123 Church Street, Toronto, Can.

Security

Whatever amount of money one puts by in an investment—whether it is \$10,000 or \$100—the first consideration is the security of the investment.

If added to the security there is a profitable dividend, the investment becomes an ideal one—exactly the kind that the saving people of Ontario most desire.

Huron & Erie Loan & Savings Co., London, Ont.

Life
 Y
 ts financial
 position is
 unexcelled.
 Solid as the
 Continent."

TORONTO

VS

ITS
ERNS
 Dundas, Ont

imp

board.
 Washing and Few
boards
 means the Mini-

ond St., London

er, "Holy Mary, mother of
 us sinners now and at the
 death."

a. You can gain buying from us
 everything in the line of Fire
 proof Building Materials for
 Exteriors and Interiors. Free
 Catalogue for the asking.
People of Oshawa
 Halifax, St. John, Winnipeg, Vancouver

THE WOMAN
THE CASE"
 one's own mother, wife, or
 one of whom may need the
 which life insurance in.

ual Life
OF CANADA
 it is, therefore, the duty
 to be the pleasure of

THE MAN
THE CASE"
 he has a right to look for
 to insure his life while
 health, for her benefit
 strong arm and active brain
 been stilled in death!

CE'S LIQUID
FACT OF
T WITH IRON,

ideal preparation for
 up the

OD AND BODY
 ore readily assimilated,
 osorbed into the circula-
 fluid than any other
 ation of iron.

great value in all forms
 mia and General Debil-
 Sale at Drug Stores
LOYD WOOD,
 to, - Canada
 General A-5

CHATS WITH YOUNG MEN.

Self-Analysis and Health.
 Too much introspection is a great health killer. Nervous people are always thinking about themselves. There seems to be an intimate connection between the nerves and the imagination—and in the mind of nervous people everything is exaggerated. Every little ache or pain is interpreted as a symptom of something worse to come. These people are always nagging themselves, blaming themselves for eating too much, for exposing themselves to draughts; worrying for fear they will not sleep, or that their food will hurt them. In other words, their eyes are always turned inward. They never see life in a sane, healthful way. They get morbid. They make mountains out of mole hills.

I know people who, for many years, have carried the thought that they had some incipient disease lurking within the system, inherited or contracted, which would sooner or later carry them off. What a terrible thing it is to go through life with such a nightmare staring one in the face! How foolish, and destructive of all power, to live with the specter of death constantly by one's side!

To drag through years with the settled conviction that you are not going to live long, that there is some disease gnawing at your vitals which will ultimately kill you, not only casts a gloom over yourself and those about you, but is also fatal to all efficiency.

Health and success are so largely dependent upon balance, upon symmetry of development, physical and mental harmony, that we should do everything possible to secure that physical poise which also means mental and moral poise. A large part of our ills come from one-sided development, caused by overstimulating some tissue cells and starving others—overfeeding and under-feeding. Scientific feeding, therefore, is of vast importance.

Overeating and improper eating are among the curses of the world. Think of the people who put all sorts of incompatibles into their stomachs at the same time and then use all sorts of nostrums to get rid of their bad effects.

One of the most pathetic sights in the world is that of a human being struggling hard to carry out his ambition yet handicapping himself through his ignorance of physical laws.

What a pathetic figure Carlyle out in the world—a one-sided giant who might have been a symmetrical power, possessor of a colossal brain largely controlled by a dyspeptic stomach. He was cross and crabbed, and did just the things that he did not want to do, things that he knew it would be better not to do; but he was the victim of starved nerves, of exhausted brain-cells, largely for want of common sense feeding.

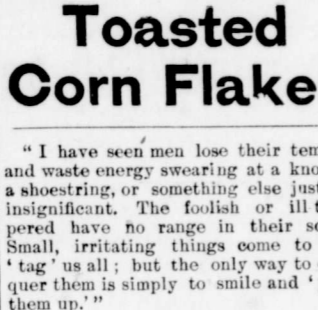
What would ex-President Roosevelt ever have accomplished had he not made a study of the physical side of himself? He would probably have been a pitiful failure. He says of himself: "I was a slender, sickly boy. I made my health what it is. I determined to be strong and well and did everything to make myself so."

The first requisite of success is to be a first-class animal. Pupils are taught Latin, Greek, and different sciences, but they frequently can not locate their own physical organs, and know almost nothing of physiology.

Kellogg's is "The Sweetheart of the Corn"

All the Food-value of Corn is Secretly retained in Kellogg's Toasted Corn Flakes. It is toasted under 300 degrees heat, evaporating the moisture, (moisture is useless) and transforming the Starch into Pre-digested Grape Sugar. It's impossible to do this without Kellogg's Secret Process.

Kellogg's with milk or cream makes a delightful dish. Be sure it's



10c. Per All Grocers. Made in Canada.

OUR BOYS AND GIRLS.

The Polite Boy.
 In this world of rush, push, hurry and worry, what a pleasure it is now and again to come across a polite person, and the pleasure is all the more if the person happens to be young, for experience tells us that many of the young of both sexes nowadays are sadly lacking in one of the principal external graces of character—politeness.

Emerson tells us that a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statures and pictures; it is the finest of all the fine arts. Politeness is nothing more or less than a beautiful behavior. Polite persons are courteous, sincere, kind and truthful to every one, especially to those placed in a lower rank than themselves. There is nothing of the swagger or the brag about them, and they have the happy faculty of always placing self in the background. Politeness and vulgarity in any shape or form are things altogether foreign to their nature, and to say or act uncivilly is not in their composition. A knowledge of the languages, the arts and sciences, makes up the education of a boy. A knowledge of the languages, especially her own, with a knowledge, too, of house duties, make up for the most part the education of a girl; but if the boy's or girl's education includes not that which tends most to make their success in life a certain quantity, of that which lessens social intercourse—politeness—then, though they may know all subjects which appertain to their special walk in life, still their names will be rudeness. Take the polite boy, no matter what walk of life he belongs to. Just watch him walk down the street. He does not elbow and push and trample on every one that has the misfortune to come in the way of his Lord Superbus. He has a great respect for the aged and those of the gentler sex. He does not gape and grin or give vent to loud laugh "which speaks" the vacant mind. He does not stand at the street corners or on the pavement with his hands thrust deep in his trousers' pockets, and a cigarette in his mouth, looking rudely into the face of every passer-by. He does not effect the swagger which a new suit of clothes and patent leather boots and the latest fashion in ties give to so many of our modern dudes. No, he does none of these things; he walks, and

Dominion Land FOR SALE

Any Dominion Land open for Homestead or pre-emption entry may be acquired by the purchase of scrip issued by the Dept. of Interior.

Volunteer Bounty Scrip entitles the purchaser to take up two adjoining quarter sections and after residing on or near the land and cultivating it or keeping stock thereon for three years he will receive a patent from the crown. Homestead entry may be made for another quarter section adjoining and under the pre-emption law another one quarter section may be purchased at Three Dollars per acre.

Lands in Moose Jaw and Lethbridge District. PRICE OF SCRIP \$1200. For further information and scrip apply **HEALY & CO.** Phone Main 3066 131 Shuter st., Toronto, Ontario.

about his every footstep there is a sound which speaks the man; about his conversation there is a tone which speaks the gentleman. Ay, his every act and gesture speak robustness and manliness of character.

Legend of The Scapular.
 The following beautiful incident is related in the Chroniques de Carmel: A Christian named Joseph Gemonat was on his journey towards Bagdad. He passed through the desert of Killa, in which there was many lions. Whilst nearing Samona Joseph suddenly heard the roar of the dreaded beast, and in another moment saw it furiously rushing toward him. The poor traveler abandoned all hope of escape, and his horse stood still and shook with fear. Death appeared certain. Gemonat recommended his soul to God and then taking his scapular from his breast, held it before the lion and said: "In the name of the Blessed Virgin, I command thee to do me no harm." At this the lion stood still, ceased to roar, turned and fled. The Prefect Apostolic, together with many other people of Bagdad and Borsosaid, listened to the story of Gemonat and bore testimony of its truth. Thus, as on many occasions, was verified the promise of our Mother that the scapular is "a safeguard in danger."

Cheerfulness.
 There are always two sides of life on which you can look, according as you choose—on the bright side or the gloomy side. You can cultivate the habit of looking on the bright side and for the bright things in life instead of the dark, and while you view the clouds or are enveloped in them, heavy though they may be, do not shut your eyes to the silver lining, and dispel them by your cheerfulness just as the sun dispels the mists and lifts them after a foggy night.

There are some natures so happily constituted that they instinctively turn to the bright side, and nothing can darken their day. Such happy natures are to be envied, and it takes no effort on their part to be cheerful.

All can so far cultivate such a disposition and cheerful spirit as to enjoy serenity and peace even amid trials, troubles and disappointments. The first and fundamental rule is to see in every evil which may befall you the will of God. No matter what the provocation, never let discontent weigh you down, for such a disposition will not only impair the health of the body but the welfare of the soul as well. No one ever removed trials by discontent, but only added to those pressing upon them.

An inward cheerfulness is that which sees in everything the hand and working of God for their good, accepting without murmuring all the trials He deigns to send.

At School.
 Never be late. Always start in time. Punctuality helps others and helps yourself.

Always say "Good morning" on entering. "Good afternoon" on leaving the school room.

Be prompt to render service to your teacher, clearing the blackboard, etc. When visitors enter rise, stand on both feet and let the arms fall naturally to the sides. Remain standing until a signal is given to be seated.

Western Fair LONDON

Open to the World
Athletic Day Monday
Dog Show
Ontario's Popular Exhibition Sep. 10-18
Increased Prize List
Speed Events Daily
Cat Show

The Great Live Stock Exhibition
Music 91st Highlanders
Attractions Program Twice Daily The Best Ever
Fireworks Each Evening and visit London's Fair
Take a Holiday and Special Rates; over all Railroads
Prize Lists, Entry Forms, Programmes, and all information from W. J. REID, President A. M. HUNT, Secretary

If spoken to by a visitor, always stand to answer.
 Never borrow at school, it is the foundation of a very bad habit.
 Never use the property of others without their permission.
 If you meet a teacher or visitor in the halls, stand aside to let them pass, inclining the head slightly.
 Be kind and willing to play with all, as you would have others do to you.
 No screaming, pushing or quarrelling on the playground.
 Never hurt the feelings of your companions, and never criticize the dress of a poorer child.
 Our Lord teaches us this lesson: "Learn of Me, because I am meek and humble of heart."

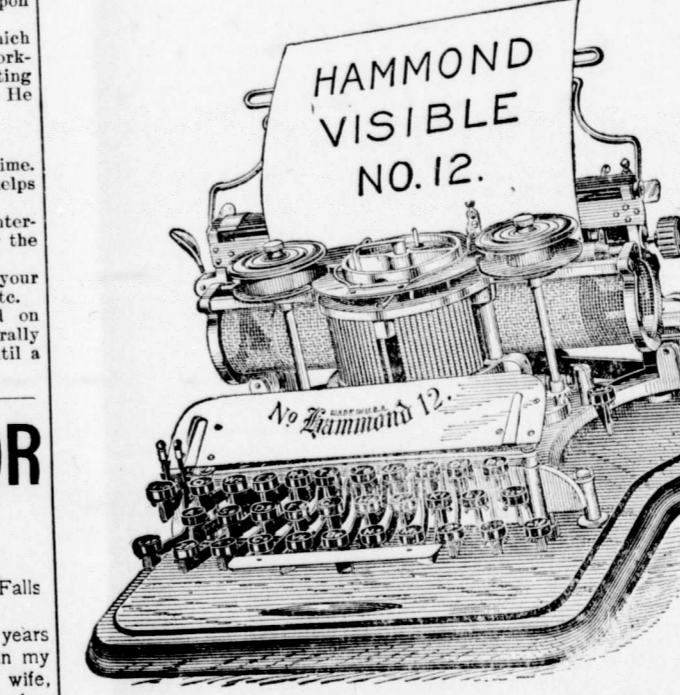


One Packet of **WILSON'S FLY PADS** Has actually killed a Bushel of Flies SOLD BY ALL GROCERS

Wise Lines.
 There are no elevators in the house of Success.
 In these days of fierce competition, the ability to save is as necessary as the ability to read, write and cipher.
 The fellow who is making the most of a small job is really ahead of the fellow who is making a botch of a better one.

D & C GREAT LAKE TRIPS
 All ports on the Great Lakes are reached regularly by the excellent service of the D & C Lake Lines. The ten large steamers are safe, speedy and comfortable. Every boat is of modern steel construction and equipped with the Clark Wireless Telegraph Service. The D & C Lake Lines operate daily trips between Toledo, Detroit, Cleveland and Detroit, four trips per week between Toledo, Detroit, Mackinac and waypoints, and two trips per week between Detroit, Bay City, Saginaw and waypoints. Special steamer leaves Cleveland twice a week direct for Mackinac, stopping at Detroit every trip and Goderich, Ont., every other trip. Send two cent stamp for illustrated Pamphlet and Great Lakes Map.
 Address: L. G. Lewis, G. P. A., Detroit, Mich.
RAIL TICKETS AVAILABLE ON ALL STEAMERS
 P. H. MILLAN, President
 A. A. SCHANTZ, Gen. Mgr.
DETROIT & CLEVELAND NAVIGATION CO.

New Model Hammond Typewriter No. 12 VISIBLE



- Visible Writing
- Writes in Colors
- Type Interchangeable
- Collision of Type Impossible
- Lightest Touch
- Greatest Speed
- Least Key Depression
- Longest Writing Line
- Any Width Paper Used
- Manufacturing Capacity
- Mimeograph Stencil Cutter
- Alignment Perfect and Permanent
- Some Features
- Impression Uniform, being Automatic
- Least Noise
- Easy Action
- Portability
- Back Space Key
- Billing Device
- Perfect Escapement
- Simplicity of Construction
- Greatest Durability
- Least Cost for Repairs
- Mechanical Perfection

30 Languages Can be Written on a Single Machine
THE CATHOLIC RECORD, Agents
 LONDON, CANADA

No Doctor but OXYDONOR FOR 15 YEARS

Mr. B. E. Sparham writes from Smith's Falls on Jan. 16th last:
 "This is to testify that for about fifteen years past I have used an OXYDONOR Victory in my family, which consists of six children, my wife, myself, and much of the time two others also. My children's ages are now from ten years to twenty-one. They have gone through all diseases peculiar to children, including also inflammation of the lungs, colds and colics; and I have had not only with them, but also with the grown up portion of my household, the most brilliant results in every case with my OXYDONOR, so that in all these years I have not had a doctor in my house for any disease."
 "I find it will cut off short any acute disease if applied immediately, or will cure it incredibly quickly if applied even late."
 Working according to Nature's laws, discovered by Dr. Hercules Sanche, causing the body to absorb an abundance of oxygen, OXYDONOR cures every disease by re-vitalizing the system. OXYDONOR induces such intense vitality that disease is driven out and vigorous health restored.

Write to-day for Free Booklet about OXYDONOR and its wonderful cures.
Dr. H. SANCHE & CO.
 380 St. Catherine St. West Montreal, Que.

Professional.

DR. P. J. MUGAN, Physician and Surgeon
 Office, 729 Dundas Street, Hours 11 to 12 a. m. and 1 to 3; 6 to 8 p. m. Phone 2028.
JOHN F. FAULDS, Barrister, Solicitor, Notary Public
 Office, 729 Dundas Street, Hours 11 to 12 a. m. and 1 to 3; 6 to 8 p. m. Phone 2028.
JOHN FERGUSON & SONS
 180 King Street
 The Leading Undertakers and Embalmers
 Open Night and Day.
 Telephone—House 373. Factory 543.
W. J. SMITH & SON
UNDERTAKERS AND EMBALMERS
 113 Dundas Street
 OPEN DAY AND NIGHT Phone 586.

A SPLENDID GIFT

"CANZONI"
 BY **T. A. DALY**



These poems mainly in Irish and Italian dialect, are full of the spirit of humor and pathos.
PRICE \$1.10
POST PAID
Catholic Record Office
 London - Canada

JUST PUBLISHED

Child of Destiny
 BY **Dr. William J. Fischer**
 AUTHOR OF
 "Songs by the Wayside," "Winona and Other Stories," "The Years Between," "The Toiler and Other Poems."
 ILLUSTRATED BY **CARLO CATTAPANI** AND **GEO. A. LOUGHRIDGE**

Price, \$1.25 Post-paid
THE CATHOLIC RECORD
 LONDON, ONT

Where the Fishers Go

The Story of Labrador
 by **REV. P. BROWNE**
 (Member Historical Society of Nova Scotia)
 160 Half-tone Illustrations with Map and Index
 "A volume of fascinating literature." (Acadian Recorder)
 "The greatest contribution to colonial literature in recent years." (Sports, Halifax)
 Written by a man who knows his subject not from hearsay but from actual experience." (Chronicle)
 "The author is literary to his finger tips and a master of Classical English.—The volume reads like a romance." (Toronto Register)
 For Sale at RECORD OFFICE
 Postpaid \$1.90 1603 17

SPECIAL SALE OF PRAYER BOOKS

- No. 551/129—"Key of Heaven or Garden of the Soul." Bound in Satin Cloth; Round corners, Red edges; Good clear type; 455 pages. Worth 25c., Sale Price 15c. each, post-paid.
- No. 1202/248—"Manual of Prayer." Bound in Leather; Gold title; Round corners; Gold edges; contains Epistles, Gospels and many Litanies; 514 pages. Regular Price 60c., Sale Price 35c. post-paid.
- 496/249—"Key of Heaven." Bound in Real Russia; Beautifully embossed cover design in gold; Red under gold edges; Gold roll; Printed on fine India Paper in good clear type; One of the most complete Prayer Books published; 734 pages. Packed in strong case with clasp. Regular Price \$2, Sale Price \$1.43 post-paid.
- 1117/496—"Garden of the Soul." Bound in and lined with the best Crushed Morocco. Beautifully inlaid cover design in gold; Round corners; Red under gold edges; With last a life time; 735 pages. Regular Price \$2, Sale Price \$1.45.
- 2013/705—"Path to Heaven." In polished Calf Slip Case with Satin Lining; Round corners; Red under gold edges; Makes a beautiful gift. Regular Price \$3, Sale Price \$1.60 post-paid.

NEW TESTAMENTS

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

The Catholic Record
 LONDON, CANADA

Church Bells
 The Old Reliable MENEELY & CO. WATERLOO, ONT.
 CHURCH, CHIME, SCHOOL & OTHER BELLS
 Established 1847
 100 Years ago

CREMATION A PAGAN CUSTOM.

AN ABLE EXPOSITION OF THE SUBJECT FROM THE PEN OF FATHER DEVLIN, S. J., IN THE CATHOLIC ENCYCLOPEDIA. THE REASONS FOR THE CHURCH OPPOSING THE IRRIGIOUS PRACTICE.

Though the custom of burning the dead was very common among the pagans says Father William Devlin, S. J., in the fourth volume of the Catholic Encyclopedia, it was wholly unknown to and forbidden by the Jews. The Christians never burned their dead, but followed the practice of the Jews and the personal example of their Divine Founder.

What Christian faith has always held, in this regard, is clearly put by a churchman of the third century after Christ: "We do not fear that if the body be burned, there will be no resurrection; but we adhere to the custom handed down to us."

In all the legislation of the Church the placing of the body in the earth or tomb constituted a part of Christian burial, and in the fourteenth century Pope Boniface issued a decree excommunicating all who neglected to closely follow the injunctions of the Church in regard to burial of Christian dead.

In 1856 Pope Leo XIII. issued another decree, in which he forbade membership in cremation societies and declared the unlawfulness of demanding cremation for one's own body or that of another.

Why the Church has legislated so in the matter of cremation, and in forbidding it, rests on strong motives; for cremation in the majority of cases today is knitted up with circumstances that make of it a public profession of materialism and irreligion.

It was the Free Masons who first obtained recognition of the practice from the various governments. And it was clear enough that the movement was anti-clerical and anti-Catholic.

Reasons based on the spirit of Christian charity and the plain interests of humanity, have but strengthened her in her opposition. She holds it unseemly that the human body, once the living temple of God, the instrument of heavenly virtues, sanctified so often by the sacraments, should finally be subjected to a treatment that filial piety, conjugal and fraternal love or even mere friendship seems to revolt against as inhuman.

Another argument against cremation, and drawn from medico-legal sources, lies in this: That cremation destroys all signs of violence or traces of poison, and makes examination impossible; whereas a judicial autopsy is always possible after information, even of some months.

It is in the interest of all murderers by poison to have the bodies of their victims cremated, in order that the evidence of their foul deeds might be undiscovered, or at least be befogged in smoke.

There exist in Europe ninety crematories, and the number of incinerations is above 125,000. In France there are three crematories, in the United States twenty nine, in Great Britain twelve, in Italy thirty, in Germany nine, in Switzerland four, in Sweden two, in Denmark, Canada, Argentina and Australia one each.

At first sight, 125,000 seems a large number; but at a glance at the Paris statistics: from 1889 to 1905, there were 73,330 cremations in Paris.

Of these only 3,454 were by request; 37,082 were hospital cases; 32,757 were embryos.

Of requested cremation, there were 216 in 1891 and 354 in 1904—an increase of 138 in ten years.

It cannot, therefore, be said to be a fact that cremation is a sign of progress in civilization. The world would appear to be against it wholly.

THE TWO FRANKLINS BOTH DISTINGUISHED CONVERTS.

Rear Admiral Samuel R. Franklin, U. S. N., has recently died, and while a great deal has been said of the civic side his character, little comment has been made on the religious side. It is this side that, after all, reveals the nobility of the man. The Hartford Transcript editorially says:

"This splendid type of the naval officer, whose active service, when it closed twelve years ago, had covered a period of forty-six years, was a brother of the late General William Bael Franklin, corps commander during the Civil War, whose memory is fragrant of glory to Hartford and Connecticut and whom the Army and Navy Journal numbers among America's Immortals. The Admiral was also a convert to the Catholic religion of long standing, robust as a soldier in his faith, fearless in its profession, but as simple as a child in his piety and devotion."

"During the life of the General, his no less distinguished brother was a frequent visitor at his home on Washington street. And while in the city he was a regular and devout attendant at St. Peter's Church on Park street, invariably assisting at the High Mass accompanied by his wife, who was also a Catholic, and occupying a pew well up towards the front. The people of that neighborhood cannot have forgotten that tall, handsome, dignified figure, whose personal appearance was striking. Straight as a ramrod, his erect form, light step and graceful carriage almost belied the years that had blanched his abundant hair and large mustache and unmistakably proclaimed the soldier and officer accustomed to command. Distinction was written on his strong, elegant features. The first impression of a forceful character, used to authority, was soon, with agreeable surprise, tempered by a charm of simplicity and frankness of speech and manner which blended happily with his stern military bearing. He was a man good to look upon, whom one was apt to respect."

"He seems never to have lost the first fervor of his conversion and his religion was the greatest thing in the world to him, the pearl of great price, for the possession of which he would have parted with all else. A near relative of the late Admiral relates this story: A young lady, meeting him in the vestibule of St. Matthew's Church in Washington, when he had gone for his regular visit to the Blessed Sacrament, remarked: 'Why, Admiral, I did not

know you came here too!' 'Certainly, Miss,' was his reply, 'I have to report every day to my Commander-in-chief, your know.'

"It is indeed remarkable that two brothers, the one a soldier, the other a sailor, should each in his chosen calling, have trod the ways of glory and sounded all the depths and shoals of honor. Both lived to a ripe old age after long, most valuable and distinguished services to their country; and both died starred with the highest honors in their respective departments, the one a major-general, the other a real-admiral. Both were veterans of the Mexican and Civil wars."

The Admiral, who was in his eighty-fourth year when he died, was appointed a midshipman in 1841, four years previous to the establishment of the Naval Academy at Annapolis, and thus with him was broken one of the few remaining links that bind our present huge aggregation of floating steel giants with the wooden ships and half-stem, half-sail vessels of half a century ago."

The list of his appointments—his roll of honor—would fill columns. Therein, among other things, it is mentioned that he was a volunteer on board the Monitor when that vessel met the Merrimac in an engagement in Hampton Roads in March, 1862. While in command of the "Franklin," he brought "Boss" Tweed back to New York from Spain. He was president of the International Marine Conference in 1889.

In his patriotism and religion went hand in hand. He served his country well, his God not less well. Wherefore, he was not in his age left naked to his enemies.—The Missionary.

KNIGHTS OF COLUMBUS.

NOVEL COUNCIL ORGANIZED AND DISBANDED ON SHIPBOARD.

That Knights of Columbus fraternize when they meet was exemplified on the last outgoing trip of the Mauretania. Among the passengers were many members of the order from various sections of the country, and in a spirit of fun it was decided to organize a council to be known as Mauretania Council 1009 (address by wireless). A meeting of all the Knights on board was held, and the following officers were duly elected: G. K. R. J. McMahon, of Michigan; D. G. K. Eichenlaub, Brooklyn, N. Y.; chaplain, Rev. Father Brady, Colorado; the chancellor, David J. Sherlock, Xavier Council, New York City; recorder, P. M. Heron, Auburn, N. Y.; F. S. John, London, California; warden, R. J. Gray, Kansas; I. G. P. J. O'Connell, Chicago; O. G. Thomas, New Jersey; advocate, Judge William Scott, Ohio; trustees, Rev. J. Coridon, New York, Rev. P. Enright, Arkansas, and Judge P. H. Smith, Michigan.

By special permission of the steward one of the private dining rooms was placed at the disposal of the Knights, where two meetings were held daily. The morning session opened at 10 a. m. and continued until noon, and the night session, which was entirely of a social character, commenced at 9 o'clock and lasted until 11 p. m. The condition of the order in various sections of the country was discussed and many interesting experiences were related. Music, mirth and song enlivened the night session.

A special meeting was held on Saturday, July 18th, at which it was resolved to hold religious services on the following day (Sunday). The exclusive use of the dining saloon was turned over to the Knights for divine services, and a Mass was celebrated on the big liner. The dining saloon was taxed to its capacity. Rev. Father Coridon officiated.

On Sunday evening July 18th, an entertainment under the auspices of "Mauretania Council" was held, followed by a grand banquet. Among the guests who attended were the Duke of Sutherland, Captain Pritchard of the Mauretania, Hon. J. Sargent Cran of New York, Robert G. Lett, Justice Crain of the supreme court of New York, Rev. J. McFrazier, and many other notables.

As the great turbaner neared the Irish coast a hail storm was noticed in the sunshine. The Knights of Irish birth or parentage were reminded of Moore's beautiful melody, "Erin, the Tear and the Smile in Thine Eye."

It was unanimously agreed that the "chancellor, Brother David J. Sherlock of Xavier Council, should, as press agent, report the council proceedings for The Register, and after farewell greetings, "Mauretania Council, 1009," disbanded.—Register.

LORD RIPON, THE CATHOLIC.

Preaching on the occasion of the funeral of the Marquis of Ripon, Rev. Bernard Vaughan, S. J., paid a notable tribute to the deceased statesman as "a devoted son of Mother Church" whose claims he acknowledged thirty-five years ago under circumstances that proved his loyalty to conscience at whatever cost.

"There is no need," said the eloquent Jesuit, "to remind you of the personal interest he took in all her (the Church's) public institutions, confraternities and charities. On his prie-dieu, in his private chapel, I noticed, after his death, a much used little book of rules belonging to the brothers of St. Vincent of Paul. He did not merely lend his name to the splendid society, but he became an energizing member of it, visiting his poorer brethren and ministering to their wants as to the suffering members of Christ's mystical body. His interior life was 'hid with Christ in God.' To be a Brother of St. Vincent of Paul was to him a greater privilege than being a member of the Government."

Lord Ripon's life was fully ordered; there was method in every detail of it. I may tell you that, rising early, he prepared for his daily Mass and Holy Communion by mental and vocal prayer.

PILES

Dr. Chase's Ointment is a certain and guaranteed cure for every form of itching, bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if not satisfied. Write to Dr. Chase at Edmondson, Bates & Co., Toronto.

DR. CHASE'S OINTMENT.

The White Plague

AND Other Poems BY Thaddeus A. Brown William Briggs & Co. TORONTO PRICE \$1.00

We may say he lived from one visit to the Blessed Sacrament to another. He was constantly in and out of the chapel. So spiritual a man, you may be sure, was not easily put off his devotional reading. A devourer of books, Lord Ripon was familiar with a wide range of ascetic literature. He kept the ideals of sanctity before his soul.

Great men are very simple. He, who was so ardent a politician, so keen a sportsman, and so ready a conversationalist upon a wide range of subjects, a Cabinet Minister and a foreign Viceroy, was in his spiritual life as simple as the child put before us by our Lord in the Gospel. He loved such plous practices as putting up a penny candle before our Lady's statue, placing a flower from his buttonhole at her feet, and telling her beads, and singing her hymns with a heart brimful of joy. His crucifix he liked to hold in the hollow of his hand, pressing it with pious ejaculations to his lips. Was he not a Catholic to his finger-tips?

A touching incident characteristic of him was the incident which I must tell you. Shortly before he breathed his last, his chaplain attempted to draw from his hand a crucifix that he might bless him with it, but our dying friend looked up, smiled, and with both his hands clutched his cross, as though he meant to say, "I cannot part with it for a moment." When the end came, like a child falling asleep, he closed his eyes forever to see the smile of the Master he served so loyally. May we not believe he heard the word: "Well done, well done, enter into the joy of thy Lord?"

CONVERSION DUE TO YOUTHFUL IMPETUOSITY.

Lord Roseberry, in a speech several years ago on the Accession Declaration, made that rather rare thing in the conventional atmosphere of the House of Lords—an intimate personal allusion to a brother peer. Needless to say, it was a particularly happy and graceful one. The fulfillment of a declaration of adherence to Protestantism made at the beginning of a reign as any guarantee of the permanence of that adherence was his theme. A fit illustration was at hand. "Is it supposed that men only join the Catholic Church in early life?" asked Lord Roseberry, turning toward Lord Brampton's seat. "There is—I hope I may be pardoned the allusion—one of the brightest intellects of this House, a law lord, who gave in his adhesion to the Church of Rome long after he had passed the span of life." Lord Roseberry might have added that, even a senior to Lord Brampton was the late Sir Bouchier Wrey, who—a neophyte at over eighty—nevertheless used to say that a still more venerable relative, writing to him about his conversion, attributed it to the impetuosity of youth.

Lord Brampton (Sir Hawkins) the law lord alluded to in such complimentary terms by Lord Roseberry, later held one of the highest judicial positions on the English Bench, next to that of Lord Chief Justice of England. We give one of his published reasons for seeking admission into the true fold, as characteristic of his sincerely judicial mind:

"It was the result of my deliberate conviction that the truth—which was all I sought—lay within the Catholic Church. I thought the matter out by myself, anxiously and seriously, uninfluenced by any human being and I have unwavering satisfaction in the conclusion at which I have arrived, and my conscience tells me it is right."—Catholic Penny Booklet.

MARION CRAWFORD AND CONFESION.

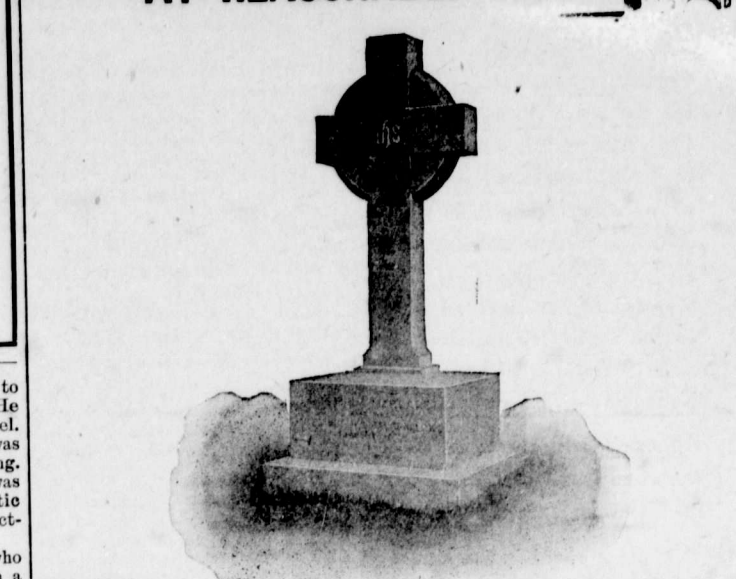
An able non-Catholic writer who contributes articles on literary matters to the Orange Daily Times, Dunedin, Australia, makes in a recent issue the following references to the lately deceased novelist convert, Marion Crawford: "I have extreme pleasure in testifying to the illumination which I personally obtained while reading one of Mr. Marion Crawford's novels in regard to the Catholic faith and its church system. I had inherited the Protestant prejudice against the confessional, but

P. C. BROWNE & CO.

CHURCH DECORATORS

THE QUALITY OF ACTUAL WORK is the Supreme Test. We cordially refer you to our work in the following churches: Church of Our Lady, GUELPH " " St. Catherine, St. Catharines Our Lady of Sorrows, KINGSTON Loretto Chapel, GUELPH. GALT MORRISBURG, ROCKWOOD St. Michael's, CONTOUR St. Mary Immaculate, GRAFTON St. Mary's, St. Francis', St. Joseph's TORONTO St. Stephen's, CAYUGA, ELORA 85 Macdonell Ave. TORONTO

First-Class Monuments AT REASONABLE PRICES



Call on McIntosh Granite Co., Limited 1119 Yonge St., TORONTO Phone N. 1249

It was not until I had read Marion Crawford's 'Lady of Rome' that I looked at it—clear of prejudice—from the true Catholic point of view. And the result was a revolution in thought and idea. Thanks to the sympathetic treatment of the novelist, I could conceive the comfort and consolation afforded by the confessional to sorrowing and guilt-burdened souls. And I shall always thank Marion Crawford for the finely finished portraits in that book of Monsignor Ippolito Saracinesca and Padre Bonaventura. It is the realization that Rome holds men of this stamp which encourages a lively hope of the ultimate reunion of Christendom. When Canon Sheehan calls upon Catholics individually to consider whether they are really doing all in their power to make their position intelligible to the world, and their happiness communicable, it seems to me that ere he died Marion Crawford was able truthfully to say: 'I have done what I could.'

Ursuline College "THE PINES" CHATHAM, ONT.

Full Collegiate, Academic, Preparatory, Commercial, Music Art, Domestic Science Courses

HEALTHY LOCATION MODERN EQUIPMENT UP-TO-DATE METHODS STUDIES WILL BE RESUMED ON TUESDAY, SEPT. 14th

For Catalogue, apply to THE MOTHER SUPERIOR

There is more at stake in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven cathartics to be a constitutional disease and therefore requires constitutional treatment. Hall's Cathartic Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a tea-spoonful. It sets directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

Address: F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

New Church at Palmerston.

We are pleased to be able to announce that the diocese of Hamilton will shortly be in possession of another splendid sacred edifice. On Sunday, 29th August, the corner stone of a new church in Palmerston was laid in the presence of about six hundred people. The ceremony was performed by Very Rev. Father Koepfer, of Berlin, assisted by Rev. T. Heydon of Drayton, and Father McBrady, of St. Michael's College, Toronto, and Rev. Father Kehoe of Pembroke. Father Heydon's discourse on the Mass was of a very high order and was listened to with the greatest attention by the large concourse of people. It is expected that the church will be ready for divine service on the second Sunday in November.

Separate School Work.

We are pleased to be able to note the brilliant career of a Catholic youth, A. M. Doyle, son of Mr. Michael Doyle, Raleigh Township, a pupil of the Chatham Collegiate Institute. His early training, however, was in the Separate school. At the recent Toronto University Scholarship examinations he won the Prince of Wales prize and made other scholarships in competition with the best students in the province. No Catholic student has yet won this prize. The young man's achievements are all the more surprising when we take into account that he is only sixteen years of age. He has a bright future before him and we trust his fondest anticipations will be realized.

Melba's Biography.

Miss Agnes Murphy, who has been commissioned to write the biography of Madame Melba which is to be published in New York and London during October, is an Irishwoman who has travelled widely, and who for some years has filled the unique position of a woman of personal representative of the Queen of Song. Miss Murphy is at present plotting the diva on a triumphal tour of Australia. The book will contain a number of unique illustrations. Miss Murphy is well known in Montreal.

A Very Sad Death.

On the 25th of August death came suddenly to one of the most estimable Catholic residents of Hamilton, Mr. Robert O'Brien, of 8 Little Rock street. While leading a horse he was kicked by the animal and death resulted almost instantly.

Wake Up, Dairyman Use Your Eyes before you Buy a Cream Separator!

Look at the stand and if it is so strong and rigid that it can be set up and operated on the ground or any floor, it is a MAGNET, because it is the only one built that way. Look inside and if you find it has a strong and perfectly arranged square gear, again you will know it is a MAGNET, as it is the only one built that way, and your judgment will tell you that it is the machine to buy even if it is a little more in price, because it will wear longer and be cheaper in the end.

Then look at the MAGNET'S extra large Bowl, which is supported at both top and bottom when all others have only one end supported. A Perfect Brake, which circles the bowl. A SKIMMER in one piece that takes out all the butter fat, at the same time separates ALL impurities, and the MAGNET is so easy to operate a child can turn it.

If you buy a MAGNET the size can be increased to larger sizes up to 1,000 lbs. an hour in the same machine and a child can turn that size also. Your close examination will show that the MAGNET is NOT sledged in any part, and that each part is so built add fitted together that the machine will not wear out in fifty years.

It will cost you ONE CENT to look the MAGNET over and try it in your own dairy, better send the cent on a postal card NOW.

The Petrie Manufacturing Co.

Head Office and Factory, Hamilton, Ontario, Canada BRANCHES: Vancouver, Man.; St. John, N. B.; Regina, Sask.; Calgary, Alta.; Montreal, B. C.; St. Nicholas Building, Montreal, Que.

The Home Bank of Canada

BRANCHES AND CONNECTIONS throughout Canada. Agents established in Great Britain and United States. Letters of Credit issued to any part of the world. Collections made and promptly remitted.

LONDON OFFICE 394 Richmond Street BRANCHES ALSO IN St. Thomas, Ilderton, Thorndale

TEACHERS WANTED.

MALE TEACHER WANTED. GOOD SALARY, permanent position, be useful location. Address Industrial School, Qu'Appelle, Sask. 1509-6

CATHOLIC SINGLE MALE TEACHER wanted immediately for Wilkewong industrial school. Salary \$400. Applicant should have experience with testimonials to Rev. J. H. Collins, Wilkewong, Ont. 160-4

WANTED IMMEDIATELY TEACHER FOR A Roman Catholic Separate school for second professional with experience. Salary \$400 per annum. For further particulars with experience will pay \$125 per annum. Apply M. J. Kerwin, Secretary, Pembroke, Ont. 1612-1

FOR THE PEMBROKE SEPARATE SCHOOL two assistant teachers, holders of second class Normal school certificates to enter upon duties not later than 27th September next. A. J. Porter, Secretary, Pembroke, Ont. 1612-1

POSITIONS WANTED.

ENERGETIC, "CAPABLE" YOUNG MAN WANTS position with financial or commercial institution in the West. Has had nine years experience selling stocks for strong savings and loan societies in Ontario. Good bookkeeper and has had first class commercial education. Can furnish gut edge references. Address A. H. CATHOLIC RECORD, London, Ont. 1612-1

WANTED A POSITION AS STENOGRAPHER young lady holding first class diploma. Good references. Address Box 5, Clary P. O., Ont., via Hastings. 1612-1

C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Allison Block, Richmond street. THOMAS F. GORD, President, JAMES S. McDONNELL, Secretary. 1612-1

Lightful, Interesting Beautiful Illustrations 26th year—JUST READY—26th Year SPECIAL OFFER

Little Folks Annual—1908 Catholic Home Annual—1908 " " " "—1909

The Three for 40c. POST PAID THE CATHOLIC RECORD LONDON, ONT.

MISSIONS A DISTINCT SPECIALTY

New Imported Brass Goods Altar Plate Vestments, Etc.

WRITE FOR PRICES J. J. M. LANDY

416 QUEEN ST. WEST TORONTO Phone College 305 Res. Phone Foll. 452

CANDLES THE WILL & BAUTIER KIND

All Qualities All Sizes All Shapes The BEST on the MARKET

Brands—Stearine, Argand and Star Beewax Standard Altar L'Autel & Purissima

SEND FOR PRICE LIST THE CATHOLIC RECORD LONDON CANADA

Western Fair Attractions Sept. 10-18.

Programmes containing list of attractions for the Western Fair have just been issued, and thousands of them will soon be scattered throughout the country. A glance over it will satisfy the most ardent enthusiast that it announces the best programme ever presented to a Western Fair audience. Almost every person enjoys seeing well trained animals, of which there will be plenty this year. Hezco's Stallions, six beautiful black horses, will perform twice daily on the track before the Grand Stand. Herbert's Dogs and Cats will be both amusing and instructive. Olson's Lions, Tigers and Bears will show wild patients and kind. "Toddlers" will amuse the children. The "Good" night Horse "Mazappa" is the wonder of all who see the almost human performance of this wonderful creature. The Holmans, the De Monies, the Great Hens Family, the Flying Gardens, and other famous troupes, will furnish a programme twice daily. In addition to the above, music will be given by the 9th Fusiliers Band of London, and the Band of the 9th Regiment Canadian Highlanders, forty-one men strong, under the leadership of Mr. H. A. Starnes, who will be assisted by a magnificent display of fireworks by Hand & Co., fifty-eight separate and distinct pieces, concluding with that thrilling Pyrotechnic Marvel, "The Battle of the North Sea." Programmes and all information sent on application to the Secretary, A. M. Hunt, London, Ontario.