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J settlement, convenient to chool, etc. Lot 9, con. 5, and W. Hot 9, con. 6 lekillop containing 150 acres. With o without possession. Apply to Frank possession.

Catholic Record.

VOLUME XXXI.

says there is not a case in which alco-

hol is used in medicine that science has

not found a substitute, if not an actual

equivalent, which is as good if not bet-

ter than alcohol. Many doctors do not

use it at all. In the etiology of crime,

insanity and poverty the records of our

courts rank alcohol foremost. The result

Abbott, Krapelin, Laitmen and Kellogg,

made under the most favorable condi-

tions, and with the aid of the very best

modern appliances, prove conclusively

that alcohol is a reducer of muscular

strength, a disintegrator of nerve tissue

and an abettor of disease. And we mind us that Bishop Hendricken, sometime

Bishop of Providence, R. I., in appealing

for charity in favor of his orphanages,

said that in "the far greater number o

upon alms because saloons murdered

THE APOSTOLATE OF THE PRESS.

In the increase of criminality, the

decadence of national spirit and virility

and decrease of France's population, the

bad book and newspaper have not been

unimportant factors. The irreligious

writer does not regard morality as

worthy of notice. If rebuked he shrugs his shoulders and wonders, if perchance

he take the trouble, at the ignorance of

his critics. For he writes for the en-

flaunt themselves in our book-stores and

libraries are more dangerous to prin-

ciple as well as subversive of good taste

than their Gallic counterparts. They

are made for money. Men and women

concoct these sticky masses of corrup-

and sundry critics see beauty in them

pockets of these writers. As for

the authors, the best way to meet them

is to quicken our zeal for the apostolate

of the press, to combat theory and cal-

tial press. In 1907 German Catholics

had five hundred papers and periodicals

pledged to their interests and con-

ducted with marked ability. French

Catholics are beginning to realize the

AS TO EPISCOPALIANS BECOMING

CATHOLICS.

sionaries gave a mission in Marblehead, Mass. It stirred the Low Church

Episcopal minister there to publish an article in the News of that town giving

the reasons why Episcopalians should ot become Catholics.
The Lamp, an ably conducted maga

zine, published at Graymoor, Garrison, N. Y., by certain High Church Episco-

ans who advocate Colporate Union

with the Apostolic See, has taken up the reasons of the Rev. Mr. Partridge and proposes to show that they are not well founded.

that they are not well founded. The first article in refutation is published in the February number of The

We are sure it will prove interesting to our readers. We therefore, presum-ing on the permission of the editor, re-

THE ALLEGED POINTS OF DIFFERENCE.

We need not dwell upon the points of agreement, which Mr. Partridge quite

"taught exclusively by the modern Roman Church." These he enumerates

1. The Supremacy of the Bishop of

2. His Infalibility;
3. The Adoration of Sacred Images;

Lamp, 1909.

Some time ago the Passionist Mis-

need of the apostolate of the press.

their paren's."

LONDON, ONTARIO, SATURDAY JULY 24, 1909.

The Catholic Record 4. The Cultus or Worship (hyper-lulia) of the Blessed Virgin; 5. The Invocation of Saints;6. The Immaculate Conception of St

LONDON, SATURDAY, JULY 24, 1909. 7. Purgatory ;

THE DANGER OF ALCOHOL. Dr. MacNicholl a scientist of repute

IMAGE WORSHIP.
In regard to No. 3, the Adoration of Sacred Images, it is to be borne in mind that the only distinction which exists on this point between the Latins of the West and the Greeks of the East is that the Easterns of the experimental researches of confine their veneration to sacred icons. principle is precisely the same and in strict theological language the worship of sacred images covers both the practice of the East and the West, so that it is not true to say that "the adoration of sacred Images" is taught ex-clusively by the modern Roman Church." cases, helpless children are dependent The Encyclopedia Britannica says:

"At the Council of Trent the Church
of Rome finally formulated the doctrine

on the subject of images which is still of authority within its communion. That doctrine is avowedly based on the decrees of the Second Council of Nice' (recognized by Rome and Constanting ple as the seventh General Council) opie as the seventh General Council;
"It is declared that images of Christ,
the Virgin Mary, and other saints are
to be set up and retained, especially in
churches, and that 'due' honor and
veneration are to be accorded them by kissing and prostration. Warnings are appended, however, against their superstitious abuse somewhat in the spirit of Gregory the Great's letter and of the decision of the Frankfort synod"

lightened who adore nature, murmur See art. on Image Worship).
The iconoclastic spirit of the Puritan banalities about art for art's sake, and reformers once rampant within as well fatten upon putrescence served with s without the Anglican Church, is Gallic sauce upon an epigrammatic dish. apidly disappearing. Catholic minded Anglicans are quite as devoted to the crucifix and to sacred images of the Mother of God, as are our Roman An English author, who had talent for sonorous speech, dubbed one of these publications the divine book of beauty. rethren. It is the Greek icon we are, But his vision was abnormal. Blatant for the most part, strangers to, not the graven images or the sacred paintings obscenity, even when packed within welltooled covers, is denied entry to our eld in reverent honor by the faithful post offices. But many books which THE CULTUS OF THE BLESSED VIRGIN.

Again, when Mr. Partridge enumerates "the cultus of the Blessed Virgin" as among the doctrines which are "taught exclusively by the modern Roman Church," he blunders tremen-deusly. With one hundred million deusly. With one hundred million Orthodox Easterns rivalling, if they do not surpass, the devotion of Roman Catholics to the Holy Mother of God, tion in order to solve social problems, it is hard to understand how "the rector of old St. Michael's, Marblehead," could where there is but mud of a low grade. have been betrayed into such a misre-It boots little to bemoan or denounce presentation.

Icons of the Rlessed Virgin are to be the prurient curiosity that fills the

found everywhere in Russia, not only in the churches, but in private dwellings, work shops and even in the railway carriages, and they are universally saluted with marks of religious venera-

any guilt whatsover, do I place my en-tire hope. No one was ever without culpability like thee, O Lady, nor un-defiled like thee, O subject to no stain (Quoted by Abbot Gueranger in Memoire sur la Question de L'Immacule Concepcion, p. 77.)

THE INVOCATION OF THE SAINTS. Mr. Partridge not only limits the doctrines he mentions as "exclusively" belonging to the Roman Church, but by adding the word " modern " would seen adding the word modern words action to imply that these were the peculiar "Papal doctrines" which he claims Rome has "added to the ancient and

apostolic faith of the ages."

Whether this is true of Papal Supremacy and infallibility we shall have occasion to consider later, but that it is in no sense true of the Invocation of the Saints can be most easily proven. Plenty of Anglican authority could be mentioned to support this assertion. mentioned to support this assertion. The late Dr. Percival's treatise on the subject abounds with quotations from the ancient fathers, leaving no room for anyone to dispute the antiquity of the practice. Thorndike, while regarding the practice unfavorably is constrained knowledge that direct invocation had its beginning in the flourishing times of the Church after Constantine. times of the Church after Constantine.
The lights of the Greek and Latin
Church, Basil, Nazianzen, Nyssen,
Cyrils both, Ambrose, Jerome, Augustine, Chrysostom, Theodoret, Fulgentius, Gregory the Great, Leo, more or
rather all after that time, have all of truly declares, exist between the Church of Rome, the Graeco-Russian and the Anglican Church, but suppose we pass immediately to the consideration of these doctrines, which he alleges are them spoken to the saints departed and desired their assistance." (Of the laws of the Church, Bk. III, chap. xxxi. sec.

THE IMMACULATE CONCEPTION. No doubt Mr. Partridge is as stren-uous, as is the Editor of The Lamp, in uous, as is the Editor of The Lamp, in largely de contending that no new Church was founded by Henry VIII. but that the Anglican Church of to-day is identical with the Ecclesia Anglicana that was 220).

in England nine hundred years before the Reformation. Now it is worth while remembering in this connection that our English forefathers so excelled in the cultus of the Blessed Virgin that Purgatory; England was known in all Europe as "Mary's Dowry." Of course everybody is aware that the Immaculate Concep-

tion of the Blessed Virgin Mary was first erected into a Dogma of the Roman The consideration by us of Nos. 1 and 2 had best be reserved till we come to part two of Mr. Partridge's letter, where Papal Supremacy and Infallibility are subjected to special treatment. long before that time. It was in fact commonly taught in the Church of Eng-land hundreds of years before the Re-formation. It was St. Anselm, Arch-bishop of Canterbury, who instituted the observance of the Feast of the Conception B. V. M. in England long before it was so observed in Rome, although it had been celebrated in the East and in or images are "painted or excuted in Spain at a still earlier date. The theomosaic or other material," whereas the logian par excellence of the Immacu-Catholics of the West venerate sacred statues and carved images of Christ and the saints as well as holy pictures. The Franciscan, Duns Scotus, who hailed from the English University of Oxford.

Nor must we lose sight of the fact that the Feast of the Blessed Virgin's Conception is still retained in the Kalendar of the Church of England. Since in the ultra-Protestant time of Edward. VI. this feast was dropped by the authorities of the Church of England but restored once more under Queen Elizabeth. Anglican theologians are not wanting, who contend that the Church of England so far from rejecting the faith of St Anselm in the Immaculate Conception, by retaining the festival instituted in honor of the doctrine, still preserves her pre Reformation attitude

regard to it.
Our readers will find the whole subject ably treated in "The Blessed Virgin and All the Company of Heaven," by Dr. Theodore Wirgman, Canon of St. Mary's Cathedral and Archdeacon of Port Elizabeth, South Africa, one of the most distinguished theologians in the Anglican Churchto-day. The chapter in which he supports the Dogma of the Virgin's Immaculate Conception is specially worth reading. But to come nearer home, Dr. Charles A. Briggs, who is facile princeps among Anglican Bibli-cal scholars in this country, not only teaches the doctrine of the Virgin's freedom from "the taint and defilement of original sin" in his book on "The Incarnation of the Lord" (p. 232) but in a recent article referring to the Immaculate Conception he says: "There are many Protestant theologians who think it an inevitable consequence of the doc-trine of original sin."

One of the encouraging signs of a re-action in the Church of England towards her pre-Reformation devotion to the Mother of God is the number of guilds and societies, which have lately sprung up, dedicated to the Blessed Virgin and designed to promote her honor, notable among these are the Confraternity of Our Lady and the Rosary League.

PURGATORY.

When Mr. Partridge speaks of "the Roman theory of Purgatory concerning the intermediate state" he would seem to imply that there is a true doctrine of the "intermediate state" which is to be distinguished and differentiated from "the Roman theory concerning it," commonly called Purgatory. When we turn to the decrees of the

Council of Trent to find out just what the Roman Church authoritatively leaches concerning Purgatory we find

practed who are not yet perfect enter an intermediate state of purification; and this indeed is held by the immense majority of Christians. For although the Greek Church nominally does not recognize an intermediate state, it editor of this Review knows.) I appeared the matter simply as a man, a man, a practically regards hell as including what the Westerners understand by even among the sects we find an increas-ing tendency to believe in a Purgatory of some sort or other. For example among the Lutherans Oertel, Rudolff, Rothe, Dorner, Kahnis, Martensen, Clausen, and others, while obliged by their own 'confession of faith' to reject most of the teachings which make Purgatory reasonable, still held that 'the doctrine of Purgatory has a sound kernel which remains after all that they onsider to be shell has been removed. (Vol. 11, p. 346.)

INDULGENCES. The subject of Indulgences is one so complicated in itself and so encrusted with misapprehension that it would be impossible to treat of it intelligently into the appropriate the resent without unduly prolonging the present article. We hope to deal with Indularticle. article. We nope to deal with Induigences at considerable length in some
future issue of The Lamp. For the
moment suffice it to say that the doctrine has its roots in the canonical discipline of the Primitive Church and that it is not something which "the modern Roman Church" has "manufac-tured out of the whole closs" and added as a piece of complete novelty to the ancient Catholic garment. Father Ryder says: "No doubt the modern use of Indulgences did not begin till the middle ages." But he contends in opposition to Dr. Littledale, upon whom Mr. Partridge seems to have largely depended for his information, that "the change of practice" did not

involve "any real change of principle or doctrine." (Cf. Ryder's "Reply," p.

THE WITHHOLDING OF THE CUP. It only remains to consider the is useless; if saved, superfluous. Passoman custom of withholding the chaling the lot of the lost, it is really blasse in Holy Communion from the laity, phemous to say the saved do not need as this is brought up again in th ond part of Dr. Partridge's letter, cond part of Dr. Partriage's letter, be will deal very briefly with it here, hen we take into account that this actice has prevailed in the Roman tholic Church for something like ven hundred years it is not so very the underestance of the conditions of the blest case to be in God's keeping? If they wen hundred years it is not so very the underestance of the condition of the con modern" after all, nor is the custom If this prayer can ever be unneces

the which at any time, ancient or odern, has had the exclusive sanction the Roman Church. Even in the rimitive Church the practice of admintering the Blessed Sacrament under

To return to our own Church in our n day we find this same practice not olly unknown among us. For in ose churches where the Blessed Sacent is reserved, it is the common to communicate the sick with the Host taken from the tabernacle, after

he manner of the Roman Church.
It is the generally accepted teaching ong Catholics that the sacred humanramong Cathories that the sacred numanity of our Lord in its completeness, together with His divinity, is present alike in both species, so that those who receive the Holy Communion in one kind, receive the body and blood of ist no less than those who receive it ooth kinds. This being granted by our own part prefer to partake of chalice, as well as of the paten, we ld by no means justify ourselves in nging forward this disciplinary mea-e on the part of the Holy Roman nurch as a reason why we should re-in out of fellowship with the Apos-lic See. It is to be borne in mind that the Greek Uniates, who have returned to communion with Rome, still preserve ir own peculiar way of celebrating administering Holy Communion, ch differs much more from the Latin se than does the Anglican, and there can no reasonable doubt, in the event of union, that the Holy See would cheerfully assent, if Anglo-Catholics wished to retain an English rite and communion in both kinds.

We rest our investigation at this point, relying upon the intelligence of our readers to estimate how much or how little real difference we have so far encountered between the doctrine and usage of the "modern Roman Church" and the ancient Church of England. If there is anywhere an insuperable barrier or an impassable gulf stretching between the two we have not yet discovered it. —N. Y. Freeman's Journal.

THE COMMUNION OF SAINTS.

TIEWS OF A NON-CATHOLIC WRITER ON THE SUBJECT OF PRAYERS FOR THE DEAD. HE ARGUES IN FAVOR OF THAT CONSOLING AND CHERISHED DOCTRINE.

from pens inspired by love of all that keeps a nation civilized. So important is this apostolate that when the Patriarch of Venice, now Pius X, heard of the financial difficulties of a venetian Catholic paper, the Defessa, I would do so willingly. Three times repeated. (Liturgy of St. James.)

Wenetian Catholic paper, the Defessa, I would do so willingly. Germany has a well organized and induential press, In 1997 German Catholics

"I would os willingly." Germany the hadst no affinity with the organized and influential press, In 1997 German Catholics

"I would not prayers for the dead and shows how the practice appeals to the reason of one not a Catholic. He says:

"I am speaking instinctively. I do not prayers for the dead and shows how the practice appeals to the reason of one not a Catholic. He says:

"I am speaking instinctively. I do not profess to know the theology of the matter; but I am very sure that the matter put I am very sure that the Surely the question is, 'Is it good to pray for the dead?' If it is, Roman Catholics doing it can not made it bad,

olic and I am a real person (as the editor of this Review knows.) I approach the matter simp'y as a man, a what the Westerners understand by soul. . . I think it may be taken Purgatory. And in the present day, as admitted that no Anglican can be accounted disloyal because he prays for the dead. Still more certainly, he could not be accounted disloyal because he did not pray for them. So far is he from being in any way encouraged to do so by anything in the prayerbook, that it might almost be said that implicitly, though not explicitly, the Church of England excludes prayers for the dead. The burial service. Takes you with the dead to the grave ard: 'Ashes to ashes, dust to dust there, so far as all touch, all communion with him whose mere mortal body they are burying, it ends. Not a prayer for him. He crosses the bar, and not a prayer goes after him; he sets out for the undiscovered country, and they do not even wish him bon voyage. Excluding all prayer for him whose body is buried. the Church of Magland is obliged to in-clude all alike in 'the certain hope of a joyful resurrection.' It is right that the nefit of the doubt should be given to

> aintship of notorious ill livers. A single prayer commending the soul to Logically, how can we do without prayer for the dead? They live, and othing that lives can be independent of God; and if not independent of God, they are a reasonable subject of prayer to God. . . What difference can it make whether the soul is living here in the body or elsewhere? To suggest that prayer is of force only on one

reality that sometimes jars in assuming

the dead; none the less there is

our prayers, for it is saying that they have got beyond God's control. But heaven hangs on God as much as earth.

mitive Church the practice of adminering the Blessed Sacrament under e species, in cases of emergency, prefiled to a greater or less extent. When we turn to the use of the early purch," says Father Ryder in his deply to Dr. Littledale "we find that yond a doubt such discretion has en used. Sick persons and prisoners are frequently communicated under e one species of bread; such, too, was e practice among the Exyptian solne one species of bread; such, too, was he practice among the Egyptian solaries; children, again, were communicated under the species of wine." (p. 40.) as we are. We praying for them are one with them praying for us. This is

THE PROPER KIND OF CATHOLIC.

HE SHOULD GO FREQUENTLY TO HOLY COMMUNION AND CULTIVATE A LOVE FOR THE READING OF THE BIBLE, ONE SHOULD IMITATE THE SAINTS IN THE STUDY OF HOLY WRIT.

There is only one way in which to read the Scriptures, and that is to do as the saints did before us, says Father Exuperus, writing in the current number of Etudes Franciscaines (Paris) as true no matter how much we might | Those who seek to apply personal inves-Those who seek to apply personal investigation to abstruse passages, often end by disbelieving wholly in the Word of God. To argue with Rationalists, or to attempt to "explain" to those who have rejected all notion of the supernatural from their minds, is to follow : false route. Says the Franciscan :

"Saint Paul divided all humanity into two classes, namely, those who are animal and those who are spiritual, the animal being those who have received the gift of grace, but who have rejected it. There is no point of contact, he told the Corinthians, between the animal

man and the things of God. To him they appear as a kind of madness or illusion, and since he does not understand them, they become, accordingly, the object of his scorn. For faith is an especial gift of God. It is a superespecial gift of God. It is a super-natural intelligence given to some in order that they may accept the truths taught by the Church. * * * The rationalists make the mistake of think-ing that knowing are the highest productions. ing that knowing and believing are the same thing. For example, they know that the Church teaches the doctrine of the Trinity, and suppose that the appli-cation of their scientific rules to the understanding of that mystery ought to show the truth of it as plain as daylight. If their reasonings fail to bring forth such light, then, according to them, the doc

trine must fall." Holy Writ may be considered as one of the provinces of the Kingdom of God here on earth, and it is certain'y not the easiest to travel over. It is nevertheless,

of Holy Writ is concerned, such persons are much in the same position as an in-fidel who should go to Communion. The infidel may have physical contact with the bread, but he does not receive the sacrament. With the rationalist as with the skeptical investigator, the fruit of their study of the Bible is nil, since the proper spirit of faith is denied both. What, then, is one to do? One cannot afford to ignore wholly what is going on in the opposite camp. I reply: piety and pious practices will best fit us for risk of his own life. There were five or six that condition of mind in which we little girls and boys in the wagon be-should approach the study of Holy Writ. Copy the saints, and you will have renalso to the rationalists all the services you owe them. The saints did not seek to discuss or dissect the Bible; they approached its study only when they could do so in the spirit of faith from which the services are to the horse by the bridle. He was dragged two hundred feet, but he clung to the reins and stopped the horse. approached its study only when they
could do so in the spirit of faith from
which they derived the intelligence
that permitted them to understand it.
It is because of the dearth of this spirit
of or inclination to piety that the Scriptures are either not read at all, or are woefully misread in our age. And, in-deed, the Christian people may be said to be perishing of inanition just because they are not sufficiently nourished with the truths of the Gospel."

Even as Pius X. requires of all good Catholics that they shall frequently go to Communion, so he enjoins upon the people of the Catholic faith the culti-vation of a love of the reading of the Bible. Saint Augustine drewvery little distinction between going to Commun-ion and taking in the word of the Gospel from Holy Writ. The performance of the two duties, says the Franciscan, goes to make up the proper kind of Catholic.

When one is determined to mar lives particular planet is to reduce it to an absurdity. There is a theological ex1605

The Black-Robe.

There's a secret of the forest That no tongue has ever spelled; There's a grave beside a river

That no white man has beheld. r the conquered tribes have vanished, And the forest knows alone
Where they laid the gentle Black-Robe
In the days that were their own.

There he slumbers uncomplaining In the woodland's humble trust, And the simple hearts that mourned

Mingle meekly too in dust. ow the trails are all deserted, And the bison-hunt is o'er;

And his children come no wore. But the singers of the wildwood Oft above him chant a prayer, And the sacred hush of twilight

And the voices of the forest And the river's muffled roar For a century have called him, But the Black-Robe wakes no more.

CATHOLIC NOTES.

At the Church of St. Thomas Aquinas in Philadelphia, recently, Bishop Prender-gast administered Confirmation to one undred adult converts.

The Misses Hilds and Vivian Terresa. daughters of Admiral Terres, of 94 Mount street, Grosvenor square, London, were received into the Church on March at the pro-cathedral, Dublin.

It is reported that Chancellor E. M. Dunne of Chicago, has been appointed Bishop of Peoria, Ill., to succeed Archbishop Spalding, who retired about six months ago.

Twenty Sioux warriors, with ceremonies simple yet picturesque, on Thursday of last week made the Rev. Thomas I. Gasson, S. J., president of Boston college, a full-fledged member of their tribe and christened him the Vinthalawankatuya.

Right Rev. George W. Mundelein, S. T. D., who has been appointed Auxiliary Bishop of Brooklyn, is believed to be the youngest Bishop in America. and possibly in the world. He is forty years of age and a native of old New York

By the will of Patrick Dunphy, a pioneer western railroad contractor who died at Pueblo, Col., a few days ago, his entire fortune of \$100,000 is left to St. Mary's Hospital, St. Patrick's Church at Pueblo and Pueblo Council of the Knights of Columbus. As far as known he had no living relatives.

Right Rev. Joseph B. Cotter, Bishop of Winona, Minn., died at his episcopal residence on Sunday night last, aged sixty-five years. Bishop Cotter had been ailing for several months, and his death was not unexpected. He was one of the powerful men of the Church in the West and was for several years president of the Catholic Total Abstinence Union of America.

Cardinal Gibbons was seventy-five years old on July 23rd. His great intellectual activity at this age is note-worthy. His judgments are balanced, and, at this time of life, he sees the value of recalling to the public mind the eternal verities — a wholesome pro-ceeding at an epoch when there is so much sensationalism in the treatment of social and religious problems.

Algernon Sartoris, the secretary of the American Legation to Guatemala, has resigned his position. The cause assigned is ill health, the climate of Guatemala not agreeing with him or Mrs. Sartoris. Mr. Sartoris is a grandconvert to the Catholic Church. He was appointed to the position of secre-tary of legation from the District of

Rev. L. M. E. Besnard, S. S., of the faculty of St. Mary's Seminary, Balti-more, and three seminarians will shortly start for the Isle of Wight to study the Gregorian chant in the Benedictine monastery there. The monastery has been selected by the faculty of the seminary because the Benedictines have musical traditions running back to the fourth century, and are considered masters of the chant.

The Rev. D. L. Gleason, pastor of St. Mary Church, Stanford, Conn., stopped sides the driver. The shaft had become broken and the driver could not control

States, a spiritual retreat for men, will be given this summer at St. Mary's College, St. Mary's, Kansas, to be conducted by a Jesuit Father. These retreats are common in the old world, and are annual customs as far as women are concerned, many being given in the convents and academies of the country every year; but only recently has the custom been introduced in this country by the Jesuit Fathers of the New province.

Two hundred and thirty-six converts were received by the Redemptorist mis-sionaries of one house of the Eastern Province of the United States during 1908. In the class 114 which was confirmed by Bishop O'Connor, of the Newark diocese, in St. Rose of Lima's Church, Short Hills, recently, was J. Ellis Butler, a former Methodist minister. Mr. Butler was formerly pastor of churches in Colorado and California. He came East several years ago and not long ago was received into the Cath-olic Church.

IN TREATY WITH HONOR. A Romance of Old Quebec.

MARY CATHARINE CROWLEY. Author of "A Daughter of New France," Heroine of the Strait," "Love Thrives

CHAPTER VI.

THROUGH THE FOREST.

Madame St. Germain had come to stay with Jacquette at the doctor's house, to assist her in the care of the wounded, and at the same time play the

part of chaperon.
It was late in the afternoon of the third day after the fight, and we were gathered in the living-room, Dr. Nelson sitting at a table engaged in drawing a sitting at a table engaged in drawing a small map of the surrounding country, Ramon talking with Mademoiselle de Rouville in the chimney-corner, and I by the window chatting with madame.

the window chatting with madaine.

"Ha, ha, a good story, is it not monsieur?" laughed the widow, nodding at
me vivaciously, "Jean Baptiste, showing an old French coin to Brown, the akee medicine-vendor, said proudly, 'My ancestor was made a chevalier by the king whose picture you see here.' And the trickster would-be leader of our people replied, 'What a coincid-ence! My ancestor was scalped by the Indian whose portrait you see on this American cent.' Ha, ha!" 'My ancestor was made a chevalier by

American cent.' Ha, ha!"
Madame's black eyes shone like the
gleam of the will-o'-the-wisp in the dusk
of a summer's night. Truly, the buxom
widow of thirty might still turn the

head of many a man.

Though I professed to be amused at
the jest, as in duty bound, I made but a poor listener, for my thoughts were with the pair by the fire.

he pair by the fire.
Ramon stood looking down at Jacqu ette, who sat on the chimney-bench, and the two youthful figures seemed to stand out like a picture against the bright background of the chimney's glow. He spoke in a tone so low that his words were evidently intended for her

his manner was eloquent, alone, his manner was eloquent, his smile brought an answering smile to the lips of the girl as she looked up at him. Not only his features, but her sweet face seemed illumined. Was it but by the light of the fire? "Ramon loves her," and she is, at least, interested in him,"
I said to myself. "I love her too, God But I have sworn to be his Would it be acting the part of a friend to try to win her heart, when from the first he has laid siege to it? His chaff as to my having found favor er eyes was but a blind. In honor will leave him a fair field. But I shall never cease to love her, even though that love must be hidden in my own

As my eyes dwelt upon them and my thoughts ran on thus, Jacquette's mood

"Ah, Monsieur Ramon," she cried aloud, "you ask for a chanson? How, then, does this please you?

Like a spell upon us was the lilting tune, the refrain, the merry abandon of her voice.
"Bien cherie, give us the rest of the

song," said the doctor, laying down his pen as she paused. We added our entreaties, and with a

shrug of her pretty shoulders she con

"Du joli moie de mai," joined Madam

St. Germain in a rich alto.

Patting her little white hands together to mark the rhythm and smiling as she sang, Jacquette appeared the very embodiment of the spirit of the music, a river sprite or a nymph of the Richelieu forests.

Singing and motion are allied. She

rose to her feet, and, slowly swaying to and fro at first like a young white birch wooed by the breeze, began to dance to the music of her song.

The firelight shone upon her gray frock, upon her charming face and the dark curls that stirred as she danced it made a gleaming path on the oaken

or for her dainty feet. For the moment, there in that pleasant room as we watched her, the war

like happenings of three days earlier were forgotten. But dancing is contagious. Present ly Ramon was treading a measure with her in lively fashion. Apon, lured by her witchery, I found myself bowing to mademoiselle in courtly fashion, while the dance slackened to the tempo of the minuet, and again, as I clasped her delicate fingers, raising my arm above

her head in order that, wheeling gracefully, she might pass under the arch and by our clasped hands.

Of a sudden, however, our mirth was interrupted by the call of a habitant outside. Pausing, we all looked toward

Every day the silver current of the ad grown narrower, for the ice forming along the strand daily reached out farther into the stream, like the relentless grasp of Old Winter himself.

Now on the opposite shore the rays of sunshine touched with glory the covered spire of the church at St. Antoine and brought out into relief the dark pines of the Island of the Stags.

My word!" I cried. "Here comes a

man on a pony galloping down the road from St. Charles."

While I spoke he drew rein at the

gate. The doctor hastened to the house door, and returned directly with Jean

Baptiste, the scout.
"You may tell your story here," said

Nelson, grimly,
Pale as death Jacquette went over to her uncle, and linking her arm in his stood waiting to hear the news. Ramon life as well. and I drew near the messenger, and Madame St. Germain rose from her

By permission of Little, Brown & Co., Publishers morning they reached St. Charles, where two or three hundred patriots were gathered. Knowing the redcoats would promptly fire upon them, they opened fire themselves, but their powder and bullets soon gave out. The soldiers charged upon them with the bayonet, killing many; they set fire to a barn in which others had taken refuge, and draye the remainder into the river, drove the remainder into the river, where they were drowned like rats in a

"And Brown, the Yankee quack, who posed as their leader and insisted that the villagers should decline our offer of assistance?" inquired the doctor, who had heard the tale with working features and clenched hands.

Jean Baptiste laughed hoarsely.

Monsieur Brown ran off at the be ginning of the fight, and like our valiant Papineau is, sans doute, well on his way to Vermont."

Jacquette fled, sobbing, from the oom, and madame hastened after her. When the scout had withdrawn to re-

peat his tragic story in the kitchen, our nest, after pacing the floor in silence some minutes, said, turning to Ramon and me,
"Gentlemen, two days ago I felt we

had taken the first step in the path that was to give freedom to Canada; but this rout has opened my eyes. Until we are better prepared, we must tains, where the people are preparing to resist. They have heard of our suc-cess. They must also be warned of the defeat at St. Charles."

"I ask the privilege of going to St. Albans," cried Ramon impetuously. Surprise kept me dumb. He had made Albans. Surprise kept me dumb. He had made haste to choose the better mission. The journey would indeed be long and wearisome, but the messenger to the States would go as the representative of the patriots, would address meetings of the people there, even as Jacquette, spirited daughter of the chevaliers as she was, had adjured us to do. If suc-cessful he would not only serve the cause but, as at one stroke, win prominence and distinction.

This opportunity my companion with selfishness new to him, demanded for himself.

Disappointed for the first time in his friendship, and fluding voice at last, I hotly contested his claim.

"No, I will go," I declared.

We were on the verge of a dispute, when Dr. Nelson interposed. "Gentlemen, we must not waste tim

"Count Rycerski, since you were the first to speak, you shall have your choice. Mr. Adair, you will not refuse letter from me to Dr. Chenier at St. Eustache?"

Sir, I have joined you, and I will decline no service you require of me in the name of the cause," I answered sullenly enough.

When my comrade and I retired to the room we shared, Ramon did not ex-plain his motive in standing by his claim but strove by all other means in his power to break down the barrier of coldness I had erected between us. At last it yielded, as a snow fort

vields to the sun. How could I angry with him when I realized that the next day we were angry with him when I realized that the next day we were to separate, perhaps f rever? How could I shut my heart against him who, in the weeks we had been together, the dangers we had shared, had never failed me except in this one instance

" After all," I said to myself, " had he not a right to choose this mis Vas I not selfish in turn to desire it? Thus reproaching myself, I gladly

cepted his advance toward reconcilia tion, and we talked far into the night. The name of Jacquette was, however,

not mentioned between us.

The next afternoon, after a long co sultation with Dr. Nelson and a part-ing tête-à-tête with Jacquette, Ramon set off on his journey. I rode out with him a few miles, and most unwillingly

took leave of him when we were about halfway to St. Charles. " Au revoir, my dear friend. Always "Au revoir," if year friends to the sturdy pony with which the doctor had provided him.

"Au revoir," I repeated, clasping his

hand, " and may good fortune lead your horse by the bridle." Neither of us dared trust ourselves to utter the word "good-by," and yet we felt only too keenly that we might never

God keep you, for I love you more than I have ever loved any woman," I roke out passionately.
His smile was singularly sweet as he

This smile was singularly such as answered me. "And I you."

Then, after pressing my hand again, he withdrew his own, spoke a word to the pony, and rode away, while I, reining in my mount, followed him with my

When he had gone a short distance he turned in his saddle, waved a last adieu, and cantered across the unfenced fields, avoiding the river road lest he might be intercepted by one of the bands of soldiers now marching up and

down the country.

It was the last day of November, and I was thankful that the plain was rough and brown, since, had it been covered with snow, the tracks of his horse's hoofs might have aroused inquiry and led to his arrest.

Thus I watched him ride on toward St. Charles and St. Hilaire, whence I knew he would pass around behind the great solitary mountain Belœil, which in its armor of steel-blue mist seemed to me a figure of the genius of the Richelieu arisen in its might.

When I in turn set about making my adieux to Mademoiselle Jacquette, was in so contrary a mood, I dared not tell her what I wished to say, which was simply that, since she had unwittingly taken possession of my heart, I would

"Be my wife," I meant to plead. "So soon as there is again peace on the Richelieu I will make a home for you, "The soldiers from Chambly marched down the côte two nights ago," began Jean Baptiste, dejectedly. "Yesterday which I hear can be bought."

Instead of appearing downcast over the prospect of my speedy departure, she chose to be, I thought, unbecom-

ingly gay.
We shall be grave enough to-mor row, let us be merry while we may," her

manner said. we sat together on the settle in the living room, she would not meet my eyes, but persisted in looking out upon the river, which for once I did not care to do, for I found more interest in

studying her sweet face and trim figure.
Was it that her plain homespun gown
made her look still slighter than had the white frock in which I first saw her: Or had the anxiety of the last few weeks caused her young form to lose something of its roundness? At least she appeared thinner that on that October day at the huskings.

"Ma foi, monsieur," she exclaimed, shaking her pretty curls in a way to turn the head of any hapless lover. "What shall we do for a protector while you are absent? But no, when all the men are gone, we shall of conventions." a'l the men are gone, we shall, of course, have peace. It is not the women who stir up wars. Why must men be forever fighting ?

"That women may live in quiet and contentment," I answered, entering into her humor since I could not hope to

"Still it is a great pity Monsieur avoid another meeting of the troops. I will send a messenger to our American friends at St. Albans. An express must also ride post haste to the Two Mounpeople of the States for us, she went on. "Since they were in such haste to cross the border, why must Count Rycerski be sent upon this errand?" "Because he can better tell what happened at St. Denis and St. Charles

than those who did not wait to see it,"

replied dryly.
"Ah ves." she laughed, "I have "Ah yes," she laughed, "I have noticed that some of those who would sacrifice their last drop of blood have been very sparing of the first. But why cannot the inhabitants of St. Eustache manage their own resistance, as our people did here?"

They are only too ready to do so, said I; and forthwith I explained to her why Dr. Nelson wished me to go.

"Oh, if you go to spare any one anguish or suffering, then go without delay, in the name of God," she en reated, serious at once : "he who risk his life to save others is a greater here than he who faces the enemy's fire."
"Pascal is saddling my horse. I de lay only for it and to take leave of you,"

My mare Feu Follet had been myster

jously returned to me at St. Denis habitant, who at the same time brought us news that Desmarais and Davignor had safely crossed the border.
A silence now fell between Jacquette

and myself. The girl watched the feared it would suddenly taken wings and fly away, while I furtively continued my study of her face. Despite her bantering tone of a few moments before, she was piqued at something, I could see; and presently a solution of the en mga flashed upon me. It was because Ramon had gone so willingly upon his distant mission, had so carelessly ridden away out of her life. Here she was, urging me to hasten upon my errand, but she would fain have had him stay at St. Denis. What an idiot I was to venture a hope that I might have awakened an emotion warmer than friendship in her heart, that she would give a second thought to me, when a man so handsome so altogether lovable as Ramon had been with her daily !

"You omathaun," I said to myself, "isn't it as plain as the nose on your face that the girl loves him? Don't how what a fool you are by pouring the story of your love into her pretty but unwilling ears."

At this moment the voice of Dr. Nelon called me from the hall. Jacquette ollowed me to the door-stone, where Pascal waited with my horse.

"Since you must leave us, may you go under the guard of God," exclaimed my kind host.
"Alas that in life one must so often

travel toward sorrow," said Jacquette, as I held her hand in mine a few seconds

longer than was necessary.

"Mademoiselle, whateve Mademoiselle, whatever road of life you take, may you travel only toward joy," I said, raising the little hand to

Then I turned away, sprang to my

saddle, and rode off.

But I carried in my mind a picture of a girl whose dark curls hung down upon the shoulders of her russet-colored frock, over the dainty capelike white collar I had recently watched her embroider, a girl whose eyes glistened with tears as they at last met mine.

CHAPTER VII.

THE TOWERS OF ST. EUSTACHE.

Three days later, as the sun was set ting and from the twin towers of the old Norman charch the bells were ringing the Angelus, I rode into St. Eustache one of the most picturesque and import ant of the rural settlements wherewith the early French colonists adorned the

the early French colonists adorned the banks of the broad Canadian rivers.

As I entered the Square which was then, as now, sentinelled by the beautiful elms that in summer inclose the place in a cordon of shade, I beheld a group of gray stone buildings that it group of gray stone buildings that in the mild season must have been over grown with vines. Here were the manor of the seigneur, the newly completed convent, and beyond, on the bank of the Ottawa, called here Rivière du Chêne or River of the Thousand Islands, the

Church and the rectory.

"Baptiste, can you direct me to the house of Dr. Chenier?" I called out to a

passing habitant.
"My name is Jacques," retorted the nan with less of urbanity than is usually found among this people, who, in spite of their humble station and isolated lives, retain something of the courtliness of ancestors of higher position who in the long ago, sought to retrieve their fortunes in the wilderness.

His curtness made me realize at once

that the village was seething with un-

"Coute qui conte, my friend," I said tersely.

Jacques' surliness vanished.
"Ah, m'sieur, you are one of us," he blurted out with an attempt at apology.

M'sieur le docteur's house is just over the bridge, but you will not find him there, for a reward of £500 has been offered to any one who will deliver him

up to the law." 'And does no one know where he is?' I asked, debating how I was to acco lish my errand.

The man misunderstood me. " M'sieur Chenier can lay his head upon his pillow and sleep securely among the patriots of Two Mountains," he replied; "there is no one who would ne replied; "there is no one who would be so base as to surrender him to his enemies. Many would die for him. His wife is still in their home; friends keep guard over it for her."

"Ah! then, madame will send him the letter I bring," said I.

Nodding my thanks-I would not of fend the man by offering him a coin-I crossed the bridge, turned down a path to the left, and halted before the cottage the river bank. It must have been a pleasant place in

mer with its overshadowing tree, its trellised gallery, and the bit of sward sloping down to the stretch of water that lay between it and the rectory scarce more than a stone's throw dis-tant And it commanded a charming view both of the Square and the little islets of the river.

The latter was no va gleaming road of ice, so that from where I dismounted I might have crossed over to the church

afoot in two or three minutes. I mention this because of what happened My knock brought to the door a sturdy French Canadian who wore a knife in his belt.

message from Dr. Nelson of St. Denis o Dr. Chenier," I said. "Dr. Chenier is not to be found here."

My name is Adair and I am come with

e answered gloweringly. one will carry 'Then perhaps some one will the message to him," I persisted.

s of the utmost importance."

While he still hesitated to admit me, I caught sight of the room beyond. the fire stood another habitant cleaning a musket, and by the opposite side of the hearth a comely young woman sat rocking a cradle.

At the sound of voices the man who was burnishing his weapon wheeled around and came to the door.
"What is this?" he inquired. The

grace of his manner cont asted oddly with the homeliness of his clothes. At once my mind leaped to the conclusion that these were a disguise. I repeated my name and errand, adding. "So, perhaps, monsieur, you will see that Dr. Chenier gets the letter." As he took it from my hand and drev

ne into the room I noted that he was about thirty years of age, with an erect carriage, a handsome head crowned with brown, wavy locks, a smooth-shaven, intelligent face, and flashing gray eyes.

"Monsieur Adair, you are welcome, he said, embracing me with Gallic ardor. I am Jean Olivier Chenier, and, as you see, I am forced by the vigilance my enemies to remain in Since they have already searched this house, it is as safe a place as any. This lady is my wife."

He turned to the woman beside the hearth. She smiled at me and spoke a few words of greeting, but did not cease

the rhythmic swaying to and fro of the little basket nest in which a rosy baby lay asleep.
"You bring us news of many victories on the banks of the Richelieu?" said

Dr. Chenier, confidently, as he unfolded the letter. "Parbleu! I have ridden hard across the country to inform you of our de-

His face clouded as he bent his eyes

on the closely written sheet.

"We cannot withdraw now," he cried with reckless fervor when he finished reading it. "Take this back as an ansatz wer to St. Denis. For yourself, mon-sieus, my advice may seem inhospitable but so soon as you have bread with us, you would better get away from St. Eustache.

What, turn my back on a fight !" I cried, putting aside his earnestness with a laugh. "I am an Irishman, and have never deserted a friend. If you the people here insist upon making a bold stand against the troops, I shall

remain with you.' Dr. Chenier's voice shook with emo tion as he accepted my adherence.
"The help of a brave man is like the

aid of a sword of truest steel," he said It being thus settled that I should stay, crossed the ice to the rectory.

Monsieur Paquin, the cure, received me in his study. He was a stout man with a large, square face, thick black hair combed up high from a broad brow, and a strong mouth and chin. He pre and a strong model and chin. The pre-sented a striking figure in his black cas-sock with its little tabbed collar edged with white, worn outside the high linen collar with points running up each side of the chin, in the fashion affected by

the gentlemen of the period. At first I thought him cold, for he was altogether opposed to the plan of re-sistance, but as we talked I discovered

sistance, but as we taked I discovered that his was a warm and generous heart torn with anxiety for his flock.

"Monsieur Adair, if you come to encourage my people in their folly, be off again without delay, I adjure you," he hands together. "I cried, striking his would not deny liberty to the French!
Who knows their grievances better than
I? But because I love my people I wish save them from the sufferings of a vain struggle

"Yet in the States the courage of a few determined men built up a nation, I argued. Yes, yes, because your men were

calm as well as brave; because they knew how to wait as well as to fight. Patience and time accomplish more than "Patience abused becomes fury, mon-sieur le cure," I said, "I shall stand by

the patriots, come what will."

All that day habitants from far and near flocked to St. Eustache in response to Chenier's call, but the next morningit was the 14th of December - whe runner of the woods brought news that a body of troops were marching against us from Montreal, many of these volun-teers made excuse to return to their vil-

Only a small band was now left to the daring Chenier. As we gathered about him in the square, he cried:

"Friends, I, for one, prefer to sell my life dear rather than to be tamely struck down. Even if left alone, I shall still remain here.'

His ardor stirred the hearts of all who

"We will fight for liberty and to pro tect our families," shouted the patriots
The dye was cast.

"But some of us are without muskets, monsieur le docteur," called a young man at the edge of the little company.

"Then you must take them from the soldiers," replied the leader. "You have pikes and cudgels. Many had no more at St. Denis." After garrisoning the manor, the cure's house, and the convent (which the nuns had not yet occupied), Chenier,

with the rest of his men, less than a hundred, took up his position in the church. The women and children of the village

were hidden in the crypt below. Enthusiastic at being in action once more, lent a hand in barricading the door. and removing the sashes of the windows that the openings might be used as portholes.

Before long the beating of a drum and the blare of brass musical instruments warned us of the approach of the sol-diers. Presently the lookout in the

diers. Presently the lookout church tower called down to us: "They are coming, and they have several field-pieces. Within a quarter of an hour we heard the clatter of the horses of the cavalry

and the tramp of the infantry, and those of us who were so posted as to be able to watch, peering out, beheld a sea crimson overspreading the snows of the I will not describe the battle. Chen-

ier had expected at least a demand for surrender, but there was none - no at tempt at conciliation nor offer of mercy. That a handful of men dared resist strong military force was marvellous enough. We even compelled our first ssailants to retreat. But it was impos sible to hold out against such numbers.
Those among us who had ammunition kert up a sharp musketry, but before long we saw the manor and other build-

ings sacked and burned.
Though the shots from the field-pieces battered the walls of our fortress t staunchly withstood the attack. Ever heroes must sometimes succumb to their wounds, however, and so at rent was made in the side of the hoary old church, and through the breach the besiegers thrust flaming bales of hay while, as we were driven back by the smoke, others among them cast burning brands through the windows.

The women and children were still

ecure in the cellar.
"To the sacristy!" cried Chenier. Fighting still, we obeyed.
"All is lost!" he exclaimed. "We

have fought like patriots, let us die, not like dogs smothered by fire, but like heroes, battling to the end." He sprang upon the bench that ex-tended along the wall, waved his sword

and after a glance into the churchyard which the redcoats surged through leaped through the open window down in the midst of them, calling out to us A few did so, I among the number.

A tonce I was in the heart of the melee, slashing to right and left with my sabre. I saw Chenier fall and fought my way towards him. But before I reached the spot where he lay, a bayonet thrust from a redcoat struck me to the ground, the hoarse cry of "no quarter" re-echoed in a brutal chorus, and the enemy rushed over the field.

In my ears were the oaths of the vic-tors and the shrieks of dying men. I myself was fast losing my hold on life.

The churchyard was quiet again; the coldiers were pursuing the fleeing habitants. As I opened my eyes to take a last glimpse of the world, I saw that I was in the shadow of the little bridge that spanned the river. If I could roll my body the distance of a few feet I might lie concealed beneath the timbers of the weatherworn structure and per-

could not go around it, so I drew myself ever it, scarce heeding the chill of reoulsion at the contact with death.

Did the enemy believe they had left only dead men in the churchyard, or were any of the soldiers watching me, amused at my antics and ready to pin me to the earth with their bayonets in the moment when I should gain my haven? I did not care. My strength was giv-

ing out. It would be so much easier to die than to live, to bivouac here on the snow rather than to make any further exertion. As I was about to give up, a thought flashed upon me — Madame Chenier. The patriot had committed her to my

care if he should fall and I survive.

"I must live to find and protect her,"
I moaned as I lay face downward on the

The coldness upon my forehead re vived me momentarily; by a final trial I gained the shelter of the bridge. Then, spent by the effort, I felt that I And presently-it seemed to me-

TO BE CONTINUED.

THE HUMANE SOCIETY'S AGENT. TRUE STORY, WRITTEN FOR THE MIS-SIONARY BY REV. RICHARD ALEX-

ANDER. It was a sad call the Humane Society's Agent had that day. It was a call to an alley, in a poor, but quite respectable neighborhood. A woman, lonely, selfsupporting, but reserved as to her own affairs, had died in a little room, high up

in a tenement house. There was unfinished, fine needle-work, on a table near by; every appear-ance of respectability and even taste, in the meagre furnishings of her poor little room, and the mark of gentle blood in the delicately cut features of the little orphaned boy who sat terrified in a cor-

The boy sat at a distance from the bed face was set, and his brown curly hair "And so it went on, Sunday after lay uncombed on his forehead. His eyes Sunday, for six long years. The

were red with weeping, and his chin rested in his hands, as he leaned his bows on his little knees and stared at everything with the terrified look of on who never before seen death.

"That's the boy," whispered a neigh-bor, "he doesn't understand. He is

only six years old, you know; he's the only child." Come here, my boy," said the Humane

Society's Agent.

The boy rose slowly, and with frightened face came over to the Agent, reached out his hand. The small hand was laid in it, and the blue swimmin eyes looked steadily into the man's kin

face. "Mother's dead," said the child, solemnly. "She hated to leave me alone
—I have nobody now." The sweet little
voice, the neglected look of the little lad went strangely to the Agent's hear "What is your name, my little man said he.

years old; and father is dead, too. I—" he added, as if a fresh sorrow had made its way back to his memory.

The Humane Society's Agent was a kind man. His duty had not hardened him, and he was strangely drawn to the

"Arthur Maxwe'l, and I'm six years

little fellow, who showed marks of gentle training and better days.

"Would you like to come with me to-"Would you like to come with the for-night? It is lonely here for a little boy. I'll bring you back to see mother to-morrow."

"For answer the little fellow threw

his arms around Mr. Benjamin Brown neck, and the Humane Society's Agen felt a throb of genuine love stir as he pressed him close, and thrilled with the joy of the little soft cheek laid against his own.

Will you come, Arthur ?" "Sure!" said Arthur, smiles break ing into the blue eyes as he wiped the tears on his little sleeve, and took possession of his new friend's hand.

The two or three women who present, smiled their approval. Brown said a few words about funeral, finding there was not a friend or relative to step forward bury the poor woman, who had evid worn out her life trying to prolon of her little son and to keep them both from the charity of the city. Mr. Brown learned that Mrs. Maxwell

was a Catholic, and although he staunch Presbyterian, did not h to give orders that she should be but in the Catholic cemetery with all ceremonies of the Catholic Church. fact he called on the parish priest him-self to that effect. He learned that self to that effect. He learned little Arthur was the only child mother, who had come to poverty, knew how, as she had not been the locality, and was evidently well born and well bred; this was further evidenced by the papers she left be among which were her marriage co cate and the record of the bo and his baptism in an English Church six years before. The priest inquired keenly about the Humane Society's intention relating to the boy. Mr. Benjamin Brown frankly acknowledged he had designs himself little lad.

"You see, Father," he said, "I am a bachelor, but I have lost my heart the first time in my life, and it is, to that boy! I want him—I want to adopt him and give him a home and make him happy. But," said the priest, " how will you

do that? Don't you live in bache "I do," said Mr. Brown ; " but I want that boy."

"Why you can't take him there," responded the priest. "It would be out of the question, Mr. Brown. To be sure he has no one to claim him, at pre but no society would approve of his going to you under the Don't you see it yourself?"

"I want that boy," said Mr. Brown;
"I want to care for him—educate him give him a college course and a start in life, and I want you to tell me how to

secure him, Father; I tell you I have lost my heart to that fellow." of the weatherworn structure and post haps live to fight another day.

Slowly I turned upon my side, then pansed, exhausted. Could I ever reach the bridge? I tried again. A dark object lay in my path. It was the body object lay in my path. It was the body of a villager already stark and cold. I of a villager already stark an The priest could not help smiling at his earnestness. "Really, Mr. Brown you deserve to have him, since you are good Sisters, with the understanding that as soon as he is able to go to college, you will be at liberty to send him; but it must be a Catholic college—remember that. The boy's parents w Catholics, and he is a baptized member of the Catholic Church. His mother

of the Catholic Church. His mother died in my parish, and I am bound to see to this. Surely you would never tamper with his religion, would you?"

"Never, Father," said the man: "I am square if I am anything. I

am square if I am anything. I think I will take your advice. You will give me a letter to the Home, will you not?"

"Most certainly," said the priest.
And so it happened. When little Arthur's mother was laid in her lonely grave, the little lad was taken to the Ornhans' Home by Ma. Brayer. It cost. orphans' Home by Mr. Brown. It cost poor Arthur, who had got to love his benefactor, many bitter tears when he heard he was to leave him, and almost

But the good Sisters opened their arms and hearts to the sobbing boy.

"Don't cry, Arthur," said Mr. Brown;
be a man! I'll come to see you on sunday, and bring you trained are Sunday, and bring you a train of cars and a picture book."

Arthur brightened up. "Will you? A really train of cars, with a choo-chee, and a cowcatcher, and a bell?" " Yes, all that, and a big book."

"Hooray!" said Arthur, all smiles. 'Hurry up Sunday, Uncle Ben; hurry up I' And leaving him smiling and vaving his hand, Mr. Brown departed, relieved, yet wishing he had some way of keeping this small bit of sunshine nearer to himself. He was as good as his word.

day he arrived at the "Home" with quite day he arrived at the "Howe the pica large parcel, in which were the picture book and the train of cars. Arthur the was neatly dressed, was radiant. He was neatly dressed, his curls brushed, and his eyes were like

He was happy and had a thousand things to to tell his "Uncle Ben." The coveted parcel was examined, and it was good to see the little fellow's delight.

grew and becan ever gentle and Ben." He knew The Sisters rep pious and religioniu nis twelfth ye love for the boy about for a colle course.

JULY 24, 1

"It must be mused, "for I priest." We ca

And so it ca was sent to a the care of a g beloved "Uncle expenses of his

The years pa grateful boy. sent, were the called Uncle Be gress with pri then Arthur w ness in his fair would express factor knew so religion. But shrug his shoul enough for me Arthur's gra

Uncle Ben was his boy. There and altog appearance of guardian—som Uncle Ben, he After the e benefactor tool trees, and Uncl record, and the " What do ye

self, my son? placing his ladopted fathe in the face wh unshed tears. Uncle Ben short to thank for me, my hea your noble, g never, never r Tut, tut,' but deeply to you have bee fourteen years

our real life

" Uncle Be

solemnly, "da

notion. I ma cannot look up priest of God, Mr. B a bench near We cannot lowed. It wa and it was lo permission to He won, b benefactor, h It was decide

into the Semi

A pale, bro

he boarded t Arthur notic That was s only yester called to see he, with a : He writes t mass on Stand he has s

I looked a

tall, slender

open face, young priest told him so assured me his ears.
"You may
Brown," I c of your ren Church long right in." He smile right, Fathe good while. he wanted t

a good deal position, an noblest wor give me a b gave Fathers," a He will son, we ma not delay

good man,

his noble

desolate o

shall obtain

Blessed

A DE-C Dr. Ake tist minis commonly church wh York. La sermon on "Heresy judged by York Hera We have i York Her

the pasto The refu Council Foster of advocati the admi New Yo men who Lord, fu wealthie

States. Mr. I eulogizi , and his chins he leaned his es and stared at ified look of one leath.

rstand. He know; he's the

said the Humane

and with fright-the Agent, who The small hand blue swimming to the man's kin

said the child to leave me alone
The sweet little
look of the little the Agent's e, my little man

is dead, too. sorrow had made emory. ty's Agent was a had not hardened

gely drawn to the wed marks of gentle ays. o come with me to-

shrug his shoulders and say :

nough for me to be a good Presby-

Arthur's graduation day came and

benefactor took a walk under the College trees, and Uncle Ben praised him for his

record, and then sprang the question :

"What do you want to make of your-self, my son?" Arthur paused, then placing his hand on the arm of his

adopted father, he looked him straight

in the face while his eyes brimmed with

short to thank you for all you have done

your noble, generous goodness. I can

stared at him, and then sank down upon

We cannot portray the scene that followed. It was continued the next day,

and it was long before Arthur obtained

permission to follow his heart's desire.

He won, however, and although his

heart bled at the wound he gave his benefactor, he was strangely exultant.

It was decided he should remain and go

into the Seminary.

A pale, broken looking old man, wrung his hand in silence a few days later, as he boarded the train going North, and Arthur noticed he did not once look

* * * *

That was some years ago. Yesterday—only yesterday—as I write, Mr. Brown called to see me. He had a photograph in his hand. "Father Alexander," said

in his hand. "Father Alexander, said he, with a note of pride in his voice: "I want to show you my boy, Arthur. He writes me that he was ordained a priest last Saturday and said his first Mass on Sunday, and said it for me; and he has sent me his photograph."

Llocked at the photograph; it was a

a bench near by, without a word.

Uncle Ben, a life-time would be too

back to see mother little fellow thre Benjamin Brown's ne Society's Agent e love stir his heart

ttle soft cheek laid Arthur ?" thur, smiles breakyes as he wiped the deeve, and took pos-iend's hand.

e women who eir approval. words about re was not a s to step forwa n, who had evid ying to prolong that d to keep them both

the city. d although he was a ian, did not hesitate she should b emetery with all the Catholic Church. In the parish priest him-t. He learned that the only child of his had not been l as evidently well born his was further evidpers she left behind, e her marriage certifiord of the boy's birth, before. The pabout the Hu The priest

n relating to the boy. Brown frankly acknowlesigns himself on the her," he said, "I am a nave lost my heart for my life, and it is, to that m—I want to adopt him

home and make him e priest, " how will you

't you live in bachel r. Brown ; " but I want

n't take him there," re would approve of his order the circumstances.

yourself?"
boy," said Mr. Brown;
for him—educate him ge course and a start in

t you to tell me how to ther; I tell you I have o that fellow."
uld not help smiling at
. "Really, Mr. Brown
have him, since you are
him. I know of one way.

Catholic Orphans' home, nally in the care of the with the understanding s he is able to go to col-ee at liberty to send him; a Catholic college—re-The boy's parents were he is a baptized member ic Church. His mother ish, and I am bound to see y you would never tamper on, would you?" ther," said the man; "I am anything. I think I advice. You will give me Home, will you not?"
ainly," said the priest. happened. When little

ner was laid in her lonely tle lad was taken to the

who had got to love his any bitter tears when he

to leave him, and almost

eart of Mr. Brown, because eart of Mr. Brown, cod Sisters opened their ts to the sobbing boy.

Arthur," said Mr. Brown;
I'll come to see you on

bring you a train of cars book."

ghtened up. "Will you? n of cars, with a choo-cheo, cher, and a bell?"

leaving him smiling and nard, Mr. Brown departed,

wishing he had some way this small bit of sunshine

good as his word. On Sun-ed at the "Home" with quite

eel, in which were the pic-

happy and had a thousand tell his "Uncle Ben." The cel was examined, and it was

the little fellow's delight. it went on, Sunday after six long years. The joy

d the train of cars. . He was neatly dressed, ished, and his eyes were like

hat, and a big book. " said Arthur, all smiles. Sunday, Uncle Ben ; hurry

nself.

e by Mr. Brown.

what your Church teaches."

I gave him "The Faith of Our Fathers," and he promised to read it as

He will come back, reader, and I ask Your prayers that it may be soon. Uniting with the prayers of his adopted son, we may be sure that Heaven will not delay the moment of grace for this good man, who has glorified his life by his noble and unselfish kindness to

He smiled. "I guess you are about

right, Father. But I've held out a pretty good while. It broke me all up, when he wanted to be a priest, but I have got

over that now, and I am glad. I have seen a good deal of your cloth, Father, in my

noblest work. I honor him. Won't you give me a book to read? I want to know

on, and the Catholic priest is God's

esolate orphan boy.

Elessed are the merciful for they

shall obtain mercy."

the admission to the ministry by the New York Presbytery of three young men who denied the resurrection of our Lord, furnished Dr. Aked with texts for the sermon he preached to the wealthiest congregation in the United States.

grew and became a sturdy fellow, yet by the young candidates for the Presbyever gentle and devoted to his "Uncle
Ben." He knew no other name for him.
The Sisters reported him remarkably
The Sisters reported him remarkably Ben." He knew no other name for min.
The Sisters reported him remarkably plous and religious for a boy. And now, in its twelfth year, "Uncle Ben," whose love for the boy never diminished, looked about for a college in which to begin his course.

"It must be a Catholic college," he mused, "for I gave my word to the priest." We can judge from this what manner of honorable gentleman was Mr. Brown.

And so it came to pass that Arthur was sent to a Southern college under the care of a great religious order, his beloved "Uncle Ben" defraying all the expenses of his wardrobe and tuition.

The years passed by. Arthur was a grateful boy. His letters, regularly grateful boy the divine believe that He arose in the The years passed by. Arthur was a grateful boy. His letters, regularly sent, were the one great joy of his sobut cannot believe that He arose in the body from the tomb."

sent, were the one great joy of his so-called Uncle Bea, who watched his pro-gress with pride and hope. Now and then Arthur would speak of his happi-ness in his faith, and in fervent words would express the wish that his bene-Over against this statement let us lace the words of St. Paul : " But if there be no resurrection of the dead, then Christ is not risen again. And if Christ is not risen again, then is our preaching vain and your faith is vain." Continthians xv. 13, 14.) factor knew something of the one true religion. But Uncle Ben would only shrug his shoulders and say: "It was

What St. Paul regarded as essential, what he declared was so essential that without it "our preaching is vain and your faith is vain," is lightly explained Uncle Ben was there. He was proud of his boy. There was something noble and pure, and altogether inscrutable in the away as a figure of speech. And Dr. Aked congratulates the whole church of God" appearance of the young man to his guardian—something that rather awed Uncle Ben, he could hardly say why. on the accession to its ranks of teachers who will do their best to persuade future congregations of Presbyterians that St. Paul was wholly mistaken in After the exercises, Arthur and his his view of the resurrection.

Turning to the case of Professor Fos ter, Rockefeller's pastor also congratu-lated the Church on the failure to ex-pel from the Baptist ministry one who flatly denies the divinity of Christ and sneers at the Bible and its teachings. Within the hearing of the multi-millionaire founder of the Chicago University he declared: "I believe that I am entitled to say that the great hearted founder of the University of Chicago would be the last man in America to for me, my heart swells when I think of earmark his gifts for sectarian purposes and then to establish a rule that the teaching of his institution must be "Tut, tut," said Uncle Ben, hastily, but deeply touched; "don't say that; you have been a reward in yourself, Arthur. My greatest joy in life these made to square with the present opinion of the smallest and the narrowest of

that denomination." fourteen years has been your affection, your gratitude and your success; but your real life is ahead of you; what shall words. Does a protest against the teaching of bald atheism constitute it be?"
"Uncle Ben," said the young man solemnly, "day and night have I thought of it these two years past; it is no hasty notion. I may disappoint you, for you cannot look upon it as I do; I shall be a priest of God, and pray for your conversion." Mr. Brown became ghastly pale, the way the part of the property of the part of th

becomes of Christianity itself, which derives its vitality from the belief that Our Lord was truly and really God?

Dr. Aked's comments on Professor Foster's book "The Function of Religion

defending the assailed doctrines and he would give no thought to the ques-tion whether or not the propagator of anti-Christian teachings expressed himself in good or bad English. But Dr. Aked is not such a person. In fact, he finds something to praise in Professor Foster's atheistic work. In a published account of his last Sunday's sermon we find his attitude thus described: "Dr. Aked went on to explain that the book s an excellent work for those who have lost their faith, even though the ortho-dox repudiated it. He said so few

people understand what religion really We shall let Dr. Aked explain in his own words his conception of religion: fathers and grandfathers were Protest-"Religion is not whether you believe ants and they do not like to abandon

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in the incarnation or the atonement. Religion is looking up and lifting up. It is aspiration towards the highest. It is lifting other people up. It is emotional yearning and it is social service." In other words, it makes no dif-ference whether or not you believe God became man and suffered an ignominious death on the cross for man's redemption.
The matter of supreme importance is that you cultivate emotional sentimentality which will induce you to render social service to others.

-Chatham. - Ont. -

We wonder whether people who use this language ever stop and consider how long this emotional sentimentality would survive the destruction of belief would survive the destruction of benefit in the teachings of Christianity. It is told of a good Sister of Charity, noted for her self sacrificing devotion to hospital patients afflicted with the most loathsome diseases, that on one occasion she declared that it would have been utterly impossible for her to do the work in which she was engaged, if it were not that, in serving those afflicted ones, she was convinced she was serving Our Lord Himself. This is the true Christian spirit. Destroy faith in the divinity of Christ and you kill that divinity of Christ and you kill that spirit, and it will only be a question of time when it will be supplanted by pagan selfishness which refuses to recognize the bond of brotherhood established by Christianity when it proclaimed the fatherhood of God.

Claimed the fatherhood of God.

The religion Dr. Aked speaks of would not long survive the passing of the beliefs once held sacred in every Protestant sect—beliefs that are now openly flouted without provoking much comment. It would be interesting to know just ant sect—beliefs that are now openly what sectarianism is in the opinion of the Baptist minister who used these Dr. Aked's sermon is in itself a striking evidence of the radical change that is taking place in the Protestant sects sectarianism? Does defending the doctrine of the divinity of Christ come under this designation? If it does, what Freeman's Journa l.

OUTSIDE THE FOLD.

in Man's Struggle for Existence" would seem to imply that one may accept the rankest sort of atheistic teachings at dour esteemed contributor, F. D., dealing with the Church and those false systems of We have in our hands at the present rankest sort of atheistic teachings at d still remain a member in good standing in any one of the Protest nt sects. It has no words of condemnation for the denial of all that at one time constituted the essentials of the Baptist Church. It is not the matter of Professor Foster's teachings, but the manner in which they are set forth which meets with his disapproval. We take this extract from last Sanday's sermon: "Professor Foster is accused of being an infidel and atheist. I am not going to join in the cond mnation of Professor Foster of work. . . The book is written in such a style as I hope was never on the earth before. . He charges \$1.25 for the book on the pretence that it is written in English, whereas it is written in a mongrel dialect composed of the technicalities of the class room and high fangled words of German construction."

This criticism in itself shows that Mass on Sunday, and said it for me; and he has sent me his photograph; it was a tall, slender figure with the pure eyes, open face, and Roman collar of the young priest; it was good to look at. I told him so, and his gratified flush assured me that my praise was music to his ears.

"You may be proud of him, Mr. Brown," I continued; "and he said his first Mass for you? There is no danger of your remaining out of the Catholic Church long now—so get ready to come right in."

In a mongret datect composed of the class room and high fangled words of German construction." If the class in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that fangled words of German construction." This criticism in itself shows that the doctrines of the dathit was it from self study of her? No, she propagation of principles the acceptance of which is equivalent to the rejection of the catholic Church from their serious consideration; they have as much about the doctrines of the Actholic Church from their stribular to the propagation of the ca Cause a sensation and you'll fill your and ask the priests or the other authorities of the Catholic Church if these things they read about in books or hear about are true—no, Preacher Goody or Historian One Side has held up to

their gaze the abomination of the Scarlet Woman, and of course what they say is truer than two and two make four. There is a second class of non - Catholics who know that the Catholic is the true Church which Christ has founded, and set for certain reasons will not join it. The first of those reasons is: their

Loan

the religion they were brought up in ; t would be a slur they think upon their relations and their other Protestant testants of this frame of mind belong erhaps, to some secret society d they cannot join the Church without ving up this society, and that is a

ing they cannot do.

A third class of non-Catholics are bose who imagine that is not necessary belong to any Church; that the Cathic Church is all right and every other hurch too, for that matter. A Scotchistic Perus & Brass Goods The Blonde Lumber & Mfg. Co. Limited. n of our acquaintance represents this ass of people to a nicety. Meeting n one day at the foot of a high mounn, the subject of couversation turned religion and the number of those "We will all be saved." d us in broad Scotch, and turning the mountain he said: 'Look here; just like this: Suppose heaven is at top of that mountain. Well! I am bing up to it on one side, the Bapon the other, the Episcopalians of s on the other, the Episcopanaus on ther ledge, and you are climbing the lest ledge of all. But you'll get are all right," and he rubbed his hands the thought of how easy it all was. could not refrain from saying to th and easy Scotch theologian, "We all of us will reach the top, but w re afraid there will be faces missing, r many will loose their way in the fog." There is a fourth class of non-Catho-

There is a fourth class of the constraint of the studying the question of religion for themselves, become aware of the fact that the Catholic Church has been grossly misrepresented: that her doctrines are consonant with readout the control of the description of the hereafter and to prepare us for a life beyond the has founded, lives at the present day, and we have Christ's Word that it does, then His Church is the Catholic Church, for in her alone are found all the marks ch Christ said would distinguish His Church, and make her as evident as the city placed upon the mountain top.

These non-Catholics, after a diligent study, come into her communion. Such are the classes of non-Catholics Such are the classes of non-zatorics to be found in the world to-day. While we respect the opinions of those who differ from us, we make bold to say this to honest non-Catholics: "Never form a hasty opinion of the Catholic Church; believe not what those thoroughly unacquainted with her doctrines say about her; do not foolishly imagine that, beher; do not foolishly imagine that, be-cause a Bishop or a priest of her Com-munion falls away owing to the frailties of nature, that the Catholic Church is corrupt, is doomed. No, 'she was great and respected before the Frank ever crossed the Rhine,' as Macaulay says, freed we see the reason why she will not and we see no reason why she will not flourish in undiminished vigor when some traveller from New Zealand shall take his stand on a broken arch of Londor Bridge to sketch the ruins of St. Paul's.

Mistress of civilization, God's mouthpiece to cry aloud His truths to men and to point them out the straight path and to point them out the straight path home to Heaven, she will continue her missional days e cate the consummation of the world. We earnestly commend a careful study of these articles, especially to our serious minded, honest Protestant readers, for they are written not testant readers, for they are written not and esteem." to offend, but to instruct, to show the beauty of the Truth which the Catholic Church alone possesses.—Intermountain

SPIRITISM.

Dr. J. Godfrey Roupert, of London, Eng., who is engaged in the work of exposing spiritism, explains the position of the Catholic Church in regard to this cult. We copy the article from the Buffalo Catholic Union and Times.

ensational preachers whose motto is claused a sensation and you'll fill your socket." These people will never come and ask the priests or the other authors. college is the author of a work on subject called 'The Unseen World.'

subject called The Unseen worth.
"But while the Church admits the existence of these intelligences it denies is the control of that it has been proven that they are human, and asserts that they are grave dangers to faith, to morals, and to health of mind and body connected with any attempt by the average man or woman to meddle in the matter. It is to warn against these dangers that I have come from Rome and am visiting the theological seminaries of the country and other

institutions.
"The Holy Father is anxious for instance, that people be not led astray by the wonders shown and be made to bethe wonders shown and be made to be-lieve that they can communicate with dead relatives. It is considered prob-able that these intelligences are evil and it is certain that none of them ever has been able to identify itself as any cer-tain deceased person. The intelligences have access to the information and knowledge in the subconscious minds of those present, and thus can impersonate the dead, but it has never been shown that there was anything more than im-

"Other people are led away by the desire to obtain valuable information. No single piece of valuable information ever has been obtained in this way. All the communications have either been mor-ally bad or trivial and utterly worthless.

"Another element of danger to those who tamper with this subject is with regard to the effect on their mental health. It is certain that these phenomena are obtained by the cultivation of mental passivity and consequently there is danger of obsession and possession and permanent derangement of the mental faculties. It is well known, although both spi itualists and scientific investigators are apt to attempt to hide this truth, that the greater number of mediums degenerate and eventually become insane. It know personally of many instances of this Educational.

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"Lastly, there is the danger to faith that comes from a little knowledge of this semi-mysterious subject. On the flimsy basis of these phenomena, the most that can be said for which is that they scientifically demonstrate the existence of a spirit world, men have at-

son and revelation and that as a Church she is the only one in the world worthy of the name. They are convinced that if the Church, which Christ informed, though there is no backing of informed, though there is no backing of the church, which were the converge to the church when the ch informed, though there is no backing of intelligence of wisdom that compares with that of the average child.

"This is why the authorities at Rome are so anxious that Catholies should have the correct interpretation of this matter. Thousands are being swept off their feet by the reports of psychic powers current in newspapers and magazines. The attitude of Catholics must be absolutely negative. They must not experiment in any way with this un known power. It is a real power, but at present it would seem at least to the theologian, to be the power of demons, for it denies Christ."

It is gratifying to know that in view

of the reports of his work received in Rome, the Holy Father quite recently has sent Dr. Raupert a personal message of approval in which he commends his methods and urges him to persevere and to continue his important work.

"The Pope," the message says, "has not been sparing in his praises of your work. He wished me to tell you so, and to ex-He wished me to tell you so, and to exhort you to continue on your mission with the same energy with which you have undertaken it, remaining true to the principles you have begun to inculcate, knowing that you will surely be seconded by all who love our holy religion and who wish to see it thrive in the fertile soil of America. This in substance is what the Holy

FOR MEN OF SMALL MEANS.

A unique institution known as "Father Dempsey's Hotel," is conducted in St. Louis by Rev. Timothy Dempsey, pastor of St. Patrick's Church. It is thus described by the St. Louis

Republic:
"Father Dempsey's Hotel is a unique St. Louis institution. Father Dempsey is the rector of St. Patrick's Church, which stands almost at the entrance to the city and is well situated to bring its pastor into touch with the homeless and idle men, 10,000 of whom are estimated to be on its streets every win-ter. Just two years ago Father Demp-sey with the approval of Archbishop Glennon started his work in a small house and registered 53 the first day and over 100 the second day. Presently he secured the abandoned public school and through the press and private char-"Men high in the councils of the ity got \$5,000 necessary to remodel it.

Thursh have become authorities on this. The hotel is now self-supporting. There is no religious test for admission. Ten cents a night entitles a man to an excel-lent bed, a bath, the newspapers and the recreation room. Meals cost from

5 to 15 cents apiece and are prepared from the best provisions. "But there are thousands who can't pay even the small sum of 25 or 30 cents a day. They are as warmly welcomed as any in Father Dempsey's Hotel. During its first year it gave free lodgings to 8,056 and for a period of six months ended April 1, 1908, 2,150 free months ended April 1, 1908, 2,139 free meals were served. During December 1907, the worst, perhaps, of the 1, anic months, 4,428 men slept on the floor of the recreation room after the 400 beds had been filled. There is an employment bureau at the hotel and through it 500 secured work the first year. Eather Dempsey keeps his kindly interment bureau at the note: and through it 500 secured work the first year. Father Dempsey keeps his kindly interest in his lodgers even after they have left him for good work, and through his influence some of them have started bank accounts, their savings totalling \$3,000."



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A DE-CHRISTIANIZING PROCESS.

Dr. Aked, an important English Bap tist minister, is the pastor of what is commonly known as Rockefeller's church which is on Fifth avenue, New York. Last Sunday he preached a sermon on what he was pleased to call "Heresy Hunts." Its tenor may be judged by the head line in the New York Heresy Hunts. York Herald used in reporting it. Here it is: "Dr. Aked flouts heresy hunting."
We have it on the authority of the New York Herald that the sermon "was pronounced generally by the congregation to be the most stirring pulpit address to be the most stirring pulpit address the pastor has delivered in New York."
The refusal of the Baptist Executive Council of Chicago to expel Professor Foster of the Chicago University for advocating anti-Christian doctrines and the admission to the ministry by the

Mr. Rockefeller's pastor began by eulogizing the unorthodex stand taken Price of Subscription-\$2.00 per annum.

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catholic spirit, it strenuously delends Cathol
mines and authority of the Church, at the same tir
mass and authority of the Church, at the same tir
not strength of the country. Follow principles and authority of the Church, at the same the promoting the best interests of the country. Folio ing these lines it has done a great deal of good the welfare of religion and country, and it will more and more, as its wholesome influence reach more. Catholic homes. I therefore, earnestly recomend it to Catholic families. With my blessing your work, and best wishes for its continued successions.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegat

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

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 manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to retain,

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

LONDON, SATURDAY, JULY 24, 1909. THE ENGLISH CHURCH PAGEANT The Bishop of London, England, devoted his palace grounds at Fulham to a church pageantry principally spectacular but partially bistorical. His Lordship had a purpose which is more to be critized than likely to accomplish its end. "Its promoters," said one of the London papers, " are hoping by the striking portrayal of scenes from bygone periods of history to impress upon those who are privileged to behold in it a deepened sense of the continuity of English Church life and influence. There are several points from which a pageantry may be viewed. As an argument for continuity, historical, ecclesiastical and doctrinal, an English Church pageant, however symmetrical its design and gorgeous its display, must fail in convincing the spectators. This pageant did not succeed. It must have looked dreadfully un-Anglican with away their political support. The archiepiscopal palliums and crosses, and episcopal croziers, and chasubles, and acolytes with thuribles and incense It must have sounded most un-English. There the actors marched in solemn procession chanting the Te Deum in a the same fearlessness as Hildebrand or scene of triumph, and again the Dies Irae at the funeral of Henry V. and all in the original Latin and the staid Gregorian plain song. Was it the palace of Fulham or that of the Vatican? Was it lead or know not whereof he speaketh. London or Rome? The continuity theory was disturbed quite early in the spectacular display. The Te Deum, for example, was sung in thanksgiving for fessor. Another vision which this the edict of Constantine in A. D. 313, prophet and professor beholds is the whilst the hymn itself was composed sixty years later. This is only a trifle. the Reformation to perform. For mil-Iona, the home of the Irish monks, contributed its scene, which closed with ing of the reformation has not dawned. St. Patrick's hymn, the Lorica or Breastplate. This is followed by the landing of St. Augustine. St. Dunstan is there—the great ecclesiastical parentage is not to be laid at the door statesman of Saxon times. The Middle Ages were represented by seven scenes ton is going on, wherever insubordinat St. Pauls', the funeral processions obey, it looks for success King's College, Cambridge. A pageant Some characters could not be omitted. They were fearfully discontinuous. Cranmer was one of these. He could not be left out. It was, even for the pageant, a pity he had ever been born. Cranmer did not look anything like the missing link in the continuity theory. He had become an archbishop through perjury and he was accountable for ar ue of Arragon. He intrigued with of this young king. That is as nonpageant, as though they had never been of freedom, says Prof. Rose, go hand in

Catholic Church. Beautiful as the in America are identified with these pageant may have been, it had only weakness in the links of its chain with which it pretended to connect the four that, "No longer Roman priests dare to points-the edict of Constantine, the of the later Tudors.

THE CHRISTIAN GUARDIAN AND This last Church is owned by the Metho-THE INDEPENDENT POLISH CATHOLIC CHURCH.

The Christian Guardian is never so

jubilant as when it sees, or thinks it

sees, Rome discomfited. No matter

what may be the straw-man who will

the circumstances which may have

authorities, and no matter how slight

ordination is lauded, violation of sacred they are disciplined by their superiors? promises praised, and unreliable char- The Methodists-shrewder than the acters welcomed as deliverers of exiled children of light-bought the property, Israel. The last sample of this jubila- allowing services to continue as before. tion hymn is to be found in the Chris- Thus the Polish congregation had Mass tian Guardian of June 30th, where an article on the Polish Catholic Church is How liberal it seemed! Generous these the keynote of the general refrain Winnipeg Methodists are getting to be. Substantially it is a brief outline of the But stay! No questions were asked history of the Independent Polish Catholic Church. The article concludes deacon demanded papers from the with the story of a special one of these priest's Bishop or required a letter from churches. It is situated in Winnipeg. the Archbishop of St. Boniface. He Perhaps the introduction contains the most objectionable features of the article. On the other hand, there is the final admission of a neat proselytizing scheme with poor prospects for the harvest. Prof. Rose, of Wesley College, They are teaching the young Poles to the writer of this article, allows what little sense he may possess to be carried away by his anti-Roman prejudice. Beginning very far afield, he reminds us of one of Dickens' characters who, when gleam of hope they can gather is that looking for a tutor to teach him reading, told the tutor he had a book, "The Fall and Decline off the Russian Empire." When the gentleman took up the book he found it was the Roman Empire. So Prof. Rose has mixed things up. He does not hesitate to confound the perherein the crumbling power of the secution of the Poles by Russia with the Papacy. ecclesiastical disciplining of a few refractory priests. The wish is too often father to the thought. Prof. Rose finds in a few poverty-stricken tottering Independent Catholic Churches the approaching fall of Rome's spiritual power. No doubt it is a consummation devoutly to be wished. The Professor need not be too hasty. Rome is immortal. Its power is not waning; for never was it stronger than at the present time. Nations may have drawn loneliness of the Supreme Pontiff is brought out in bolder relief. His arm is not shortened in power nor does his voice tremble in correction. He braves France and condemns Modernism with Innocent IV. To tell his Methodist brethren that France has all but broken to pieces the power of Romanism in that historic home of Catholicity, is to mis-The French bishops united, the clergy zealous and sacrificing, the laity generous and wakeful, contradict the prounfinished work which lies ready for cation, in a letter from a man who is at ometers borrowed from all sides. lions, the hopeful writer tells his readers, for millions of our fellows the morn-We admit that the evil tree is each season producing evil fruit. No spirit of rebelion stalks any land whose of Protestantism. Wherever dissolu--the consecration of William the Con- ation raises its distorted form, wherever queror, the return and death of St. sentimentalism is undermining principle, Thomas a' Becket, the granting of the there is the work of the Reforma-Magna Charta, a miracle play, Wycliffe tion advancing. Too proud to of Henry V., and the refounding of selfishness. Too envious, it rejoices in any difficulty or humiliation of the old differs from a tragedy and history Church rather than commend authority differs from both. All went fairly well for its exercise. Too narrow to look up to this point. The crucial test of beyond its own limits, it never expands continuity lay in the sixteenth century. itself in charity. Nor does it see the beam in its own eye in its strain to behold the moat in its neighbor's organ of vision. If there is any crumbling going on we know where to look for it. Certainly the miserably few Independent Polish Catholic Churches-growing fewer-can cause no anxiety to Rome as they can afford little comfort to a Methodist Professor. Nearly all of these King Henry's divorce from Queen Cath- Churches had their origin in difficulties of language and national character. 'A Calvin, he was responsible for the few cases arose from the obstinacy or changes in erced and liturgy which other fault of their priests. These were embodied in the constitution of trials have righted themselves. A new the patched Anglican Church of generation of Polish clergy has arisen Edward VI. His place could not be -mighty in word and work, zealous omitted. He appears at the coronation and obedient. The Poles have always been most faithful subjects of Rome. committal as the pageant could be. Had they abandoned Rome to go to St. Henry VIII, and Elizabeth the com- Petersburgh they would not have sufmittee had entirely eliminated from the fered as they did. Their picty and love

Ecclesia Anglicana as a portion of the that only a small fraction of the Poles Independent Churches. The only fruit which he thinks is to be gathered is exercise oppressor's rod as they did." Anglo Saxon and Irish churches, the He gives a brief, disjointed sketch of Anglo-Norman Church and the Church the Independent Polish Churches, be of peace these sermons are a failure. ginning with one in the diocese of Seranton, Pennsylvania, and following this by a sketch of a Winnipeg case. dist Mission Board, a kind of association cultuelle, such as the French government would form. This Independent Church's story is comm n to them all. Prof. Rose tells it: "The main diffi culty has been in getting and keeping honest and pious priests. There can be no doubt that the financial crisis into strike a blow, no matter how disgusting which the Church fell some fifteen months ago was the fault, not of the called forth public action by Catholic people, though care on their part might the gain for Methodism, the organ is have averted it, but of the priests." always tuned to the same note. Insub- Why sympathize with such priests when in what was really a Methodist hall. about the celebrant. No Methodist was a priest of the Independent Church and he himself was Independent. These Methodists knew what they were about. There was a neat scheme of proselytizing concealed beneath the velvet glove. read their English Bibles. The work is slow, the prospects not bright. After all is said and done they are making Methodists of only a few. And the only they are doing something to educate and elevate at least a section of the foreign homes of Winnipeg. Poor return for so much money! Poorer ground for boasting at Rome's humiliation Poorest of all is the reason for seeing

ORANGE CELEBRATIONS. So far as our observations went the fife and drum of the "glorious, pious and immortal" memory were decidedly flat-Something was wrong: the fife did not blow nor did the drum beat with the old time fulness and vigor. The worst feature of any of the celebrations was the hoisting of the flags on the Public schools of Toronto. This was an outrage upon public decency—unwarranted by any motive which could govern a Board of Trustees or an Educational Department. Toronto by this very act has disgraced itself before the whole country, turning its primary schools into nurseries of bigotry and offensive secret societies. No reasonable excuse can be alleged why it should have been done. At least one candid citizen has expressed his condemnation of it. He made his complaint to the right quarter. The following is the account given by the Globe of the 14th inst. :

"A protest against the flying of the flag over the school buildings on the 12th of July has been received by Chairman M. Rawlinson of the Board of Eduthe orders had been given for the flags to be flown from the Public scho

buildings on that day.
'I am now paying and have alway paid taxes for the support of Public schools, said the writer, but I do not intend to support Orange schools, and I consider the flying of flags over the Public schools on the 12th of July is an out rage to the feelings of non-bigoted cit

'I yield to no man in loyalty to m king and to my country, but, from what I can read, the 12th of July is in no sens a national or even a provincial holiday but merely celebrates the defeat of the Irish, who were loyal to their legitimate king, by an army of Dutch mercenaries led by a foreigner."

At the celebration the oratory not so violent as usual. Politics are quiet. Neither House is near an election. Only one subject caused anxiety to the vigilant Orange squint-eye. This was the approaching Quebec Council. According to a Rev. Mr. Stacey, who spoke at Ottawa, the Liberal party is kept in power by the Church of Rome and the Conservative party purchase the favor of Rome. The Church of Rome is surely a great institution, Orangeism to the contrary notwithstanding. Why does not the Lodge send delegates to the Eternal City to learn how to manage political parties And as to the Council of Quebec, these Orange speakers know more about the programme than the Bishops themselves. We are disappointed with the 12th. Its music was flat, its eloquence was stale and its marching unprofitable. Quantity, so far as numbers went, was by no means wanting. Quality was not to be found. Even Dr. Pyne hardly earned and as if they did not, the one begin hand. If he reads history he will find his day's salary. He had little to say and the other finish, the protestantize that loyalty to the Papacy is another and said it. He never had much. This of England and the discontinuing of the unfailing mark of the Poles. He admits time he had less than usual.

A SERMON TO THE

Very seldom do we find to agree with when we read reports of sermons preached to Orangemen in one or other of the Anglican churches. As a support to the theory of continuity it is a direct contradiction. As a message Too generally they are panoplied with bigotry and bristling with hatred. Never have they made for the patriotism of a united country. Orange principles forbid union, their password shuts out concord. What Orangeism wants in Canada beyond Protestant ascendancy can never be discovered from their church parades or their Boyne celebrations. This year their preachers have somewhat avoided malign refer ces and adhered to more general points. One of the sermons-that delivered by the Rev. Mr. Woodcock in Trinity church in Toronto-contained a line with which none but the brethren invited could find fault. The gentleman's discourse was on faith-Protestant faith. He felt the awkwardness of his position. What was Protestantism? What did the epithet Protestant when applied to faith mean? "The word Protestant." he said, "does not exress fully enough the word faith." We hould say not. The word as applied to aith is a negation. "It is a subjective yord," he continued, "it brings some thing to their minds to protest against." Faith, on the other hand, is Catholic. So far, all right. The sixty prethren must have wondered where they were. In order to save himself nd assure his hearers that he was not priest, he read them a declaration from a meeting of the General Synod of he Anglican Church of Ireland. The ssence of this document was a protest gainst Roman Catholic; arrogating to emselves the term Catholic, to which their Anglican Church had also perfect right. Christ's Church was Catholic. To be non-Catholic is to be outside the body of Christ: and to be described as not a Catholic is to be described as not a Christian. That is sound enough. It nust, however, have jarred upon the Orange ears. Why did these stout delenders play, as they marched to church "Kick the Pope before us?" Why were they sworn against everything Catholic if these pronouncements were true? The brethren's hearts were disturbed their religious services were ruffled with distracting visions. Protestantism was vanishing into thin air-Vox et

ONE OF OUR CRITICS.

We have received a criticism from one of our lady friends dealing with some remarks we made upon the International Council of Women. Our complaint was that, so far as we had seen, the proceedings of the Council contained nothing of all that the Catholic Church had done for woman, and we might have added, had we thought of it, by woman. Our critic frankly admits the charge. The blame she thinks should be placed not upon the Council itself but upon some or all the Catholic the head of a large firm in the city, and members, and if any are to be particularized they are convent graduates whose what they have accomplished in other education fitted them to defend th Mother Benign of the different communities by which they had been educated. They were quiet listeners-with Labrador are worthy of their forbears a golden opportunity at their disposal, but never a word to say. It will not living light on the pages of Canadian come again to them in a hurry. They Countess This and Lady That discussing and planning and keeping order when everything threatened confusion. Their minds were filled with theories. They were mystified in a perfect haze of suffragette demands. They never thought of the International Ursulines and Sacred Hearts and Good Shepherds and Little Sisters of the Poor-and the many-diocesed Sisters of St. Joseph and Mercy and others whose work is done noiselessly and in order and absolutely without show or selfishness. We thank our critic for her remarks. We hope that all Catholic members of this or any other Council will remember that they owe much to Mother Church which cannot be returned nor passed over in silence. Noblesse oblige.

"WHERE THE FISHERS GO."

'he Story of Labrador, by Rev. W. P. Browne The writer says that he does not claim for this work the title "A History." It is merely a literary fabric woven from acts and experiences during the leisure moments of a busy ministerial life. In the "Foreword" the author gives indubitable proof that he approaches his subject with enthusiasm, and that the pen that records his impressions has not lost the nerve of youth. Though he has wandered far afield, he still covers these haunts of the fishers, and the storied piles of other lands have not weaned fell's co-operative stores as such, he be-

nature leaves in ice and snow magnificient proofs of its handiwork. He touches upon the Icelandic sages, the voyages to our readers, who must be of fastidiand discoveries of the Cabots and ous taste if unable to pass a pleasant Cartier. They who have no time for hour with Father Browne. There is the ponderous tomes can find in its|pages in- Labrador adorned in nature's finest teresting data concerning the Esquim- robes of translucent, shining depth of aux and the Indians who inhabit Labrador. Deftly and quickly he sketches the men and events that have snaped the destinies of the country. The French began the picture as explorers, the trader contributed the dull ray of commerce, and the adventurer added romance and color, which, too garish to our eyes, evoked no astonishment in these early days. The adventurers were care free mortals, unhampered by scruples either in making money or seeking pleasure. The "Codeanda" of North America had, he says, attracted the fishermen of the Western nations of Europe even as early as 1500, and it is recorded, although the northland was discovered by Englishmen, other nationalities were the first to reap there the harvest of the sea. In the beginning of the sixteenth century the English prosecuted a fishery on Iceland, but they soon found their way across the Atlantic, and in as to what is really meant by civil and 1540 vessels from London and Bristol were engaged in fishing on the Newfoundland banks and likely off the coast of Labrador. He gives a very interesting description of the whale and seal fishery. It is startling, however, to this to be the case. The Rev. Wm. hear the author stating that high grade seal oil enters into some of the decoctions that are paraded as the purest extract of the olive. We noticed some however, ankle deep in summer mud, to time ago an odor of fish emanating from perpetuate the memories of faction fights, our lettuce, but perchance it was due to which took place in Ireland generations suggestion induced from Father ago, between Catholics and Protest-Browne's book.

THE LIVES OF THE FISHERFOLK.

They who wish to know something of the manners and lives of the fishers should read this book. There is a clean heroism in them which would fill a score of novels. They talk but little after our manner of men who do things. If they rescue a comrade from an ice floe or from a wreck at the risk of their own lives, they regard it merely as a part of the day's work. The author scores the merchants of early days for their tyranny and opposition to every movem at for the betterment of the conditions of the colonial fishermen. Referring to the mercantile despot, he says his justice and observance of the commandment, "Thou shalt not bear false witness" might often be reprepraeterea nihil. The old legen I was resented by an algebraic X, yet he peating itself. The wooden horse had thanked the Lord very audibly at times entered the city - and they, the vigilthat he was not like unto those fisherant defenders, had nothing to do but men, for possibly the latter had not flee and save themselves. It will be paid the balance on that barrel of flour some years before the Rev. Mr. Woodfor which he had been charged \$8.00. cock is invited again by the brethren. The market price was \$4.50. Happily within recent years the fishermen have to do with merchants who are men of integrity and do business according to the decalogue.

THE MISSIONARIES.

Father Brown, does not stint praise of the Moravian missionaries who labor amongst the Esquimaux. He also refers to the work of the Anglicans and Methodists. Having been in close contact with some of the Jesuits who shepherd the Indian tribes in the West he is qualified to speak of their endeavors. Their record there is but a replica of parts of the earth. Tireless, zealous, giving freely of talent, without fixed abode and without salary, the Jesuits of whose names are written in letters of history. It may interest our readers to were struck dumb-is that right ?-at know what Sir Robert Hart, late in spector of customs for China, says, according to Father Browne, of the Catholic missionary. Addressing the Wesleyan missionary exhibition some time ago he said: "Although many of you may not agree with me, I cannot omit on an occasion like this to refer to speakers. We are told that the Premier the admirable work done by Roman Catholic missionaries, among whom are to be found the most devoted and selfsacrificing of Christ's followers. The in civil matters. Perhaps the orator Roman Catholic missions have done great work in spreading the knowledge of our God and our Savior, and more especially in their efforts in the cause of deserted children and afflicted adults. Their organization as a society is far ahead of any other, and they are second to nore to zeal and self-sacrafice personally. One strong point in their arrangement is in the fact that there is never a break in continuity, white there is perfect union in teaching and practice, and practical sympathy with their people in both the life of this world and a preparation for eternity. The Roman Catholics were the first in the field. They are nost widely spread and they have the largest number of followers." Of Dr. Grenfell and his work among the fishermen of Labrador he writes entertainingly and with discriminating taste. When, however, Father Browne seems to say that many are opposed to Gren-

ETHREN. | him from affection for Labrador, where gets a suspicion that he has information which has not as yet been disclosed to the uninitiated. We commend the book color, and the Labrador of stranded icebergs and irresistable currents, clad in the cold grey of the dreary winter. The hunter can imagine that he is journeying with Father Browne as guide to the haunts of the cariboo; and what handler of rod and reel will not thrill with delight when he knows that brooks and streams wait for him with their harvest of trout and salmon. Statistics for the historian, advice for the tourist folk lore, a wealth of information about names, places and celebrities, all these are to be found within the covers of Father Browne's book. It is published by the Cochrane Publishing Company. New York.

> OUR FELLOW CITIZENS of the Orange order have had their "Donnybrook, A most remarkable characteristic of the Orangemen is the diversity of opinion religious liberty. The Rev. Wm. Low in London said it was a mistake to think that the Orangemen were sworn to walk ankle deep in Popish blood. A grea many Protestants" he said, understood Lowe is entirely mistaken. No Pro testant and no Catholic, we feel assured believe any such thing. They walk ants.

It were difficult to arrive at any con clusion as to what actuates the average Orangeman. He is guided for the most part by expediency, cajoled into a certain line of thought and action through the influence of some mountebank look ing for a lofty niche in the body politic, But the most remarkable feature of an Orange celebration is the presence of people who wish to be known as Christian ministers. They out-do the burly layman in words of violence, intolerance and bigotry, which would lead one to reasonably conclude that their clerical garb is a misfit. A Rev. R. B. Nelles, in Kingston, assailed the thraldom of the Church of Rome. Rev. R. B. Nelles is a militant clergyman, and indulged in some sky rocket phrases to work up the enthusiasism of the Boyneites. It was quite a demonstrative scene, we are told by the reporter, when the Rev. R. B. Nelles asked the Orangemen if they would stand true to their colors and rights and resist the attempts of the Church of Rome to make Ontario another Quebec. Now here comes the sky rocket: "If you will do so," he said, "stand up," and as one man they stood.

BUT WHAT, MAY we ask, did the reverent gentleman mean by Ontario becoming another Quebec. It would be well indeed for Canada were such the case. The people of Quebec are God-fearing law-abiding, frugal, industrious and patriotic. In every home in the land of the habitant there is to be found an intense love for Canada and a willingness to take up arms with alacrity to defend the country if need be. The Rev. Mr. Nelles conveniently forgets that had there been no Quebec the Union Jack would not now be floating over Canada. The Orange clerical orator on the 12th of July besmirches the cloth he wears and it is a pity that there is not some authority in the church to which he belongs to discipline him for conduct so very far removed from the example and teaching of the Christ Whom he claims as his Master.

BUT IT REMAINS for the capital of the Dominion to give us a rich example of Orange intolerance. The press despatch does not supply us the names of the of the Dominion, Sir Wilfrid Laurier, was scored because he consulted the Apostolic Delegate as to Canada's policy considered that the school question was a civil matter, but Catholics do not look upon it as such. The fact is, we have no record of the Premier consulting the Papal Delegate, even on this question, but if he did do so, it was perfectly within his right, and fairminded men would not criticize such an action. If, for example, a bill were introduced into the Commons affecting the Church of England, would it, we ask, be wrong for the Premier to consult the Metropolitan Bishop of that Church in regard to the matter? When the Church was discstablished in Ire'a. d by Gladstone the Archbishop of Canterbury was very often in consultation with the Premier. Catholics found no fault with this. It would be well to remember in this connection that the Orangemen were flercely opposed to the disestablishment of the English Church in Ireland, or, in other words, they desired that Catholics should be compelled to

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severely criticized for not legislating Can any man in our fair Dominion tell proud : us what is the meaning of this? We have an intimate acquaintance with the business in both houses, and we have yet to hear of a case in which Protestants have not been granted the fullest and fairest consideration by the Catholic members in everything affecting their ed and a bill brought in to have one national school throughout the Dominion. They know full well that no such bill could be introduced without smashing Confederation into its original fragments. But suppose such a thing were possible, what would be the standing of Catholics? May we not take the cue from the condition of things in Toronto, where the Board of Education passed a resolution to prevent Catholic teachers being employed in the schools of that city. This is another illustration of what we might expect were the governing power placed in the hands of these fanatics. But after all what is the use of wasting printers' ink on these people. The cult has but one commandment: "Thou shalt hate the Papist and do him injury whenever you can." The institution has been a curse to every country into which it has gained admittance.

WE SEND our sincere sympathy to the good parish priest of St. Columban, diocese of London, because of the destruction of his church by fire. This is indeed a sad affliction to both priests and people of that place. The insurance believe, during the pastorate of the

has been assigned by the Holy See. tion cry of the change, calling out "Give The duties of his office are very onerous, us back our eleven days," as if the and once in a while it is but meet that reformation of the calendar had robbed He will receive a hearty welcome home from the clergy and laity of Canada, all matter at the next meeting of the Sovof whom hold him in the very highest ereign Grand Lodge of Br.tish North

THE AUSTRALIAN GOVERNMENT has taken action in regard to immoral literature which should be copied by other nations. It has declared the books of Father Chiniquy and Marie Monck as indecent and obscene and barred them from the mails. This is declared by an American contemporary as another victory for decency and truth. The same paper also states that the Orange Lodges, as usual, are protesting. They do not wish to be robbed of their literary filth. Other books might also, with advantage, be added to the list, such as the writings of Zola, Ouida and the Rev. Joseph Hocking.

HERE IS AN item from Old London which will be read with pain and astonishment by our fellow citizens of the Orange order. King Edward has ac. tually granted permission to two superintendants of the Metropolitan police to wear on all public occasions with their other decorations the Papal medal recently specially bestowed upon them by Pope Pius X. in recognition of their valuable services at the Eucharistic Congress. It will now be in order for our friends to solemnly consider whether it would be the correct thing hereafter to sing "God Save the King" at their gatherings. The Pope, it seems, has designs even upon the Metropolitan police of old London.

A CORRESPONDENT WRITES us, finding fault with our reference to the condition of things in the United States in regard to marriage and divorce. True, we have cast! some strictures upon that country in this connection, but we do not think we have been too severe. Our friend tells us that it cannot be possible that Canada is all saints, and points to the fact that marriages of girls under age lare denied in Detroit, but the clerymen of non-Catholic denominations are found across the river in Windsor, who willingly tie the knot for a consideration. This is very true, indeed, and it is a great scandal which should be wiped out. - In regard to the divorce court, however, it will not be denied that Canada is in a far more enviable position than the great Republic.

A NOTABLE RECORD, indeed, is that of the Ottawa University. Our contemporary America, in a late issue draws

lish clergy in that country. This is a sample of what regard they have for civil and religious liberty.

Here is another example of Orange bigotry. The Ottawa Orangemen tell us that the Dominion Parliament was that the Dominion Parliament was the that the province a Catholic University of the interests of Protestants, of which we have every reason to be a good man, to find my happiness in the soul, I determined to be a good man, to find my happiness in the daily, I decided was also vitally necessary for my soul individually, if I was to be a Christian at all.

The Bollandists.

"What, and who, are the Bollandists? I wonder how many people could tell? I wonder how many more in the interests of Protestants. of which we have every reason to be

foundland; Hon. Charles Murphy, Secretary of State for the Dominion; Hon. Charles Marcil, Speaker of the Dominion House of Commons; Mr. D'Arcy Scott, Assistant Chief Railway Commissions. sioner for Canada; Mgr. Dontenwill, chosen by the Pope as Archbishop of Victoria, and immediately afterwards members in everything altering that rights which came up for consideration. The Orange orators also told us that Separate schools should be abolishthat Separate schools should be abolishthat Separate schools are to have one ford, raised to the bench.

> A VERY REMARKABLE movement has been initiated in New York among the Catholic people, and its advocates are hopeful that it will spread throughout the country. It is a week end retreat for Catholic laymen. The first exercises began a few days ago at Fordham University. Ordinarily the retreat is to be one of silence during this brief retirement. The exercises will consist of meditation, Holy Mass, instruction, and conference in the morning. In the afternoon there will be examination of con science, instruction, recitation of the rosary, and in the evening a second instruction. The movement, we are told, has been actively taken up by pro- in the metropolis. Dr. Chambers fessional and business men. A despatch writes : from New York also states that the retreat is not limited to Catholics, but is open to everybody, no matter what may be the religious faith professed.

MR. STEPHEN BLACKBURN, registrar of West Middlesex, and a highly respected newspaperman of the old days, writes to the London Free Press a letter which we regret to say, will not go far in the will prove to be a bomb shell in the construction of a new edifice. The ranks of our fellow citizens of the church at St. Columban was erected, we Orange persuasion. It seems that the actual date of the battle of the Boyne late Dean Murphy. It was a substanti- was the first of July, 1690, but all along ally built and commodious brick struc- the celebration in commemoration thereof has been held on the 12th of July. This is owing to a change in the THE APOSTOLIC DELEGATE, Most Rev. calendar having been made in the 16th Archbishop Sbarretti, has taken a trip to century by Pope Gregory the Thir-Europe, but will return in about a teenth. As an illustration of the ignormonth. We trust he will come back in ance of the masses of the people in 1752, renewed health and vigor to continue Mr. Blackburn states the populace in the very important work to which he some counties in England made an electorint.

he should take a well earned vacation, them of eleven days of existence. Would it not be well to take up this America. Dr. Sproule, Mr. Samuel Hughes and the reverend chaplains might find herein another example of Papal aggression. Rome needs continous watching. Why, right here at our very doors, in this enlightened province of Ontario, we have a railroad, the Pere Marquette, named after a Romish

> OUR YOUNG MEN especially would do well to give heed to a pronouncement recently made by ex-Govenor Higgins recently made by ex-Govenor Higgins into the Catholic Church by the Rev. at the annual commencement of Georgetown University. His words
>
> RELIGIOUS "DIVERSIONS." Georgetown University. His words will have particular application to that class who believe they should, after leaving school, seek their life work in the professions. This is all very well, and no one will deny that this sphere of leaving school, seek their life work in the professions. This is all very well, and no one will deny that this sphere of leaving school, seek their life work in the professions. This is all very well, and no one will deny that this sphere of leaving school, seek their life work in the professions. This is all very well, and no one will deny that this sphere of the professions. life is a most honorable one. But the average young man, equipped with a good Collegiate training, should take into account that the race for the professions has been altogether too strenufessions has been altogether too strenufessions. fessions has been altogether too strenuous and that success in that sphere of life is hazardous because of over-crowding. Equally hosorable is the commercial and industrial life of the country and there is always a place at the top for young men of brawn and brain who are determined to take prominent rank in the community. But we will let Governor Higgins continue the argument:

"Success in this world is only gained by hard, intelligent and persistent work. He spoke of the crowded con-ditions of the professions, which had been to a large extent filled by a false pride on the part of parents in educa-ting their sons for a professional life, and consequently confining them to narrower limits in the things to be accomplished in the battles of life. It is just as creditable, and even more so, for the college graduate to enter the for the college graduate to enter the mercantile and commercial field as it is to enter the professional callings. In fact these vocations callings. In fact these vocations need the college-bred man and open to him vast and great possibilities. Public life, too, offers you many opportunities, and with the right stamina and by profiting, through the mistakes and errors of those who have gone before you, success will come of a mistakes and errors of those who have gone before you, success will come of a substantial and satisfying sort. Mr. Higgins referred to the rengious antag-onism which occasionally snows itself toward Catholic men in public life, and deployed it. Those young men who condeplored it. Those young men who con-templated entering public life he urged above all things to be true to their trust and reflect nothing but the greatest credit upon their faith and upon themselves. No Catholic can be untrue to his public duties and be true to his Chusah. To be faithful to the Acceleration Church. To be faithful to the teaching

" Success in this world is only gained

demned by the Church, and most people know that they write sairts lives and are Jesuits. They are chosen from among the best linguists and historians of the Jesuit Belgian province, and are trained for the work long before, they are even ordained. Nor is it quite true to say they write saints' lives. aim is, on the contrary, to furnish to those who wish to write the lives of saint, all that they need in the way of original, material and genuine sources. Hence their work is twofold, one of research and one of criticism, but not one of composition. They aim at collecting all that has been written of the saints—especially first-hand evidence and that which is generally inaccessible—and have thus scoured the libraries of Orient and Occident, passed judgment on what they have found and presented it with an accompanying commentaryand the result is the long series known as the 'Acta Sanctorum,' or more simply and popularly, "the Bollandists." So you see they are wholesale dealers rather than retail, they handle the raw material rather than the finished product.—America.

ONE ROAD TO ROME.

In "Some Roads to Rome in Amer- I didica," by Miss Georgina Pell Curtis, one of the interesting sketches is from the Rev. B. Stuart Chambers, D. D., of the really, Church of the Blessed Sacrament, New York, a young clergyman who is doing heart good work in a kind of social apostolate

"It is not without hesitation I offer and Hu "It is not without hesitation I offer to the American 'Roads to Rome' the contribution of my own spiritual itinerary, nor should I presume to do so but for the fear—maybe a scruple—that nunc, therwise in the strange providence of God, some wandering soul might forever nain en route.

It is an awful thing, as converts must now, to be tossed about on a religious ea by every wind of doctrine, with pilot if any, more dependent upon us than we upon him; awful, I say, even for Americans, fond, too fond, as we are, of change of movement, and of the kind which leads nowhere in particular. But one tires sooner or later, in so far as one sane, of travel and adventure, and longs to settle down in a permanent resting-place; one yearns for a home of one's own, religiously—though he may not know it—no less than domestically. To help, even in the most inefficient

way, some young, restless men to desire if not actually to find, this home is my apology for writing what otherwise would be far too personal and private and precious (at least to myself) for

At best only hints can be given, not only for lack of space, but because a conversion to the Roman Catholic Faith conversion to the Roman Catholic Faith if not a real miracle, is never without its mystery; theologically we here deal with the grace of God and man's free will and psychologically we would attempt to describe the action of the Holy Ghost upon a human soul, a thing which defies analysis and transcends verbal cornersion.

Hence the difficulty of thinking and speaking clearly on such a subject, the impossibility of unintentionally not ofimpossibility of unintentionary not objected in the fending, of not being misunderstood by somebody, the non-Catholic or born Catholic or both. Few of us are able practically to distinguish between systems of the practically to distinguish between systems. ems and persons, and thus we take offence or give offence where none is

meant in religious matters.

On the Patronage of St. Joseph, 1894, in St. Patrick's Cathedral, New York.

I was baptized and formally received

Had anyone told me four years before that some day, however far distant,

in Christianity—never.
In the various Protestant Churches to which I went when I felt like it, I found an ed fying diversion and pleasing gathering of friends; good music, a beautifully written if not beautifully read service in the Friedrich et al. vice in the Episcopal Church, with too vice in the Episcopai Church, with too often a dry though fortunately short sermon; lots of sentiment and emotion in the Methodist; frequently a dignified and scholarly discourse in the Presbyterian; and in the Unitarian a lecture of the intellectual philosophical kind, most attractive of all to me (then) as I most attractive of all to me (then) as I was reading Herbert Spencer; feeling myself very wise in consequence and deciding that temperamentally I was

non-religious.

So far—I was about twenty-three—I had found in the non-Catholic world ethics, aesthics, society, emotions, sentiment and Agnostical philosophy. A debad theological system, explaining defined theological system, explaining the creation, fall and redemption of man to defined theological system, explaining together with his sanctification by means of a Church and sacraments, I knew not as I should, until by the merest chance I came in contact with Catholics (forunately representative ones) and the Catholic Church. This was in New York City, where I had come to live. had given up Herbert Spencer, by the way, not as mentally uninteresting but morally unsatisfying; my heart as well as my head had begun to crave food. A little book by the late Professor Drum-"The Greatest Thing in the mond, "The Greatest Tring in the World," fell into my hands at the psychological moment. Hitherto I had not been a gay or dissipated fellow especially, but an out-and-out worldling, ambitious above all else, within the bounds of honor and honesty, to make money to be a successful man from the worldly point of view before men, in foro externo; thenceforth, with a happy inspiration

means the daily, nay, the hourly practice of patience, patience which is charity's first ingredient. Charity suffereth long and is patient. One must be perienced since, even in the of a seminary at Rome, can with that I practiced upon my cul at this period of my life. Soon the need of supernatural help; of a force (as I then expressed it) outside myself, which would sustain and supple-

my own efforts at spiritual

velopment. So I was confirmed in the Episcopal Church, by way of experi-

A CATHOLIC FRIEND.

About this time I happened to form a friendship with a young man in many ways congenial, and a Catholic, prache first I had ever known. We harch a good deal, since I had n confirmed and was rather keen subject. I went to Mass with ortwice on Sunday—to Solemn ass. It was about as interesting ese puzzle and quite as understanda motives of curiosity, to find out what it out. And I did-thank God, found out what the Holy Sacrihe Mass meant, the idea of it Blessed Sacrament with Christ ojectively present on the altar, slove indeed! Love only the God could conceive, only the ce of a God effect. Here was as an abstract idea, but a con-ality; God Incarnate, Divine crete nunc, the Eternal Spring to made a desert earth blossom like the rose!

The Blessed Sacrament, the idea of it, thus electrified my whole being and took possession of it. How wonderful, how sublime—and how preposterous to my Protestant tendency of thinking it all away by the light (?) of a sophisticated reason. Had I not read Mr. Herbert Spencer? So momentarily dazed and thrilled as I was, I believed not at all. But in spite of everything, I could not help but want to believe; except, of course becoming a "Romanist," which was quite out of the question; that was even more absurd than swallowing Transubstantiation, if one did not imply the other; thus with the average man do the other; thus with the average man do racial and social prejudices outweigh theological difficulties. Besides the Anglican Church solved the question beautifully, so I began attending Mass as one of English stock should do, in English at a very high Ritualistic Church. But almost from the start it seemed too tentative, too amateurish (I mean no effense) to fulfill my spiritual mean no offense) to fulfill my spiritual needs; at best it was a refined picture of the things at St. Patrick's Cathedral. of the things at St. Fatrick's Cathedral.

I had a real hunger and thirst for
Christ really present, Body and Blood,
Soul and Divinity, in the Sacrament of
His Love. This was an appetite to be
fed alone through faith, which faith to be of the certitude necessary for real

religious faith in anything, must be founded upon something deeper and tronger than the mere opinion of a few. I soon saw in the Episcopal Church that belief in the Real Presence was practically nothing more than a favorite opinion, at least one not officially and publicly expressed by the Bishop; it was but a matter of taste for a relatively small number of Episcopalians who "liked that sort of thing." I demanded a most important condition, by the way, as in the mysteries of faith the assent of the intellect to what is true is pre-determined by the consent of the will to what is good. "But is it true?" I asked. Nobody seemed to be sure but ked. Nobody seemed to be sure but tome. She alone gave a clear, definite, ositive answer. And finally I believed er, for she spoke as no one else ever

peaks in religious matters, as one eaching with authority.

If Christ be the redeemer of men, I ought, and if He founded a Church at (rather than Churches, which is surd) to represent him to apply absurd) to represent that of apply to all men, collectively and individually, the fruits of His Redemption, that Church is the Blessed Sacrament. It did not take me long to find that Rome knew what she was king about on this subject, so dear to r heart; nor was she less sure and plicit about anything else I wanted to w concerning God and my own soul

CERTITUDE FOR BELIEF.

To go ahead one must first be sure that is right. For me to be anything at religiously I must have some basis of rtitude outside of, and above myself, r my belief. Is it not true that outside rock of Peter, in matters of faith and sequently of morals, all else is shiftg sand? I speak of system, not of rsons. Take the Roman Catholic orch out of the ecclesiastical world what have we left? There remains, confine ourselves to this country, bedes much that is nondescript, many sides much that is nondescript, many eager, earnest tren and women trying everything in the religious line but the right thing, reople who because of their American nerves and energy, with a Christ disappears altogether. What, was thrust out of its place at the Rethen, is fundamentally necessary to the formation. In recent years, however,

in order to be kind. I tried and again and again. No moral disling grace, may I remain, till, crossing the bar, I hope to see my Pilot face to face, whatever the encircling gloon may the Sanctuary Lamp be ever the Kindly Light to lead me on.—Rev. B Stuart Chambers, D. D.

STRANGE PROTESTANTISM.

A strange kind of Protestantism is that of the "Catholic Literature Association," an organization founded by Protestants in Great Britain, including a number of Church of England clergymen. The object of this Association as advertised in the Protestant Church Times is "to spend the knowledge and love of the Catholic Faith as held by East and West," and what sort of knowledge it spreads may be judged from one of its pamphlets entitled "Mary Magni-fied (May Meditations) in the preface of which the Protestantism of the

"Catholic Literature Association" is presented as follows: "Christian devotion will rightly assign to Our Lady a like position to that accorded to her in Holy Scripture: Such a position may be described as secondary yet prominent. She is not the principal figure, she claims no divine honors, but inasmuch as He Who became incorrect a through hor is the burden of y; God Incarnate, Divine and never more divine than human. God living and nly at Jerusalem via and prophecy and narrative, a true days when most human. God living and dying not only at Jerusalem nineteen hundred years ago, but here, hic et nunc, every day and every hour of every day; here really present on the altar for me, as though no one existed in the wide world for Him but me. Here was the Friend of Friends I could always and everywhere, segment phicage, count. divine revelation and to impoverish our devotional life. To cultivate a true deand everywhere, semper ubique, count upon, and to the end, the only one. Here at last was the vital force to sustain when all else should fail; here the Eternal Spring to made a desert the Eternal Spring to made a desert the Eternal Spring to made a desert graces and the object of her existence." Equally Protestant is the contents of

the pamphlet as may be understood from some of the chapter headings which are thus described in a "Special" notice of the "Association" in the Glasgow Observer.
On a floral decoration of the first page

are the words "Hail Mary full of grace." On another page is "The Second Eve."
Others are worded as—"The Mother of

the Living," "Our Lady at the Cross,"
"The Mother of God," "The Power of
Many's Prayers," "The Ark of the Covenant." On page 7, after giving a meditation, is the following:—"Practice.
Hear Mass, or make at least a spiritual Hear Mass, or make at least a greek offering of all the Masses being cele-brated throughout the world, offering yourself to God as a child of Mary." Here is a prayer on page 18: "Blessed art thou, O Virgin Mary, for thou hast vercome and art sat down with Jesus in His throne, even as He overcame and is sat down with His Father in His Throne. Pray for us that we may over-come." On page 25 is the following meditation:—"Mary has obtained favor in the sight of God, and her petitions cannot fail to be granted by Him. She who partook of the sufferings of her Son who partook of the suferings of the sales, as none other, His glory and sovereignity; she is the Quee. at His right hand, and her intercession has a special power. Commit yourself therefore, with confidence with the property of the proper mit yourseit therefore, with confidence to her prayers, and pray with her for the Church of her Son." On page 22 is given a verse of the well-known Catho-lic hymn, "Mother of Christ." The last page has the words: "Consecrate Your-self Anew to God as a Child of Mary." Such is one of the "Protestant" pamphlets. Another issued by the same Association is entitled "The Holy Ros-I would be a religious man, a Catholic and a priest I should have regarded the prediction as too absurd for attention. I was naturally interested, 'tis true, in philosophy, but of the modern Agnostical kind, interested in the meaning of life, the whence and whither of my own

"liked that sort of thing." I demanded a greater certitude than this. The whole question was too important to doubt about one way or the other. It was either true or false. I wished it to be true, such was the atti'ude of my will; a most important condition, by the way, erver), any Catholic could use the book. On page 15, under the heading "Christian Life an imitation of Mary," says:— "It is obvious to any who will reflect on the matter that in proportion as our life is truly Christian it is an imitation of Mary. For it is only by itation of Mary. For it is only by following her example of devotion to Our Lord and conformity to the dispositions of His Sacred Heart that we can hope to reach the bliss to which she at

> Then there is another book of this Protestant "Catholic Literature Association" the title of which is "The Feast of the Assumption" and in it the writer says that if the churlishness which Pro testantism has so consistently shown to-wards the Mother of the Faithful prowarus the tasts against this honor that we pay her, we shall have our answer ready. If Protestants refuse to honor her to whom beyond any question honor is due, we must pay her more honor. For all the honor we give her is given for the sake of Him Whom she brought into the world, and Who calls her Mother ever more. If she has a place of such love and honor in His Heart, how can it be loyal to Him to banish her from ours: History shows that the Protestantism which begins by slighting her, ends by denying Him. Where she is honored the denial of His Godhead is unknown where she is ignored it is only too com-

In this connection the writer of the Observer article recalls the saying of ight thing, reople who because of their merican nerves and energy, with a assion for modernity, are acting upon He also mentions as pertinent to the the plan that the latest thing is the best, because the latest; a false principle it, and a dangerous thing in theology. Without Rome the very idea of a Visible Universal and Permanent Church of Christ, disappears, altogether, What, disappears, altogether, What, and the latest the Rome the latest the latest thing is the best, subject an interesting fact about the historic Westminster Abbey. The state of the "Virgin and Child" which in Catholic times adorned the niche above the door of Westminster Abbey was thrust out of its place at the Rome.

"Fruit-a-tives" Cured Him When Everything Else Failed.

I took every known kidney remedy and kidney pill, but nothing gave me any relief, and I was getting discour-

was advised to try "Fruit-a-tives and did so—and this medicine cured ne when everything else failed.



practically well again; no pain, no tress, and all symptoms of kidne ease have entirely left me. I am thankful to be once more well, freely make this statement to sake of others who may suffer did. To them, I say try "Fruit-adas they are a grand kidney med CLARENCE J. PLAC.

50c a box, 6 for \$2.50, or trial siz At dealers or from Fruit-a-tives ited, Ottawa.

it once more occupies its accustomed place above the entrance to the Abbey. And not only, he continues, do Protest-ants of the English Church set up statues in honor of Christ's Mother, but they are even doing still better. They are making an attempt to give the Blessed Virgin a place in the Protestant Church as she holds in the Catholie

Church. All this is highly gratifying and eems to warrant the hope and belief of English Catholics that their country is making sure if not rapid progress in the direction of the one Fold and the one Shepherd.—N. Y. Freeman's Journal.

Father Tyrreil Dead

London, July 15.-Father George Tyrrell whose sympathies for the modernist movement in the Catholic Church caused him to withdraw from the Society of Jesus and brought himinto conflict with the Vatican, died this morning after an illness which began on July 6. M. D. Petre, in whose house he died, states that a priest of the diocese of South wark, was called in because both M-Petre and Baron Fredrich Von Hugel, one of his friends, were convinced that Father Tyrrell would wish to receive all the rites of the Catholic Church. He apparently make a confession to this priest, and received conditional absolu-

Orange Outrage in Liverpool.

The Loyal Orange Institution of Liverpool has been reviving old tradi-tions of hate and violence by a wanton attack on a Catholic procession in that city. Armed with swords in many cases they tried to mob their Catholic fellowcitizens, and when prevented turned their fury on the police. Houses were wrecked and looted, and many police. all retaliation and to postpone all pro-cessions till the present fanatical fury has abated. It is said that the local rowdies were reinforced by gangs of Orangemen from the Belfast shipyards who were imported specially for the occasion.—America.

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"And the lord commended the unjust steward for-asmuch as he had done wisely: for the children of this world are wiser in their generation than the hildren of light." (St. Luke xvi. 8.)

The Gospel which you have just heard, my brethren, is somewhat hard to under-tand at first. Here we have an example of the most flagrant kind of dishonest of the most nagrant kind of dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the lord commended the unjust steward for as much as he had done wisely." Is not this a little strange, and contrary to what we call our modern enlightened notions of right, and wrong? lightened notions of right and wrong? Let us examine the case carefully and

And first, we must not make a mistake about the words. We might at first sight easily think that "the lord" means the Lord Jesus Christ; but it really means the lord, the master, the employer of the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating his master, and persuading and assisting other people to cheat him also, so as to get them on his cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he certainly had done his bad work very cleverly; he had laid his plans very well, and had taken a great deal of pains about them. There was not any doubt about that. And the lord, or, as we should say nowadays, his employer, when he found it all out. employer, when he found it all out, could not help admiring the shrewdness could not help admiring the shreldness of the sharp practice on the part of his steward, even though he must condemn its dishonesty. He "commended" him that is to say, praised him for his worldly wisdom and eleverness. I fancy he might have said: "Ah! the sharp, cunning rascal! What pains he took and how shrewd he was, in making friends for himself with money. I wish I had only half as much honest eleverness in managing my honest business. ness in managing my honest business. should be a rich man in no time!"

You see, my brethren, his employer did not praise the steward for his hon did not praise the steward for his hon-esty, or for his faithfulness, but only for his shrewiness. And then Jesus Christ finishes His parable by saying: "for the children of this world are wiser in their generation than the children of light." And is not this true, my brethren? Do you not see and feel every day that the "children of this world" that is, those who live for this world alone, and place all their happiness and hope here below—are far wiser in their own way, and among their own sort, than good people are? See how men slave and toil, and cheat and lie and steal, and ton, and cheat and he and steat, and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self-denial do people take, or how much self-denial do they suffer, to gain the riches of heaven? See how craftily wise the unjust stewart was to get friends for himself, to receive him and give him a home when he lost his place. How much wisdom do we show to get for ourselves true friends, and to make sure of a heavenly home

when we die?
This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains they take to win earthly goods, while we do not manifest half the wisdom, or take one-fourth the pains to win a heavenly reward. We could very well take pattern by bad men in this regard. We know that heaven is better than earth. and yet how many really strive harder for heaven than for earth?

"Make unto you friends of the mam-mon of iniquity." Yes, use the riches God has given you, be they much or little, to get true friends with. Give alms to God's poor; help to pay the Church debt; have Masses said for the holy souls in Purgatory; do something for Catholic schools. Thus you will gain friends indeed—friends before God's throne—friends to intercede for you in heaven—friends who, when you fail, shall "receive you into everlasting

THE WISE OLD CHURCH.

At last the uncompromising attitude of the Catholic Church on matters of doctrine is bringing forth praise instead of criticism from intelligent Protestants. The old Church used to be condemned all around as being too autocratic, be-cause it would not approve the notion that it was all right for a so-called Christian practically to believe just what he liked. But that system of goas-you-please Christianity has played uet startling havoe with many of the non-Catholic denominations that the thoughtful leaders among them are beginning to realize that after all there something to learn from the old urch. At the Presbyterian General Assembly in Denver last month a letter was read from the Rev. Dr. Francis L. Patton, president of Princeton Theological Seminary, in which he said:
"The things in which we agree with Roman Catholics and others are more important than the things in which we differ. We are the allies and friends of all who believe in supernatural Christianity, and the questions before the Church are whether there is a living God and whether He has spoken to us through the incarnate Christ. These are the issues on which Christ. These are the issues on which Princeton men and all who are interested in conserving vital Christianity should make common cause." This is the point exactly. All our Protestant friends who want to preserve Christianity must agree with Catholics on many things. The Catholic Church has not abandoned anything, while the new-fangled the-ology that is disturbing those outside the Church would do away with super-

natural Christianity altogether.
Another Protestant, a Methodist, also such to admire in the Cathelic Church. He is the editor of the Methodist Recorder, and this is what

he has to say in that journal:
There is no question but that the ministry of the Catholic Church is a This is partially due to the fact that there is no recognition by the Church of a dead line and because of or a dead fine and because of the high standard of education and preparation for the ministry which the Ohurch exacts. But not content with e standards which now prevail, Pope

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Will kill many times more flies

than any other known article REFUSE UNSATISFACTORY IMITATIONS

Pius X. recently gave orders for a universal advance of the standards to be applied to candidates for the clergy and also advancing the age for ordina-tion. This is in direct opposition to the idea of many of the Protestant the idea of many of the Protestant Churches, notably the Methodist Pro-testant, that a man must get into the active ministry as early as possible, whether educationally prepared or un-prepared. Of course if a man is to be superannuated by his Church at forty years of ago, under the Catholic rule he would have little time to work. But, as we have said, the Catholic Church does not superannuate rhe ministry at the not superannuate rhe ministry at the age of forty. She rightly considers that her power and wealth and success is the wisdom and the experience and the age of her ministry. The decree of the Pope also raises the standard of education for the ministry of the Cath-olic Church. What would the Method-it Pretented and date for the ministry ist Protestant candidate for the ministry think if before he could be ordained to the ministry of his Church he should be required to take four years' course as a preparation to six year's exacting study in the higher institution, which must follow? We say exacting study, for the course includes now two years in philosophy, four years in theology, courses in the Scriptures, exegesis, canon law, moral theology, ecclesiastical history, homiletics, Gregorian chant, higher law, French, Hebrew, Italian, natural sciences, elocution and in some cases German. We say this is the course that We say this is the course that German. has prevailed, but now the Pope has decreed an advance on this. No wonder the Catholic priesthood is such a power. It is not possible to accomplish a good mechanical job with dull tools; how can good exclesiastical work be done with-out sharp tools? The place to sharpen the edge of the ministry is in the seminary. Jesus did not begin His ministry until He was thirty years old." Our Protestant friends are finding out that, after all, the Catholic Church is a wise old institution, and that it were better to copy her than malign her, as has been the habit so long.—Catholic

CONVENT LIFE IN MODERN FICTION.

It is pleasant to have so authoritative a writer as Mrs. Virginia Crawford declare, as she does in the Catholic World (New York), that modern novelists of the better class are beginning to look upon and treat monastic and con-vent life in a far different manner from that which remains unpleasantly familiar to the majority of Catholic readers. Says Mrs. Crawford:

No manifestation of Catholic faithwith the exception perhaps of the Society of Jesus—has survived such persistent denunciation, from Protestant writers, as convent life. To use a homely simile, the cloister has ever been as a red rag to a bull to a certain class of mind. No charge against monks and nuns has been too monstrous, no interpretation too fantastic for their eager credulity. The simplest event occurr-ing within convent walls have been invested with a sinister intent, while the supernatural motive has been flouted or deliberately ignored. Books and pamphlets, written from this standpoint, have been scattered over the United States and England by hundreds and thousands and cannot fail to have affected public opinion. * * * We are all familiar with the anti-Catholic calumnies of certain much-read though mediocre novand earlier days whose literary repute cannot be gainsaid, and see how the

elists. It is a pleasanter task to turn from these to some of our acknowledged masters of fiction, to authors of to-day same theme emerges from their hands. If we find that their interpretation is a different one, I think we may claim that the weight of literary testimony is on our side, even though the honors of a widespread circulation may possibly lie with our opponents.

Mrs. Crawford goes on to show that those who attack convent life know nothing of its first principles, nothing of its daily rule or approved customs. They concoct an elaborate caricature, filling in the details at the suggestion of prejudice and malice. It would not be wrong, indeed, to add that there is a distinctly financial premium placed on "literature" of the kind suggested, and that writers in fabricating their stories, bear this fact in mind. No ordinary person can conceive the nature of the religious or contemplative life, who is not a Catholic. As Cardinal Manning used to say to prospective converts to the Catholic Church "you will find in the monastery a life of which you have no conception.

Among the modern writers, Huys mans, Loti, Bazin, Ayscough—who deals with the subject in his novel Marotz—all of these, says Mrs. Crawford, testify to the beauty of the cloister ideal Those who have read Loti will under stand that no pro-Catholic prejudice moves him to depict the beauty of any condition of our religion; he does so, nevertheless, and without stint. Icono clast and atheist though he was, Hugo

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It is only a Catholic, and indeed a Catholic endowed in some measure with the mystical sense, who can arrive at a clear and reasoned understanding of a call to a religious life. Outsiders may apprehend it sentimentally or aesthetically, never in its entirety. * * The maintenance of a whole conception of the religious state seems to me as much a function of literature as of the pulpit. Even fiction has its part to play in this needful work. It can dissipate false conceptions and correct space history, and present in concrete examples the ideals we all cherish. Books of literary and spiritual value cannot, however, be produced to order, and it is only by deepening our religious life and widening our culture that we shall evolve, as we need it, a Catho-lic literature worthy of the name, lifted above the region of mere controversy. N. Y. Freeman's Journal.

THE WIT OF THE HIERARCHY.

On February 20, last, Archbishop Ryan, who celebrated his silver jubilee as Archbishop of Philadelphia last week was seventy eight years old. He is still well and active. Often the Archbishop can be seen on the streets of Philadelphia and his large figure and peculiarly shaped silk hat always attracts attention. Nearly everybody knows him and he knows nearly everybody. He has a kind word for all who speak to him, many of them he calls by bers among his closest friends some of the most noted statesmen, financiers and ame and asks after friends. He numthe most noted statesmen, financiers and diplomats of the country. The 2 rch bishop and President Taft are particularly good friends. When the President was in Philadelphia recently as the guest of Dr. S. Weir Mitchell the Archbishop called on him. During the conversation the President said that he had heard that the Cathedral in Philadelphia was one of the finest pieces of architecture of its kind in the world, He also expressed the wish that he could see it. "I would be glad to have you see it, Mr. President," said the Archbishop. "If I cannot receive you in my three are multitudes of such sybar-Archbishop. "If I cannot receive you into my Church I can receive you in my Archbishop Fyan is a most democratic

too, always paid his tribute to the beauty and sanctity of religious life, among men as well as women. Says Mrs. Crawford:

bishop remarked the great bulk of the two Bishops. "Yes," said the Archibishop, with a smile, "they are the kind of men to have for pillars of the Church."

FAST BECOMING HEATHENS.

Protestants may be divided, broadly speaking, into three classes, no matter what seet may claim them as members:

First. The Protestants who know and care absolutely nothing for any particular form of Christianity and whose lives are appending the pleasures of whose lives are spent in the pleasures of the world. Second. The Protestants who discuss

and argue a great deal; and cling to their own individual opinions no matter what church they may occasionally attend, or to what sect they nominally

the Lord and worship Him with all their hearts, and who deplore the defec-tion and irreligion which is scattering their ranks.

-those who amuse themselves.

with a great display of outward piety, and a strict observance of public worship. There are multitudes of such sybar-

Once at a dinner a prominent lawyer, in the course of his remarks, looking at the Archbishop, said that all the Ryans the Archbishop, said that all the Ryans in Ireland were rogues. When the Archbishop was called on for a seech every one was waiting for a reply to this sally. Looking at the lawyer with a smile the Archbishop said: "It may be true that all the Ryans were rogues, but I am sure now that all the rogues were not Ryan."

Third. The Protestants who love

Let us look for a moment at the class of Protestants which I mentioned first

The "Reformation" (so-called) began

ites in America to day. The world is their playground. If every Church on the face of the earth should be de-Archbishop Fyan is a most democratic and human man. Particularly does he love children and they love him. While his eloquence and his scholarship have made him famous, he is equally well known for his ready wit, and many are the stories that are told of his apt answers. Once, at an Irish Land League meeting in the Academy of Music, the late Bishop Horstmann, of this city, and Bishop Prendergast, of Pailadelphia, both veritable giants in stature, were present. A gentleman who was conversing with the Arch-

Sunshine grates have

maximum strength

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four triangular grate bars, each having three distinct sides. In the single-piece and two-piece grate no such-like provision is made for expansion or contraction, and a waste of coal always follows a shaking.

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On the left- and right-hand sides are cotter pins, which when loosened permit the grates to slide out. These four grate bars are made of heavy cast iron, and are finished up with bulldog teeth. The teeth will grind up the toughest clinker; and

because the grates are made in sections, not only can nothing but dust and ashes pass through, but after each shaking a different side can be presented to the fire. Also, with the Sunshine grate there is no back-breaking movements attached to the shaking. By gently rocking the lever, first on the left and then on the right, the ashes are released on both sides, and fall through



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They always say: "He died GAME,"
Three generation ago Protestants such
as these did not exist. In this
twentieth century they may be counted
by millions.—From Mrs. Bellamy
Storer's "Peril of the Twentieth
Century."

If you are young, look enward to the opening trials of life—if you desire to find yourself strong in God's grace and established in holiness, you must be sure of prayer. If you are middle-aged, and not so holy as you feel you should be, and look on to old age and its peculiar difficulties, you must be sure of prayer. If you are old and look on to death, be sure of prayer.



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JULY 24, 1909.

CHATS WITH YOUNG MEN. Make Every Advance a New Step-

ping Stone. ping stone.

A great many people can not stand much prosperity. If they make what to them is a hit in anything, there is a general let up in their effort. They stop and contemplate what they have accomplished, and congratulate themselves upon it, and feel satisfied with what they have done. what they have done.

A satisfied or half-satisfied feeling yer what one does is a most dangerous thing. Those who have done great things have looked upon every achievement as a stepping-stone to help them climb higher. They have been tonics rather than sedatives. They have been spurs to ambition.

Theodore Roosevelt is a good example of the spur of success. Every step he has taken, he has not only held, but he has also immediately used, as a means of stepping higher up. Every victory he has gained in life has been but a starting point for renewed effort, and has only made him more determined to have not thing better. His life has been but a starting point for renewed effort, and has only made him more determined to have not been successful. do the next thing better. His life has been a most stimulating example to the young who are trying to get up in the

but the majority are like the spurting general, the spasmodic com-mander who, when the enthusiasm is upon him, makes a dash for the fighting

advancing all along the line, taking everything we come to, giving up nothing.

One of the greatest helps to achievement is to make it an inexorable rule that every time you make a success your next effort shall be a little higher up. Resolve that each success instead of satisfying you shall only spur you to renewed effort. If you meet with a misfortune, a loss, a seeming failure, determine that that shall be a turning point in your career, a starting place for a new departure. Make up your mind that you will burn your bridges behind you; that you will not look back; that you will herp your eyes onward, ever upward, watching for the hand that beckons you on, listening to the voice of aspiration which bids you ascend.

Make every experience in life a stepping-stone to something higher.

The Self-Improvement Habit as an Asset.

The very reputation of having ambition to amount to something in the great of the server of the server

bition to amount to something in the world, of having a grand life-aim is worth everything. The moment your worth everything. The moment your associates find that you are dead-inearnest; that you mean business; that they can not shake you from your deter-mination to get on in the world, or rob ou of your time or persuade you to waste it in frivolous things, you will not only be an inspiring example to them, but the very people who are throwing away their time will also adnire your stand, respect it, and profit by it, and you will thus be able to pro-tect yourself from a thousand annoy-ances and time wasters, and experiences

which would only hinder you.

In other words there is everything in laring yourself, in tahing a stand and thereby announcing to the world that you do not propose to be a failure or an ignoramus; that you are going to take no chances on your future; that you are going to prepare yourself for something out of the ordinary, away be-yond mediocrity, something large and

The moment you do this you stand out in strong contrast from the great mass of people who are throwing away their opportunities and have not grit and stamina enough to do anything worth while, or to make any great effort to be

ody in the world The very reputation of always trying

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iamous "Perfect Vision" Spectacles to genuine,
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by showing them around to your neighbors and friends and speak a good word for them swertywhere, at every opportunity.

What "Perfect Vision" Spectacles in your locality on this easy, simple condition.

If you are a genuine, boun-fide spectacles can to the mean and the spectacles of the second o

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Wholesale Druggists, Toledo, O Cure is taken internally, acting blood and mucous surfaces of the

him. Most people are eager to help ambitious people who are trying to do something and to be somebody in the world. They throw opportunity and advancement in their way whenever they

enates us to make so good an impression, especially upon those who do not know us thoroughly, as the ability to converse well. A man who can talk well, who has the art of putting things slide back after we take a step up. We do not hold the advance we have made and keep pushing forward. It is a great thing to hold every bit of advantage one who may know more than he, but who may know more than he, but one who may know more than he, but who can not express himself with ease or eloquence.

opposing army; but after the spurt, retires, loses confidence, energy and enthusiasm, and suffers the enemy to retable the lost ground.

It is not elough to capture a fort in life—we must hold it, not let the enemy take it away from us. We must keep advancing all along the line, taking everything we come to, giving up nothing.

One of the results of the results and the spurt, retable the spurt, rethusiasm, and suffers the enemy to reward the same that the spurt is allowed a sum of property beautiful home and a lot of property beautiful home and a lot of property which comparatively few people ever know about; but if you are a good converser, every one you meet recognizes and to the meadow I went. But I soon found ditching harder than Latin, and to the meadow I went. But I soon found ditching harder than Latin, and to the meadow I went. But I soon found ditching harder than Latin, and to the meadow I went be first forenoon was the longest I ever your skill and charm.

In other words, there is re-

Mrs. Mary A. Livermore had this wonderful conversational charm, as have Julia Ward Howe, Elizabeth S. P. Ward

and President Eliot of Harvard.

The quality of the conversation is everything. We all know people who use the choicest language and express their thoughts in fluent, liquid diction, who impress us by the wonderful flow of their conversation; but that is all there is to it. They do not impress us with their thoughts; they do not stimulate us to action. We do not feel any more determined to do something in the world, to be somebody after we have and President Eliot of Harvard. determined to do something in the world, to be somebody after we have heard them talk t' an we felt before. We know other people who talk very little, but whose words are so full of

The Dogs of St. Bernard. Father Darbellay writes, in one of the

current magazines, on the famous dogs of St. Bernard—those faithful and sagaof St. Bernard—those faithful and saga-cious animals maintained by the monks of the Alpine hospice to aid in the search for travellers lost in the snow. Father Darbellay says that the dogs frequently remain out on the mountains searching for last travelors for fifteen sighteen and The very reputation of always trying to improve yourself in every possible way, of seizing every opportunity to fit yourseif for something larger, better, grander, is an indication of superiority, and will attract the attention of everybody who knows you. It will win you recommendations for promotion which are never won by those who make no special effort to get on.

Lincoln was so hungry for an education, so anxious to improve himself, that everybody who knew him felt a real interest in him, and was anxious to help the smow. I knew someone was buried there, and, pushing away the shortest the large for lost travelers for fifteen, eighteen and for lost travelers for fifteen, eighteen and for lost travelers for fifteen, eighteen and even twenty-four hours at a stretch. On one occasion," he writes, "we went down the pass to seek some travelers who, we knew, could not possibly find be the way, as it was snowing hard, bitterly cold and very dark. We had three dogs with us and sent them on ahead. Presently we heard one barking. I hastened in the direction of the sound, and there found the animal pawing away in the snow. I knew someone was buried there, and, pushing away the showlers. in the snow. I knew someone was buried there, and, pushing away the snow with our hands, we soon came across the body of a man to whom we gave some refreshment, and then, hearing another dog barking. I was hastening away when the animal that had found the individual mentioned gripped me by the co. and pulled me over in the snow. I wondered what was the matter, and go up quickly pulled me over in the snow. I wondered what was the matter, and go up quickly discovering, with the aid of a lanter; that I was on the brink of a precipice; the dog had saved me from stepping over to my death. On this particular hunt we found eight persons including one woman and a little child. The latter was very weak and ill. One of the brethren removed his outer coat, wrapped the child in it, tied it to the back of one of the dogs and sent it off to the hospice. We then wended our way in the same direction."

The sagacity of these faithful animals

get hold of and put them to any test you like.
In your own home as long as you please.
If then after you have become absorbely and positively convinced that they are real-fitting truly the softest, clearest and following story is told of "Barry"—the most famous of glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes and it glasses you have ever had on your eyes help we had so the price of the while performing his duty.

During theten years he was with us, of said the priest, "he saved the lives of said the priest," he way in the same direction."

The sagacity of these faithful animals is remarkable and the following story is told of "Barry"—the most famous of both the most famous of the same direction."

won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your letter no children need apply and want to me this favor, write me at once and just says "Dear Doctor:—Mail me your Perfect Home barticulars of your helper my own personal attention. Address:—Dr. Haux, (Personal), Haux Building, St. Louis, Me.

NOTE:—The above is the largest Mail Order Specially House in the world and is perfectly reliable.

on his monument is: "Barry the heroic.
Saved the lives of forty persons, and
was killed by the forty-first."
The hospice itself is over a thousand
years old and full of ancient traditions.
Vendence to the consider remained there

Napoleon on one occasion remained there for a night when, in 1800, he took his army over the Alps into Italy. Every Boy and Girl Must Learn.

There is one lesson which every young person ought to learn. It is a duty which can not be too strongly urged. It may be expressed in three words, "Wait

Do not grow up to depend on others. Make it a rule to do whatever you can yourself. Don't call on your mother, or sister, or the servants, for service which can just as well be performed by your-out without calling on anybody. If you Make it a rule to do whatever you can self without calling on anybody. have lost your shippers, your books or hats, find them. Your home is not large and if they are to be found in it, why can not you find them as well as anybody else?

We are continually hearing the cry among young people, when any of their belongings are lost: "Oh. I can't find it! Ask mamma, or call Kitty."

He Preferred Study.

When I was a boy, I used to study the Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college and therefore I studied the grammar till I could bear it no longer. Going to my father, I told him I did not like study, and asked him

for some other employment.

It was opposing his wishes, and he was quick in his answer. "Well, John, if Latin grammar does not suit you, you

tween Latin and ditching, but said no

a word about it.

I dug next forenoon and wanted to return to Latin at dinner, but it was humiliating, and I could not do it. At night toil conquered pride; and though it was one of the severest trials I ever had in my life, I told my father that, if he chose. I would go back to Latin he chose, I would go back to Latin

grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days' labor in that abominable dich.—New World.

A Boy's Chances.

Mr. Charles M. Schwab, who, twentyfive years ago was a grocer's errand boy, and whose faithfulness recommended him to the higher employment which led to his present position on the heights of wealth and influence, gave a little talk to the boys of a trade school some time

to the boys of a trade school some time ago. Said he:

"There were ten boys employed by a concern once, and one night the manager said to his subordinate: "Tell the boys they are to stay a little longer tonight—tell them they are to stay until 6 o'clock. Don't tell them why. Just tell them that and watch them So this was done, and when 6 o'clock came around there was just one boy who was interested in his work and was not was interested in his work and was not watching the clock to see what time it was. That boy was the one the manager wanted, and he was taken into the office. And as he continued to manifest the same interest in his work, he was promoted until at last he got a very remoted until at last he got a very re

heard them talk t' an we felt before.

We know other people who talk very little, but whose words are so full of meat at d stimulating brain force that we feel ourselves multiplied many times by the power they have injected into us.—C. S. M., in Success.

OUR BOYS AND GIRLS.

OUR BOYS AND GIRLS.

Demond general manager, and he is now the man that is at the head of the Carnegie company with thousands of men under him.
As a boy he did more than the ordinary run of boys did, and so attracted attention; and that was the secret of his

"I was in the bank down-town the other day when a newsboy came in and sold the banker a paper. After he had gone out the banker said to me: For two years now that boy has been coming in here at the time I told him to come— 2 o'clock. He does not come before 2

Kellogg's Weans Baby

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-Father Dunne's Newsboy'

administered, the remains were not prought to the church, they were not interred in hallowed ground. We have

o desire to wound unnecessarily, and be mention this case only because it arries with it a warning to some of our

A SAD STORY OF A MARRIAGE OUT-

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or after 2, but at 2 precisely. He has SAFE INVESTMENT or after 2, but at 2 precisely. He has sold me a paper every week day in that way when I have been here, without a break. He sells for just one cent, its price. He neither asks more nor seems to expect more. It is a cold commercial transaction. Now, a boy that will attend to business in that way has got stuff in him. He doesn't know it yet, but I am going to put him in my bank, and you will see that he will be heard from."—Father Dunne's Newsboy's Trust Mortgage Bonds to Pay Seven Per Cent.

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ed forth, anxious to lift the excommuni cation, for with the approach of death even this extraordinary faculty is vested in him by the Church. Ere he reached the house the reached the house the reached the house the reached the bound of the large way are the reached the house the reached the house the reached SIDE THE CHURCH.

The following story was related by the Rev. William D. Hickey, pastor of St. Joseph's Church, Dayton, Ohio:
There was something unusually sad about the first death that occurred this year in our parish. The greatest anxiety of every Catholic when death approaches is to receive the last sacraments; even when a member dies far away from home, half the bitterness of death fades away from the hearts of his family when they learn that he had a priest before the end came, and that he family when they learn that he had a priest before the end came, and that he family when they learn that he had a priest before the end came, and that he had been prepared for his last journey. After death, no consolation is sweeter than the privilege of bringing the body reverently to church, there to have the requiem chanted over it, and afterward question to ask them—would you like to not yourselves in the place of this poor requiem chanted over it, and afterwards of placing it in consecrated soil, there to await the summons of the angel's trumpet. Now this particular death was lacking in both of these consoling elements; the last sacraments were not administered, the remains were not put yourselves in the place of this poor unfortunate?—Sacred Heart Review.

Religion No Hindrance.

The Marquis of Ripon, a noted English convert to the Catholic Church, speaking recently of his conversion to the Church, admitted that this step had not hindered we mention this case only because it carries with it a warning to some of our young people. Early last year a young man and lady called upon one of the priests of this church and handed in their names to be called out. In the course of conversation with the young man, the priest found him poorly instructed in his religion, possibly through no fault of his own, and volunteered to give him the proper instructions at such time as he could find it convenient to come. The very next day they sent tword to the priest that he need not call them out, went to a Protestant minister of this city and were married. Needof this city and were married. Needless to add that the young man came for no instructions. Marrying in this way, both parties incurred the sentence for no instructions. Marrying in this way, both parties incurred the sentence of excommunication from the Church from which no priest in the diocese could absolve them save the Archbishop. Surely a wretched way to begin married life—to cut one's self off from the Church, and to enter life's most serious responsibility maided by God's saving

Church, and to enter life's most serious responsibility unaided by God's saving grace. Excommunicated they were by their own choice, excommunicated they remained of their own free will, and excommunicated she died by the judgment of God. Not even the approach of the most trying and critical period of a woman's existence, roused her to a woman's existence, roused her soul, nor the canger of her soul.

woman's existence, roused her to a sense of the canger of her soul, nor stirred within her a desire to seek absolution from this dread punishment. A child was born, soon the mother sank, in her death-agony some one sent a messenger who came breathless to the priest's residence. Hurriedly he start-

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CRAVES AN INFALLIBLE GUIDE.

AN ANGLICAN MINISTER WRITES OF THE UNREST OF SINCERE SOULS OUTSIDE OF THE BARK OF PETER—THE DOGMA OF PAPAL INFALLIBILITY ALONE WILL SATISFY THAT CRAVING.

The dogma of Papal infallibility, so often impugned by non-Catholics, is, nevertheless, recognized by many earnest seekers-after-the-truth as being one of the glories of the Catholic Church. following letter, which appears in the Lamp, an Episcopalian organ of high merit, furnishes a striking example of the manner in which an infallible teacher of faith and morals is regarded: Editor of the Lamp :

Sir,-" We crave for an Infallible Teacher. This craving for an infallible Teacher in whom people may rest in the perplexities of modern thought is one of the great attractions of modern Romanism. History tells us that such trust is a delusion. But the craving is a real craving." (Serm. Ch. Bells, March 27, A. D. 1993.)

If this craving is natural and persistent there ought to be something in the Christian Church to satisfy it. Christian Church to satisfy it. No other Christian body proclaims any dogma in conformity with the craving, or which responds to it, save the Church of Rome. This at least is singular, and the very boldness of the proclamation must itself arrest the attention of all serious minds. To point to the Scripture, and say as Canon Body does, that they are the "Records of the sayings of Jesus Christ," Who is Himself the great Revealer of truth, the living Pope, great Revealer of truth, the living Pope, besides whom there is no room for any other," will hardly do in the face of modern criticism and the interminable confusion of sectism. But admitting as I readily do, that the Scriptures contain His recorded utterances, I can never be sure without an infallible interpreter that I have taken out of them their divinely intended meaning. And my difficulty in this respect will undoubted by be all the greater when I find myself in conflict with the teaching of a Church claiming to be a divinely appointed infall-ible interpreter and guide. For it will, I think, he readily conceded, that the conscience of many a sincere and think-ing Protestant is more ill-at-ease since the proclamation of the Vatican dogma, than it had been before 1870. If that is not so I cannot understand the meaning of all the labor, and time, and expense, employed with ever increasing vehem ence, by the Protestant world, in its efforts to refute, defeat or confound, the force of that dogmatic utterance. The Roman Catholic Church threw down a challenge in 1870 to the non-Roman Christian bodies, and that chal-lenge has never been successfully taken up. It was a challenge involving the whole past of the Church, as well as her future, in faith, morals and dogmatic and her bitterest and most skillful foes have never been able to inflict a wound upon her. All the doughty champions of Protestantism have been

is declared to the world through one mouth, all the Bishops consenting, and we cannot deny that there was a time

ened age.

The learned jurist will permit me to been the basis of all Christian legislation for nearly two thousand years and continues to be the light and guide of hundreds of millions of souls. We are indebted to this divine legislator for the Cyllistian civilization that rules the destines of Europe. North and South I merica, Australia and large portions sia and Africa.

Neither Solomon nor Licurgus, nor

Justinian, nor Napoleon, nor any other framer of laws ever exerted a tithe of the influence which the gospel of Christ exercises on the human race. And there is no subject which he treats more fully and clearly than the question of marriage, which is the very foundation stone of our family, and social life. In three of the gospels he proclaims the unity of marriage and permits separation of a married couple only in the cause of adultery. I don't see why a law which has been enforced and cordially accepted in every age and country where Christianity dominates should be con-sidered obsolete or impracticable in the

United States.

The multiplication of divorces," the Cardinal continued, "is largely ascribed by some writers not to our divorce laws in but to the eager and reckless manner in which ministers of God officiate at marriage services. I have no word of spect but are not those persons confound-

ing cause for effect? Divorces are multiplied not because loose legislation or matrimony renders it easy for married

matrimony renders it easy for married parties to annul the marriage bond.

If the civil laws of all our states were as strict as they are in South Carolina and in Canada, the persons contemplating marriage would seriously and prayerfully reflect, they would study each others' disposition and temperament before engaging in a contract which would bind them for life. And certainly the peace and good order in the family life in South Carolina and Canada can be favorably compared with the domestic favorably compared with the domestic conditions existing in those states where divorce can be easily obtained.

A LINK WITH THE OXFORD MOVE-

On Sunday, April 18, prayers were asked throughout England for the repose of the soul of one of the "grand old men" of the English hierarchy, Bishop Wilkinson, of the northern Diocese of Hexham and Newcastle. He died on Saturday morning at Ushaw College in his eighty-fifth year. He had been ill since Christmas. His death breaks one of the few remaining links with the days of the "Second Spring" of Catholicity in England. He was one of the many converts who entered the Church in the twelve months after Newman's conversion. "I simply owe everything to Newman," he wrote, "to the Tracts for the Times,' and to the Puseyite move-ment generally." Bishop Wilkinson was a typical northern Englishman, born among the hills of Durham, where he passed most of his life. He was one of the five sons of George Hutton Wilkin-son of Harperley Park, a successful and wealthy lawyer, who was for some time Recorder of Newcastle. Two of the sons became clergymen of the Established Church, another was a general in the army, and a fourth was an an officer in the Royal Navy. Thomas Wilkinson the second son and the future Catholic Bishop, was born at Harperley Park, Durham, on April 5, 1825. He was educated at Harrow, and then, having decided to enter the ministry of the Charak of England became a student Church of England, became a student of the University of Durham, then mainly an organization for training clergymen for the northern dioceses of the Establishment. These were the days of the Oxford

movement. There was a stirring of men's hearts and minds such as there had not been in England for three hundred years. The old theories of Protestantism and the Reformation were falling to pieces. Men were asking them-selves where was the Catholic Church of the Creed, and trying to find a way of satisfying themselves that the English Church, in which they had been born and baptized, was a branch of it, with secure links joining it not only to the Primitive Church of the Fathers, but to the Church of early days in England it-self. No pious and thoughtful student in Durham could fail to think of that For myself I will say that the teaching of the Catholic Church can only be made finally definite, and fixed, when it is declared to the world the mediant of the delay and the country folk of the catholic characters are considered to the country folk of the catholic characters are considered to the catholic characters are considered to the catholic characters and the catholic characters are considered to t bert. Traditions of his miracles and his prea hing still live among the country folk of the dales and hills around the magnificent cathedral, and in its Lady Chapel is the tomb of St. Bede, the hiswe cannot deny that there was a time when that was so, and that it is so still in the Church of Rome alone.

A PRESEYTER.

CARDINAL GIBBONS AND JUSTICE BROWN.

Some time since Supreme Court Justice Brown made some startling statements in regard to divorce. A press despatch informs us that the Cardinal of Baltimore has published the following reply.

I entertain the highest esteem for Justice Brown, both as a citizen and a jurist. Any deliberate opinion pronounced by this conspicuous citizen is worthy of grave consideration.

In a recent convention of lawyers held at Old Point Comfort, Justice Brown.

I a recent convention of lawyers held at Old Point Comfort, Justice Brown.

I a recent convention of lawyers held at Old Point Comfort, Justice Brown.

I a recent convention of lawyers held at Old Point Comfort, Justice Brown.

I a recent convention of lawyers held at Old Point Comfort, Justice Brown. torian and doctor of the Saxon Church. worthy of grave consideration.

In a recent convention of lawyers held at Old Point Comfort, Justice Brown while referring to myself, in kind and courtecous language, has taken exception to my views on divorce and re-marriage. He is reported to have referred to the founder of the Christian religion as an founder of the Christian religion as an of the convention of the Christian religion as an of the convention of the Christian religion as an of the convention of the Christian religion as an of the convention of the Christian religion as an of the convention of the He is reported to have referred to the founder of the Christian religion as an 'Idealist' whose sentiments, while suit"gone over to Rome," and at last in October, 1845, that Newman himself had October, 1845, that Newman himself had been received into the Church by Father Dominic the Passionist. New-The learned jurist will permit me to man's conversion led to many more, and say that the teachings of Christ have Thomas Wilkinson at Leeds was for months passing through the final trials that so often precede such a great change. He went to Oxford one day in change. He went to Oxford one day in 1846 to discuss the whole question with Pusey. The Anglican leader failed to solve his difficulties. He went back to Leeds, left St. Saviour's, sought out the Catholic priest, put himself under instruction and was received into the

struction and was received iato the Church with two of his friends. Then the work of his life began. He went to Oscott, where on December 23, 1848, he was ordained a priest by New man, and said his first Mass on Christ-mas Eve. In a letter written in Novem-ber, 1900, he says: "After fifty-two years of priesthood I can only say that I hardly as yet realize the great mercy God has extended to me, in bringing me out of the darkness of Puseyite Protestantism into the glorious light of the One True Faith, and making me a loyal and loving subject of my Lord the

Pope."
From Oscott early in 1849, the young Durham. His first mission was at the vil-lage of Wolsing ham, among the hills of the upper valley of the Wear, and not far freu his old home at Harperley. A stable s rved as a school for thirty-five children. The hay-loft above it was his church. It was a reminder of the stable of Bethiehem. Here he worked for twelve years, and built at last schools but are not those persons confoundtyr St. Thomas of Canterbury, and with a congregation largely composed of his converts. He had a rugged, unadorned eloquence that came home to the plain eloquence that came home to the plain spoken northern folk—farmers, herds-men and miners, whom he told that he preached to them the faith of their fathers, the religion of Bede and Cuth-bert. From Wolsingham he sent at his dealers of Edmanson, Barea & Co., Toronto.

Orn. CHASE'S OINTMENT, serve in the Pontifical Army. He had —America.

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already twice visited Rome, and zealous devotion to the Holy See was one of his characteristics. In 1861 he was transferred to the mission of Crook, where he spent fifteen years. In 1876 he had a severe illness and his health seemed to be permanently broken down. He had to resign his work at Crock and go to live for awhile in retirement on the estate of Thistleflat, a property had inherited from his father. But soon as the doctors would allow him he would go Sunday after Sunday to say Mass and preach, now in one, now in another, of the country churches in the another, of the country churches in the country. He had been made a Canon at the diocese of Hexham and Newcastle in 1865. On the death of Bishop Bewick in 1886 he was chosen Vicar Capitular by his colleagues. His health was now completely restored, and Bishop Bewick's successor, Bishop O'Callagban, appointed him as Vicar General and took him with him to Rome on his first visit ad

limina. In July, 1888, Canon Wilkinson was made Coadjutor Bishop of Newcastle, and, on Dr. O'Callaghan resigning the see through ill health, he succeeded him in Christmas week, 1889. One of his first acts was to organize

one of his first acts was to organize and conduct a pilgrimage to St. Cuth-bert's ruined Abbey of Lindisfarne on Holy Island, the eradle of Christianity for Northern England. There, for the first time since the Reformation, Mass was said under the open sky, in the roofless church, the temporary altar roofless church, the temporary altar being erected on the foundations of the old high altar, Beside the Bishop's throne stood a Papal Zouave in the gray uniform, the survivor of the little band he had sent to Rome from Wolsingham thirty years before. With his work as Bishop of Heykam and Newyastle he counted

of Hexham and Newcastle he couple the presidency of Ushaw College, which is the great Catholic centre for both lay and ecclesiastical studies in the north. Without departing from its old traditions he introduced into the colge some of the best methods of his d school of Harrow. Last year he presided at the centenary celebrations at Ushaw. It was the last great act of his life, and the college chapel which he redecorated and beautified for this occa-

redecerated and beautified for this occasion will be his monument.

Four years ago Canon Collins of Newcastle was chosen his coadjutor and consecrated by Archbishop Beurne. He will succeed him. More than sixty years of priesthood and twenty years in the episcopate sum up the record of Bishop Wilkinson's life. He did a great work for the building up of the Catholic Church in the north, the part of England where, in the days of the Reformation, noble and peasant united in more than one and peasant united in more than one brave fight for the old Faith, the land of St. Cuthbert and St. Bede, and of the "Pilgrimage of Grace," consecrated by the blood of countless martyrs, of most of whose names only heaven keeps the

THE POWER OF THE CROSS.

PRIEST RAISES CRUCIFIX AND STOPS WILD RUSH ON SHIP AGROUND. More than four hundred half-crazed nen, women and children, penned in the hold of a steamship they imagined to be sinking, were quieted by one man a priest, who appeared before them holding aloft the cross and shouted above the din "Gen-uflectete!" the Latin for "Kneel down." The scene was described by passengers reaching this port after a night of fear aboard the steamship Antonio Lopex, inbound from Cadiz, which grounded off Point o' Woods, L. I., on a recent night. Screams, the wailing of women, the cursing of men, who fought with sailors in ing of men, who fought with sailors in their efforts to throw themselves into the sea, and pandemonium among the steerage passengers followed the shock of the collision. Suddenly, however, a cry went up, "La Padre! La Padre!" as Rev. Father Domenico, a Spanish priest, came down the companionway.

The Father was one of five priests and five Sisters on board the Lopez. Without hesitation he descended into without nestation has been dead into the howling mob. As he reached the last step he suddenly held his golden crucifix above his head and called out, "Genulectete!" Instantaneously the four hundred odd men and women sank to their knees. Not once after his dramatic action was there the slightest cause for alarm felt among the third - passen

A New England Nun.

In recording the events of Fort Ticon deroga on July 6, when President Taft and the representatives of the border-ing States and of Canada commemorated the results of Ethan Allen's demand for the surrender of the Fort : name of the Great Jehovah and the Continental Congress," one subsequent incident must not be forgotten. Ethan Allen's daughter Fanny, some years later, became a convert and a nun at Montreal—one of the very first of New England birth. Her conversion was the means of bringing into the true faith the famous Barber family, and through them the accomplishment of all the wonderful series of spiritual triumphs that marked the first quarter of the last century in New England and New York.

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I gaze in holy rapture
on thy beauteous charmso fair.
With diamond tiara shimmering
In thy moon-bathed clouds of hair.
Diadem of glory, by God's own hand pixee
Fresh from God, through all Eleminy
Thou livest on-forever.
In subtle beauty that holds in sweet captivity
The soul, that naught can sever.

The soul, that naught can sever.

Majestic Night! Cloud-riven and commanding I gaze in reverent awe;
And hear thy thunderous voice of might demanding Man's worship for thy God
Thine eyes flash lightening as the reprimanding The fraility of thy footstool, Earth.
Thy breathing sways the World and makes it tremble in fear of God's just wrath.
Thy frown, dark, bids all cease to dissemble And bow beneath the rod!

Genéle Night! Sweet-visaged and serene.

Seen In mansions, blest:
The soft glow of thine eyes enlights my heart And calms my soul in peace,
Thy gentle sighs, eternal joys impacts.
And bids my troubling cease.

-CATHERINE EMMS DAVERSE

The Council of Women. Editar of The Catholic Reord.

Dear Mr. Editor—For years an admiring reader of the Kedney, I read to-day with interest but regret your article on "The International Council of Women." Will you permit me to say a few word regarding one fact stated therein? You say—"Upon one point they were strangely-silent, fively had little or nothing to say of the Catholic Church, her interest in women, her valiant defence of the weaker wessel, her use of woman in worksof benevolence and mercy found no exponents among the writers and speakers of the International Council." Now, Mr. Editor, why censure them for not design what we should have done ourselves? Was it reasonable to expect these women who know little if anything of the work or teachings of the Catholic Church, to give the it the henor which is its due? Was this not rather the duty of some of our gifted Catholic convent graduates—a golden soportunity of bearing testimony to what the Catholic Church has done for women throughout all the ages, her wise laws which afforded the best "protection for women and children" and all that she has done for art, music fleerature and education. There was not one subject discussed at the Women's Congress on which any well-informed Catholic, man or woman, could not have said something from the Catholic standpoint of profit or information, to those present. r of The CATHOLIC RECORD.

There are a number of Catholic Societies affiliate th the National Council of Women of Canada, not know how many of these were represented ronto but I do know if any of them were at the

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TEACHERS WANTED.

PRINCIPAL WANTED FOR Separate School, Application

gust 1st, 1909. Apply, stating salary ns to J. A. Fink, Sec. Treas., Mattaw DRINCIPAL WANTED FOR ST. MAR

entario professional certificate. Duties ept. 1st. Apply, stating salary and onn Kennedy, Quyon, Que. POR S. S. NO. 6, HUNTLEY, wanted, holding a second class Duties to commence third Monday in A tress all communications to John Carter, ev. Ont.

FEMALE TEACHER OF EXPER for St. Mary's Separate school; state qualificand salary expected. Duties to commence a holidays, M. Fleming, Sec., St. Marys.

WANTED FOR R. C. S. S. NO. 4. BF a female teacher holding a second fessional certificate, Duties to commend Apply, stating salary and experience to Sec. Treas., Osceola, P. O., Ont. DRINCIPAL WANTED, MALE, PO

second class professional. Catholic. In: \$700. Apply to Mr. C. Parker, Sec., Per FEACHER WANTED FOR ST. PATRICK school, male preferred. Must be capable of teaching French and English. Apply to J. L. Gignac. Sec., St. Patrick, Om. WANTED FOR NORTH BAY SEPAR school, three Normal school trained to

State experience and qualifications. A received till Aug. 10. Apply to B. M. Mul TEACHER WANTED FOR R. C.

the R. C. Separate School, that call ary \$325 per annum. One that call ench preferred. Apply to Martin

FEMALE TEACHER WANTED. ONE HOLD I ing second or third class certificate for the department of the Separate school, Massey Capable of teaching English and French. At tiors received till Aug. 10th. Duties to begin Apply to L. Latiary, Sec. Separate school Massey, Ont.

WANTED, CATHOLIC MALE holding istelass certificate with per hosmal school training and experience, teacher of experience, bolding and classes to begin September 7, 1939. Add CATHOLIC RECORD Office, London, Ont. FOR THE OWEN SOUND SEPARATE SCHOOL of the rooms, one teacher for each roclass preferred. Senior class teacher to cipal. State salary expected, what cer experience. Testimonials required received until July 20th. Duties to comvacation. Address W. H. McClasty, Senud. Outsine.

TEACHER WANTED, A CATHOLIC

WANTED FOR SEPARATE
Section No. 5, Raleigh; a reacher
second professional certificate, experie
ferred, salary \$400. For further informs
with references to L. Wadisk, Sec. Tre.

WANTED TEACHER FOR S. S. NO ingdon Township. Duties to

TEACHER WANTED FOR THE PEMBROKE

perience and quainfcations. At J. Fotber, Sec. Feb.

Teacher Wanted For S. S. SEC. NO. 9.
Harvich. Normal certificate required. Duties to
commence after the vacation. State experience
and salary. Address A. F. Bionde, Vanhom, Ont.
1604-2.

QUALIFIED TEACHER WANTED FOR SEP, school Sec. No. 3. A., Malden. French and English preferred. Salary \$350 a year. Apply to flow Dufour, Sec. Treas, Nosth Malden, Ont. 1604-3. A Class certificate, for Vegreville, R. C. S. S. No. A class certificate, for Vegreville, R. C. S. S. No.
44. French Canadian in pre erence. Apply to E. L.
Poulin, Sec., P. O. Box 34, Vegreville, Alta. 1604-3

TEACHERS WANTED FOR ST. IGNATIUS S. S. Steelton, Sault Ste. Marie, Ont., one male TEACHERS WANTED FOR ST. IGNA
S.S. Steelton, Sault Ste, Marie, Ont., one
seacher as principal and one female teacher wit
or third class professional certificate. Able to
French preferred. State experience and salar
pected. Address, Rev. E. Tourangeau, S. J., Stee
Sault Ste Marie, Ont.

FOR SEPARATE ISCHOOL NO. 7, GLEN
first or second class teacher, male or te
duties at the end of summer vacation. A
stating salary and qualifications, J. S. Black
Treas, Pomona, Ont.

DROFESSIONAL TEACHER WANTED FOR

Separate school two miles from Tweed. Applying sa ary and experience to Rev. Father Quinn edd, Ont. 1603-3 WANTED LADY OR GENTLEMAN TEACHER
for Separate school, Union, Section No. 4
Greenock & Brant, the holder of a fist or second,
class certificate of qualification. Duties to begin
Aug 16th, 1999. State qualifications, experience and
salary. Applications will be received up to Aug. 18th.
1999. Address Nicholas Lang, Sec. Treas. Chepstow, Ont. WANTED TEACHER WITH THIRD OR

Whether certificate for junior department is Separate school, Douglas. Duties to begin Aug 16th State salary, qualifications and experience. Appl before Aug. 1st to John McEachen, Douglas, On 1603-3. WANTED-FIRST OR SECOND CLASS PRO-fessional teacher for senior room in Tweed R.

W fessional teacher for senior room in Tweed R. C Separate school. Apply stating salary and standing to James Quinn, Sec. Treas., Tweed, Ont. 1603-3

HELP WANTED.

SALESMEN WANTED FOR "AUTO-SPRAY."

Best Compressed-air Hand Sprayer made. Specially adapted for spraying potatogs. Sample Machine free to approved agents. Cavers Bros., Galt, Out. POSITION WANTED.

POSITION WANTED.

REFINED WOMAN OF THIRTY, WITH bright child of two desires position as house-keeper to widower or bachelor, where own child would not be objected to. Highest references exchanged. High wages not considered so much as a good home. Address, Mrs. Monica Caulfield, Geg. Delivery, Calgary, Alta.

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