TOLUME XXXII.

The Catholic Strotchy
Lorson, Agreement will be the president of the strong in the memory in the me

with the first control of the contro

1653

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cord on. Canada

LORNA DOONE

This, however, proved otherwise. For Lord Dugal had never lived at Watchett Grange, as their place was called, neither had his name become familiar as its owner. Because the Grange had not yet of the Grange had not go and the Grange had not go and the Grange had go per abroad without taking seisin. And upon news of his death, John Jones, a rich gentle mas from Landaff, had taken possession, as next of right, and hushed up all the story. And though, even at the worst of times, a lady of high rank and wealth could not be robbed, and as bad as murdered, and then buried in a little place, without moving some excitement, yet it had been given out, on purpose and with diligence, that this was only a foreign lady travelling for her health and pleasure along the sea-coast of England. All Watchett, without he sitation, pronounced her to be a foreigner. And the England, all Watchett, without he sitation, pronounced her to be a foreigner. And the England several of her servants and baggage looked so foreign, and she her were bribed by the season of the season o

LORNA DOONE

(ILM TERE EXT—OSTITUDE)

1 will tell you by-an-day? I as will not be supported objective, by the supported objective at the supported objective

The state of the s

E CATHOLIC RECORD

"Oh dear, res," I replied; "It is a greater than the study of the whale of it. You want to say," the berry on the study of the st

Ruth, who received me very kindly, although without any expression of joy was stre of his return in the afternoon, and persuaded me to wait for him. And by the time that I had finished all I

ing out his skinny ha breeches, "th aged it cleverly, to one near to us. Disafficients of insurrect signs of insurrect revolutionary tanne set it all abroad, ri-even you to suspec-we thought at of watched us. Now is at the bottom of surgency, all this not that I say there who is at the bottom who is at the botton "Either Mother being now a little Nick himself." "Nay, old Uncle this, Master Huck coat and stood up,

coat and stood up, himself.

"Well!" cried come to the limi "then, after all, right in calling yo "Of course he man be wrong at me? But come a John. I will trust thing. I will tal only your word " thing. I will tal
only your word imost of all from yo
"I will give you
though liking not
make a man think
ordinary company
practice. Howev
ous, that I though
scarcely could bel
Ben was quite rig
"Take anothe
son," he cried, wi son." he cried, wi

ance, which made ten years young into partnership will save us two fear the horse-wo rebellion, my boy from to-night."

"But where an "But where an Where am I to fir "Meet me," he his hands, and w

THE TYRO For twenty-for raining steadily ple, tired of e donned their w for a walk. Th for a walk. The been strangers they had now been for nine weeks, had known each There were Parkers (Amer daughter; and people), with the ston had been his family had been been and the strangers of the strangers

on the contrar great compan In the begin to the Whsto in the consta and Nellie Pacaused the m Natalie was a girl, with just character to make the second of the constant of the second of the s to the some Englishman, v nad seemed in had seemed in elder Winstor to an Ameri they had a de testant wife very morning

> "But, Herl "Oh, no, 1 confidently. whether she she does, et She is rea Parkers do That gives the free from between the trained to religion I 1

least difficu fear is that me to marr and the

ston. "No settled bef Well, I to his trad ed the cas

At the ments, M the same s
"Natali deeply in on your to be trea mamma; better the "Could

a momen good-loo

1910

people : a bottle

spare (al-and light) wine with d whether

ongue, or to speak. at true it very near lasses, and and which

At this I ays looked ere's your good and ough; you d. Even a ght live in

arry some n. If not, have the n this old perhaps the ord she has.

prove it, een to the where she ne under a glad to see e it, John. y, whoever a some rare erhaps not

nan sighed, after him. wn) infecti-prone to be by one an-a sometimes

sprightliest nost people,
dear little
to knock off
tle in under
our life and

is good; and ee me dwellibject, with une, and oral ough smackilt advisari," means, "Let then we can

Uncle Ben, on my knee, ald heed us, eaking fond-luth. Don't ave; and to ne." said boldly, ing; "but I

es no differ-on be loving nen the maid ere is in my

t a word. I you into any kuth, neither I may be dis-

engagement ther you will whether you nce is rarely standing "—

farmers—" in esolved to let for two good t it wears me lone, and the

you to fulfill are my next womankind; I want to help

onspiracy, "in and loyal, and he realm." ld man, laugh-er, and spread-

with

ck G STANDING AS OVER-

SE'S R PILLS ome idea of the ults you obtain se's Kidney and sease.

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The prompt in active feeting cure.
The prompt in active feeting cure from the prompt in active feeting feeti

son, Haldimand,
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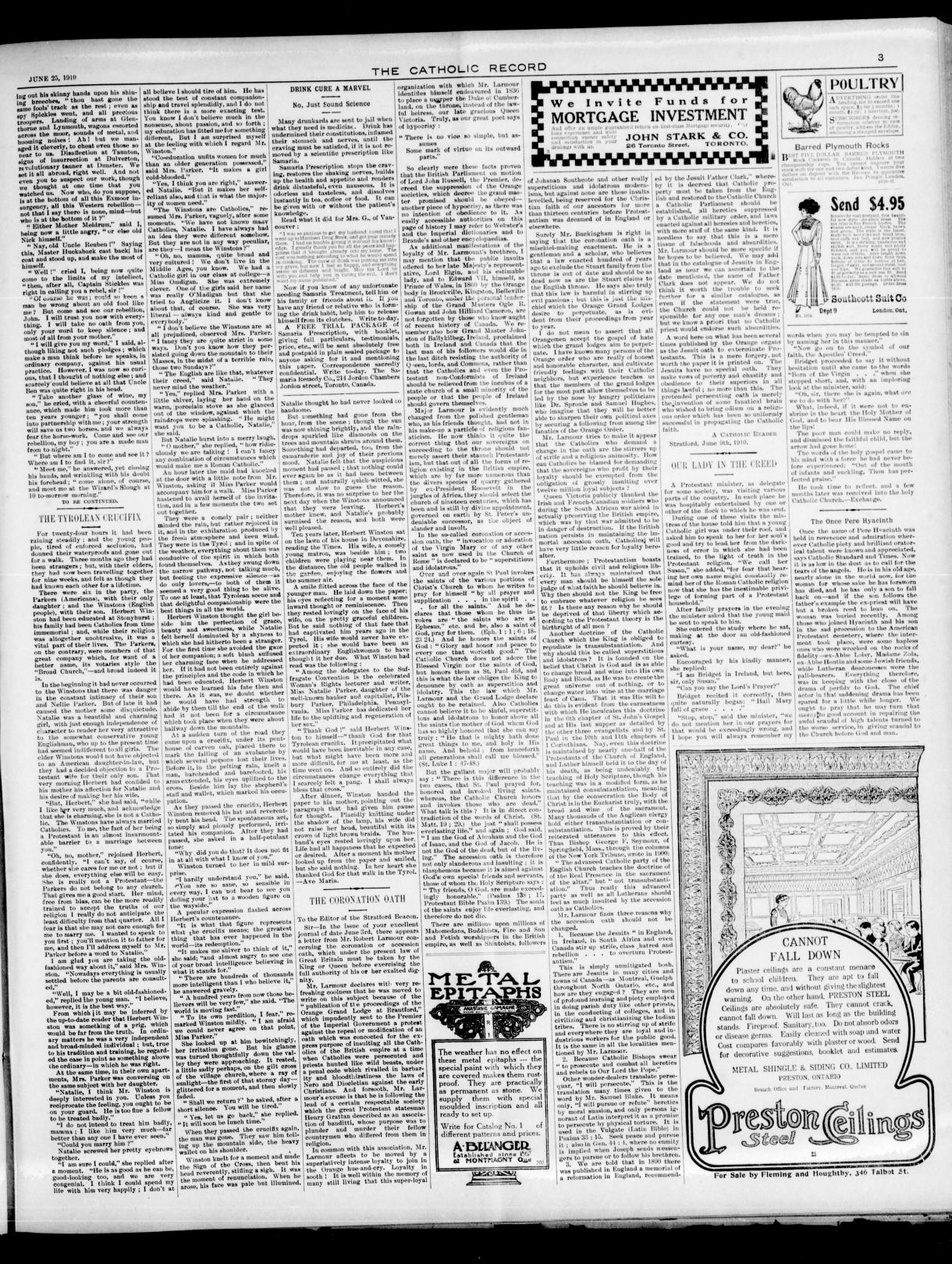
on, deposits in skle appetite, in-ity of the bowels oms which warm from kidney dis-

ally certain that I Liver Pills will quickly. Make day. One pill a daers; or Edman-

s Receipts.







The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.50 " " THOS. COFFEY, LL. D., Editor and Publisher.

dvertisement for teachers, situations wanted, etc., cents each insertion. Remittance to accompany ASSEMBLY OF THE STATE OF THE ST

its.

in subscribers ask for their paper at the post it would be well were they to tell the clerk to hem their CATHOLIC RECORD. We have inforof carelessness in a few places on the part of ty clerks who will sometimes look for letters Subscribers changing residence will please give old is well as new address.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. as Coffey
ar Sir.—Since coming to Canada I have
I have noted with satisrs very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate

University of ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Deat Ser For Some time past I have read your
Deat Ser For Some time past I have read your
ulate you paper, the CATROLIC RECORD, and congratulate you paper, the CATROLIC RECORD.
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, wire
pleasure, I can recommend it to the latituding
you and wishing you success, believe me to reing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, JUNE 25, 1910

Editorial Correspondence CATHOLIC RECORD.

THE PASSION PLAY Europe as the village of Obergammergau. It has, every decade for the last Ottmar Weiss, a Benedictine of Eittal, One girl stands clasping the cross, anhalf century, become more and more popular, until this year the number of visitors will amount to nearly three boring town. He persuaded the Amhundred thousand. It is not beauty of mergauers to abandon the rhymed vershowing forth religious piety to the a Methodist as well as he?"

Professor McLoughlin of Victoria nature which forms its charm or which sion and substitute a prose version, fol- great sign of man's salvation. As soon renders it so magnetic. Ober-Ammer- lowing closely the text of Holy Scrip- as the curtain closes upon the second gau is pretty. Quietly it nestles in a ture. He it was who introduced the tableau the chorus wheel in line small valley of the upper Bavarian Alps tableau which, taken from the Old to the front to chant a welcome through it. Snow-clad peaks lie be- able help in Dedler, a great musician, plete and the song of the chorus finished and sheltering beneath their shadowy forests a simple, dignified people. The Dedler wrote melodies for the verses people is seen walking slowly with palm one thing, however, in Ober-Ammer- used by the chorus in explaining the branches, and singing and looking back gau which is the centre of attraction tableaux. The third was Father as upon some hero they were welcoming. Unique in the sacred sub- and cultured in study, Father Daisencerned, its history and its representa- that crowning power which combine village folk, in one of whose pensions we are resting for a few days. The his- was weak and grafting upon its branches and quiet demeanor to take the su way back. It had its origin in those mains lie buried in the village churchmon through Europe in the middle ages, But a public calamity gave it form, and he had impressed his character. His formance is no easy task for its chief was the date from which the Ober-Am- memory is in benediction. His spirit, actors, and is likewise a strain upon its mergau Passion Play takes its birth. still preserved by his faithful people, is enwrapped and attentive audience. menioned as early as the four made manifest by his advice to his teenth century, when it was acted under parishioners when obliged by age to resign. He prayed that through the guidance of Rottenbach, a collegiate church about ten miles away. The supervision of the Ober-Ammer- afar and carry home with them memorgau plays was in the fourteenth cenover by the Benedictine monks of Ethal, which is near Ober- charity might ever flourish amongst tion of which it cannot evade, yet can-Ammergau. But it was not until the them. seventeenth century that the Play was seventeenth century that the Flay was established on a new basis. In 1633 is no ordinary histrionic representation. all its thinking adherents. The sesthe Bavarian Highlands were swept by a terrible epidemic. Ober-Ammergau by religious guides, and performed by a order, acrimonious cross-firing and peralone was healthful. In order to protect themselves the people of the village verence of the subject and portrays in of a village council. placed sentinels around the place so village. The seeds of death were ala hundred fell victims to the plague. public vow that if the plague were resince that time the play has been acted with profound reverence and increasing 1690 it was transferred to the decennial So the performers of the drama run. pronoun

ures. There is a decidedly classical im- portion assigned to the lower actors is Rev. Mr. Cleaver—"That we memorial- end to end mightily and ordereth all press upon it which gives importance only a small trifle. There are about four | ize the next general conference to take | things sweetly." to the music and the part taken by the hundred performers, so that when cos- such action as may be necessary to elimichoruses as in the old Greek plays. The tumes are maintained and other extheatre itself is modelled upon the clas- penses covered, we cannot expect them and colleges such teaching concerning sic form. The orchestra is out of sight to receive much. Besides, the perfort the Holy Scriptures and the fallibility below the stage level. A large foreground mance takes place only once in ten of Christ as is contained in the Kev. On one side of the stage is Pilate's Hall, the Ober-Ammergauers that they whilst Anna's house occupies a similar do not listen to such temptations is in Jackson's book. Even the Chanposition on the other side. The plat- tions. Once thy yielded to that sug cellor of Victoria is in harmony with trinal form and the sides by which the stage is gestion their play would be condemned him. One professor told me yesterday: separated from the two halls just men- and their village would perish in contioned are uncovered. A large auditor- tempt. They hold the respect of the 'You should resign,' I said. 'But all ium stretches before the performers por- civilized world by their fidelity to their the professors in the country will respectators. This is covered, a protection against weather and also a help tragedy of our Lord's Passion and death.

such things, I replied. The new docturch management and that ministers acteristic of men of real talent and must continue to beat the air so far as assured position. His celebrity abroad life beyond the grave is concerned, so in from sun. As in the Greek theatre the The spirit of the Passion Play is per- to Unitarianism in its logical outcome." chorus not only sings canticles suited words of the chorus in the prelude: to the play but describes in monologue the different tableaux, which are a very important and a striking feature of th Ober - Ammergau Passion Play. We

tion distracted by most beautiful tab-

leaux introduced by the chorus and dis-

played with a perfection of beauty and

monumental retention of position never

equalled elsewhere. These tableaux

the Old Testament which are par-

represent many of the events

"Bow down now in deep adoring love O race by the curse of God oppressed Peace He sends from the heavens above He is not wrath forever. have, therefore, not merely the dialogue by which the events of the tragedy suc Though just His anger, for the offence ceed each other, but we find our atten

was great 'I do not desire,' saith He

The death of any sinner—I forgive
Him freely, let him live.'
For this He offered up His Son the

world to save! Praise and thanks for this we give

O Eternal."

The play begins with our Lord's entry ticularly connected with the fall of man and the death of Christ. Before into Jerusalem, which is preceded by children to receive instruction in suc entering upon the play itself we should do two tableaux. In the first tableau we have an emblem of the fall of man, with justice to the men who stamped the Play with their genius, and gave it the ar-Adam and Eve outside of Paradise, tistic form and perfection it now pos- whilst an angel stands on a slight eminsesses. Two priests and one layman ence with a fiery sword. The second were the three whose names will forever tableau represents the adoration of the Few places are now so well known in be associated with the Ober-Ammergau cross. A cross of wood standing upon a Passion Play. The first of these was rock occupies the centre of the stage. who after the dissolution of his monas- other with a palm branch clings to it, a tery became parish priest of a neighthird kneels at its foot. Fourteen cherubs occupy various positions around, with a narrow river, the Ammer, from Testament, typify, and lead up to, the to Our Lord Who is about to enter Jeruwhich it derives its name, running Redemption. This good priest had an salem. When the change of scene is comtowering above the placid hamlet an Ober-Ammergauer by birth. When shouts are heard behind the stage. The the Weiss version was produced in 1811 curtain is drawn, and a crowd of joyous nd the purpose almost of the life of the Daisenberger, who became parish priest Shouts of Hosanna rend the air, palms Ammergauers themselves, is the Pas- of Ober-Ammergau. Devout in soul are thrown upon the pathway, and garments strew the road. Then they kneel, ject about which it is entirely con- berger brought to his work in the play and lo! sitting upon an ass Christ enters the city. This year it is Anton n are the formative elements of the piety and learning always possess. He Lang, a mild serious looking man with pruned the tree, cutting from it what long hair and beard-suited by piety tory of the Passion Play dates a long what was strong and relevant. His recentral character of this Passion Play. We must pause and leave the developmystery plays which were quite com- yard, amidst the people whose fathers ment of the drama for another time-for he served so well and upon whose life a play which takes eight hours in per-

A CRISIS IN METHODISM

The report of the Methodist Confer-Holy Play strangers might come from ence, which was held last week in true Christian piety, morality and is face to face with a difficulty the solu-From all we have said it can be not solve, and that as a teaching body it surmised that this Passion Play is absolutely discredited in the minds of religion, and developed sions were characterized by such simple pious people, it protects the re- sonalities as would disgrace a meeting

In order to make clear the situation dignified action that tremendous tragedy that no one could bring in the infection. which is the faith and love of the Chris- we must anticipate a little. About eigh-Their precaution failed. One of the tian world. Dignity and simplicity teen months ago, Rev. George Jackson, natives, who had been over the mountains harvesting, yearned to visit his epilogue. Orchestra, chorus and actors assume a charge in a Methodist church are bent upon one purpose. That pur- in Toronto gave a series of lectures on He eluded the guards and entered the pose is not to attract the audience to Bible studies. He was shortly afterthemselves, but to fulfil their part in a wards named for a professorship in Vic ready in him. No sooner did he reach religious vow and bring to success the toria University. The appointment home than he died; and in a few weeks whole play. They are not profession- was viewed askance by the more conals. They are village folk, clever, in servative section of the Church. Thereupon the villagers made a solemn telligent—renowned as wood carvers, Carman, the general superintendent of contented, deeply religious and muni- the Methodist Church in Canada, conmoved they would enact their Passion cipally patriotic. There are few who demned, in an open letter, Dr. Jackson's ten years with the utmost do not take some part in the play, from views, as expressed in the above menthe child to the burgomaster. We are tioned lectures, regarding the personalheard. The plague was stayed. Ever stopping in the house of Herod, Hans ity of Christ and the inspiration Mayr, whose father, the celebrated of the Scriptures. This letter, as Josef Mayr, had taken the part of our readers will remember, gave skill and art. Its first performance in Christ three successive decades. This rise to some very bitter controversy fulfilment of the vow was in 1634. In year the Christ is Anton Lang a potter. in the press. Dr. Carman's dogmatic periods. A couple of attempts were Selected with care by a committee contact upon Dr. Jackson, who was very periods, and as we listen on the of the Province for affording them and made during the eighteenth century to sisting of the parish priest, the burgo- popular in the city, met with much railway train to the animated conversasuppress the Ober-Ammergau Passion master and a number elected by the criticism and called forth a bitter retion of the lay delegate who has a pet Play, but without success. Besides village, these performers take the part joinder from the trenchant pen of Mr. resolution to present at the conference, these attempts the Play, since the vow, assigned to them. Jealousy is minim- J. W. Flavelle. Notwithstanding the the thought comes to us: Why don't has been only interrupted twice. In ized by the vow which still binds the condemnation of his views by the they make less noise? Why don't they 1800 the Play had to stop at the begin- town, and by the pride which all take General Superintendent, and by many say their prayers? God does not perning of July on account of the French in the season's event which is of such high up in the church's councils, he was form His works to the accompaniment troops of Napoleon shelling and taking pride and renown to them as well as of appointed to the staff of the University. of such clamor. Non in commotione painstaking efforts to promote the spirittroops of Napoleon snelling and taking the town. The next and last occasion was in 1870. Five performances had was in 1870. Five performances nad been given when the war between gain to each action is hardly Old Testament," in which he gives per- was not heralded by any up- of the convent there is the atmosphere lingless formula, and his belief therefore later writings on the same subject, been given when the war between frame and Germany began. Several of the performers had to go and the surroundings are those which had an expression to the views already mentioned. The publication are chiefly devoted to public performers the performers had to go and the surroundings are those which had an expression to the views already mentioned. The publication are chiefly devoted to public performers the performers had to go and the surroundings are those which had an expression to the views already mentioned. The publication are chiefly devoted to public performers the performers had to go and the surroundings are those which had an expression to the views all properties the performers had to go and the surroundings are those which had an expression to the views all properties the performers had to go and the surroundings are those which had an expression to the views all properties the performers had to go and the surroundings are those which had an expression to the views all properties the performers had to go and the surroundings are those which had an expression to the views all properties the performers had to go and the surroundings are those which had an expression to the views all properties the performers had to go and the surroundings are those which had a performer which the performers had to go and the surroundings are those which had a performer which the performers had to go and the performers had join their regiment. The artistic are chiefly devoted to public purposes. of this book and the teaching of the blossom the lovely stars in the infinite bring us into close communion with only an exalted human character, or, as and legitimate aspirations of the Irish

enables the choir to enter and stand in years. Many inducements have been George Jackson's recent book, "Studies aid in carrying these into effect. but so far outlived his contemporaries full line and then wheel to either side of the actual stage with great effect. Speak of the actual stage with great effect. "The colleges are teaching what Church union is discussed and schemes For forty years he had been a resident ing times be reckoned among the force 'I shall resign if the clause carries.' tion capable of holding four thousand vow and by the simple dignity with sign. 'They should do so if they teach lay delegates are fast gaining control of that easy grace and quiet dignity char. Iy. Just as mankind in his estimation

haps best expressed by the opening Dr. Cleaver read a letter telling that a young graduate said that he was taught that Elisha was a myth and the feeding of the five thousand but a story.

of the five thousand but a story.

Rev. Dr. Speer — "I am convinced that the majority of these men, educated as they may be, are deluded. Many people have left the churches because they have lost faith in the old Bible. The professors have so steeped their intellects in German destructive criticism that they are deluded."

Mr. Justice Maclaren—"The author of the book is a personal friend of mine. I voted to appoint him to a position in Victoria which he now holds. It is with great pain that I must say that I would

great pain that I must say that I would not have done so if the book had been written. I would not be content for my

ontrine."

Mr. Parsons: "I and many others will be forced to leave the Methodist church if this clause carries. If you are ready for that, all right. Some of your preachers used to give us the doc-

your preachers used to give us the doc-trine of hell fire. You don't do it now (cries of yes, yes) because I think you have a saner view."

Prof. Bowles of Victoria: "You are not acting fairly if you pass this resolu-tion. We must have liberty or we can-not teach. What right has Brother Cleaver to say that this is Methodist teaching more than I have 2 Am I not teaching more than I have? Am I no

"One man has said 'A Kindergarter "One man has said 'A Kindergarten class would be as capable to decide these questions as the conference." I believe that the general spirit of the book is right. How many of you believe that the first chapter of Genesis is history? Very few I am sure

raised.

the lay delegates voting in its favor. The conference teaching was so ruthlessly exposed by Mr. Bolsce in his well-known article in the Cosmopolitan Review entitled Blasting the Rock of Ages." It means as one of the speakers put it steeped their minds in German destruc-It means that those professors are destroving whatever faith there is in the

a religious entity. Certainly the conference was incap-But the lay delegates had a right to orthodoxy of the book in question. tion, wherein one man's views are as ism admits that it does not know what it teaches as regards the most vital to bring the pure gospel (?) to the benighted French-Canadians and Italians. Was there ever such an absurdity? The inconsistency of the situation is beginning to dawn upon the lay mind. The time being, but they will not down. Peace was proclaimed when there was no peace. The hatchet was buried, but the spot was marked; the fire was

TOO MUCH NOISE

As we notice in the daily press column cement and rather personal upon column of reports of ministerial the gratitude of the ladies of this part petually in impenetrable darkness, with join their regiment. The artistic development of the Play has also its history. It dates from the beginning of the last century. Besides the sublime sacred subject which ren-

ders it unique it has other special feat- performers do not get much, whilst the delegates which we subjoin. Moved by all things quietly, "Who moveth from

After all, what is the outcome of form, and delegations are appointed to But nothing is done; nothing is settled. The only result we can see is that the purely within its sphere.

gate, who is but a mere novice in wise passed it by, and his share, therethe synod in an absurd position. An instance of this was seen last week at the annual conference of the diocese of able that any change be made in the Coronation Oath." Then followed disnamed. cussion, at the close of which the Bisnop said : " It seems to me that we do not know where we are. The best thing you can do is to stop this discussion."

accomplished great things in every sphere of action.

A BISHOP'S WORK

that many of the professors have so the temporary indisposition of His Grace of Catholic truth to which he sub the Archbishop of Toronto and His Lord- quently attained, would gladly have for- ary on them no reader who prizes grace tive criticism that they are deluded. ship the Bishop of London. In each gotten, abound in passages innumerable case it may be said that to the perform- that the world will not willingly let die. to pass it by. ance of episcopal duties may be at- Cardinal Newman's sovereign excellence minds of the young students for the tributed their illness. These who im- as a literary artist, to which the whole ministry who sit under their teaching. agine that the episcopal office is a de- world has since paid tribute, will not disposed to place "A Trip to England" It means the disruption of Methodism as sirable one from the standpoint of ease alone account for his extraordinary hold and "Oxford and her Colleges," two and comfort are woefully mistaken. Its upon men, even those doctrinally most trials, its responsibilities, its ardent opposed to him. The secret lies rather give no indication of the feast of good able to decide the questions at issue. watchfulness for the welfare of the in his own deep spirituality and knowl- things which they contain. The things that pertain to God and His edge of the human heart. These attrib- to England," as its title implies, is a expect from the governing body of the Church, in time, and a short time, too, utes it was, coupled with his supreme sort of hand-book of historical scenes Church a definite decision as to the make their mark upon the most robust mastery of the art of expression, that and of English rural life, as viewed by constitution. This strenuous life is caused him even in controversy to voice a gentleman of culture whose literary But how could this be expected from a as a rule, we are glad to say, made less the universal yearnings of humanity- fame and social position give him ac-Church that admits private interpretadiscouraging by a love and obedience of the primitive cry for light and leading cess to the inner shrines. That it is well priests and people. But the hard work " amid the encircling gloom," common done goes without saying. No man good as another's. This situation is the is always there and the sunshine always to every age and nation. To such a knew English life better than Goldwin logical outcome of the rejection of an has a shadow. Such is life. Than the heritage Goldwin Smith can lay no claim. Smith, and none had a higher appreciainfallible teaching authority. Method- two prelates mentioned none could be more whole-hearted, more energetic and more conscientious and persevering in the narrowness of his vision, as either impart something of his own enthusiasm dogmas of faith; yet it is raising funds the performance of every, even the most historian or philosopher, renders it, we to the less favored reader, and he has unimportant, duty. Not only in the should say, extremely improbable that done it with singular charm and effectprayers will be offered up that these Episcopate will, in a short time, be

RETREAT FOR LADIES

As will be seen by a notice in another by a distinguished Jesuit, Rev. F. W. The Religious of this institution deserve ties and in the world's highest spheres

NOTES AND COMMENTS

THE DEATH of Goldwin Smith removes a familiar figure from the world of letters centre round which raged conflicting wait upon the government to ask its theories and ideals on social questions, one of the signs of the times are proposed that satisfy nobody. Doc- of Toronto, and his beautiful home, the tending to conserve what remains of the discussions are introduced. Grange, has during the greater part of Christian religion outside of the Catho-Heated controversies ensue, which are that time been the literary centre of the lic Church, neither on that account can highly colored by personal animus.

Provincial capital. There he has dispensed hospitality to some of the most the toiler from those "False Hopes" eminent men of the time, always with about which he has written so eloquentand his wide acquaintance with literary | this, " Liberty," " Progress," "Brother-It must be very humiliating for an men may be said to have attracted to hood "are but hollow catchwords having Anglican Bishop to have a lay dele- our country many who would have other- their sheet-anchor in the restless indoctrinal matters, introduce a resolu- fore, in the increasing prestige which substitutes these for the eternal verities tion which, if passed, would place Canada now enjoys in Europe is not in- of dogmatic Christianity. considerable. To him also in some measure is due the remarkable development of Toronto as an educational Huron. A lay delegate moved "that in centre, he having contributed more in historian and the philosopher. His the opinion of the synod it is not desir- an intellectual way to this end than "United Kingdom: a Political History" almost any half dozen men that might be has been spoken of as his masterpie

ALL THIS and more may be granted

freely but it by no means follows that That is just the trouble with these the extravagant eulogies heaped upon people. They don't know where they him since his death, assigning to him a are. If, instead of trying to reform the topmost place among the great literary world by resolution, they would only look to themselves, pray for light and any justification in fact. That Goldwin examine their consciences, we would Smith was an accomplished writer no have some hope for them. If they one in his senses will think of denywould only say with Saul of Tarsus, ing, and that in controversy he "Lord what wilt Thou have me to do?" wielded a pen of singular vigor they would not run in vain. How and incisiveness his opponents and the different from these conventions are reading world generally have reason the retreats of the Catholic clergy. to know. But that he has nations must fortify themselves if they The latter do not assemble to devise made any considerable contribution to value the pre-eminent position the world schemes of moral reform; for they know the sum of human knowledge, or to now accords them. the evils that exist and they know the any appreciable degree aided in solving remedies which they have at their dis- what he was pleased to call "the riddle posal. They come to listen to the voice of existence" may reasonably be ques- Smith's fame is more likely to rest upon of God, speaking to them through the tioned. The fact that his writings are his purely literary works, which, in the lips of the director of the retreat, and mainly of a transitory character is in no cloud of tributes which his death has from the silence of the Tabernacle to way responsible for this. Other men called forth, have received but scant renew the spirit of their vocation, to rest have written with a single eye to the mention. Chief among these we are in-Chancellor Burwash pointed out that a while from their labors in the company needs of the hour and with no thought clined to place his monograph on Jane it was presumption and folly for the of their Divine Master, to purify their of posthumous fame, yet because of Austen, a charming delineation of that conference to decide the questions souls, to repair and strengthen their those qualities inherent in their writspiritual armour, that they might go ings, which appeal to the universal con-By a vote of 130 to 116 Dr. Cleaver's forth refreshed and invigorated to science of humanity, their immotion was defeated, the majority pursue their daily tasks. This is the mortality is assured. Of Goldwin graphy, the facts known of Jane Ausgreat work on which the conversion of Smith's contemporaries the great ten's life being meagre in the extreme. then the world depends; yet there is no name of John Henry Newman It is rather a study and elucidation of took up the matter of mission funds. noise, no vain boasting, no startling at once suggests itself. Few men have the novels as they may be supposed to Now what does all this mean? It head lines in the press, but that peace written under such stress as he, or so illustrate the circumstances of the means that at least Victoria University and quiet which is an attribute of God, immediately for the exigencies of the author's own career, and it is done is in the same catagory with those an evidence of power and the outstand- hour. None in doing so hadless thought withal in so delightful a way, with American colleges whose religious ing characteristic of those men who have of the judgment of posterity. Yet even in those manifold graces and felicities of the most ephemeral of his Oxford writ- expression of which Dr. Smith was the ings-the Tracts for the Times, the Let- acknowledged master as to merit a ters of Catholicus, the Prophetical lasting place in English literature. With exceeding regret we chronicle much that he himself, in the full light worthy to be named with it, and as an

province but throughout the Dominion Goldwin Smith's writings will be remembered even a generation after his those faults of narrowness and prejunoble soldiers of God's Church in the death. This to some may seem an extreme statement, but it will bear scru- feature of his more pretentious writdelegates were defeated for the again in the enjoyment of perfect health. tiny. The world does not usually take ings. to its bosom one who has for it no message but that of a deep and profound pessimism, a pessimism, in Goldwin two others of Goldwin Smith's published column a retreat for ladies will be given Smith's case, as marked as that of writings. His "Life of Cowper" while Schopenhauer. Despite his enthusiasm not in our judgment on the same plane Doyle, in the Sacred Heart convent, this city, from the 4th to the 8th of July. for mankind. According to his philos-lack of sympathy between the author ophy, the race is doomed to grope perand his subject, is nevertheless one of of the Province for affording them annually this precious period of spiritual which he can cling in his hope of imretreat. Not alone are their labors mortality. Divested of extraneities, will read it with deep appreciation. devoted to the training of young ladies his teaching resolves Christianity into to take their places in the world's activi- but one of many philosophies, and the THE OTHER book with which we are great heritage of faith bequeathed to us especially familiar is "Irish History and of social life. This is supplemented by by the prophets and saints of a byegone Irish Character," one of the author's works of charity and by constant and age has no sure foundation upon which earlier writings. No one would ultimately to rest. Still less was Christ be inclined to mean anything or nothing, and since the work these unamiable qualities are not

Baptists no less than the Church of England still profess belief, corporately, in Christ's divinity and other essentia and of economics. For fifty years his doctrines that flow therefrom, the peravowed unbeliever, may he regarded as

tellect and capricious will of man. Poor

WE TURN rather to Goldwin Smith the man of letters as distinct from the and his securest title to fame. If eloquence and precision of style, or master ly marshalling of details, or brilliant historical pictures, can make it immortal, its fame is secure. But if deficient in discerning the true source of liberty and progress it will die with the political philosophy that was the mainspring of its author's career. True liberty of God. If the name of God then is removed from the statute book, as in the France of the present hour, true liberty is at an end, and that is the danger against which the English - speaking

OUR OWN opinion is that Goldwin life. It can scarcely be called a bio-Office of the Church-while containing | There is no other book on Jane Austen se- introduction to the novels or a commentof style and purity of diction can afford

little books whose unpretentious titles tion of its literary glories. No man, THE ABSENCE OF these qualities and therefore, was in a better position to iveness. The book, too, is unmarred by dice which form a not inconspicuous

WE HAVE space here to mention but the best biographies in the series for

look to Goldwin

degree, and we pre a better reflex orced from the a discussion. One in his later writin sight of his own makes so much i Irish Character," the history of tha must take accou well as of crime seems sometimes agrarian crime w of Irish politics. the mark recent to all. BUT WHEN all i emains that, es books, a gracio has passed from

JUNE 25, 19

present to anyth

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t account can d the way for False Hopes n so eloquente air so far as ncerned, so in s," " Brotherwords having e restless inof man. Poor ternal verities

tinct from the osopher. His itical History" is masterpiece, fame. If elos, or brilliant But if deficient with the politthe mainspring True liberty nd authority is God then is re book, as in the ur, true liberty is the danger glish - speaking emselves if they sition the world

that Goldwin ely to rest upon ks, which, in the his death has eived but scant these we are in ograph on Jane and an accurate and uneventful be called a bion of Jane Aus in the extreme.
d elucidation of be supposed to and it is done al a way, with . Smith was the dish literature. on Jane Austen ith it, and as an els or a commentwho prizes grace

Trip to England Colleges," two the feast of good tain. The " itle implies, is a historical scenes ife, as viewed by re whose literary ion give him acsaying. No man ter than Goldwin higher appreciaglories. No man, petter position to is own enthusiasm eader, and he has

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THE CATHOLIC RECORD

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re to mention but Smith's published of Cowper" while on the same plane by reason of the tween the author evertheless one of in the series for dent of Cowper but appreciation. with which we are "Irish History and ne of the author's No one would udicial estimate the same subject, with an apparently hy to the natural rations of the Irish ed estimate of their

Church, the only authorized exponent of the Gospel of Christ?

In the hall of St. Francis' Church, Toronto, Father Vincent Naish, S. J., delivered his interesting lecture on India last week. Father Naish spent many years in that country, and in discharge of his duty as a missionary visited almost every part of it from time to time. He is now attached to the Canadian province of the Society of Jesus, and is engaged in giving missions and retreats, but finds time, nevertheless, to give some attention to foreign missions. His lecture on India, illustrated with lantern slides, is both entertaining and instructive, and forms an excellent vehicle for imparting to Canadian audiences some interest in the great work of Christianizing the heathen which ere many years will devolve upon the Catholics of this continent. We have had occasion to enlarge upon this

the Catholics of this continent. We have had occasion to enlarge upon this subject before and shall do so again at intervals. In the meantime it gives us great pleasure to direct attention to Father Naish's lecture and to suggest that parish societies, who are disposed to further so good a work, get into communication with him. His headquarters are at Loyola College, Montreal.

"These figures, which have a relative importance, do not give much pleasure to the gentlemen of the Liberal Left, but the great pleasure to the gentlemen of the Liberal Left, but the great pleasure to direct attention to Father Naish's lecture and to suggest that parish societies, who are disposed to further so good a work, get into communication with him. His headquarters are at Loyola College, Montreal.

"These figures, which have a relative importance, do not give much pleasure to the gentlemen of the Liberal Left, but the great lemost unvasion.' However, this increase in the religious orders have not omitted to cry out against the black peril.'"

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Large assortment of all kinds.

Large assortment of all kinds in the religious orders have not omitted to cry out against the black peril.'"

In the annoyances of every-day life, the religion of little kindnesses is a good one to practice.

While France interdicts the monastic orders, confiscates their buildings, closes their churches, seizes the lands and endowments, they find a warm home in other lands. England and America have many monasteries that once flourished in France, and the last number of the Kirchliches Handbuch, published by the Society of Jesus, shows how from 1908 to 1909 the number of these houses has increased in Prussia. The Catholics in Prussia number about 13,500 000, and at the beginning of 1908 they had 2,043 convents with 29,746 monks and nuns. No less than 70 new religious houses were instituted in the nine months beginning with April, 1908 and the returns record, at this date, 2.113 houses and 30,823 occupants. Of course While France interdicts the monastic

Germany

months beginning with April, 1000 and the returns record, at this date, 2.113 houses and 30,823 occupants. Of course a political significance is given to these facts by the political parties in the Reichstag, as the Croix (Paris) remarks; "These figures, which have a relative importance, do not give much pleasure to the gentlemen of the Liberal Left, the German radicals, who bitterly complain of a 'Roman invasion.' However, this increase in the religious orders keeps them awake, the Liberal journals have not omitted to cry out against the 'black peril.'"

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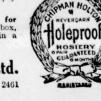
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FIVE-MINUTE SERMON

SIXTH SUNDAY AFTER PENTE-COST

Yesterday we celebrated the Feast of the Birthday of St. John the Baptist, of whom our Lord said that a greater man than he was never born; and we well know what kind of greatness Jesus Christ would make much of—the greatness of holiness. Looking at his life altogether, we see in him a striking example of one wielding great power and acquiring an eternal fame, who set out to do neither, but rather avoided both. No doubt as he grew up he must have heard something about his miraculous conception, of the angelic prophecy concerning him, and of that wonderful visit the Mother of God made to his own mother before either he or Jesus Carist was born. No doubt he felt himself to be consecrated to God, and set apart in a special manner to aspire after a holy life. And now it is just his fidelity to all those interior inspirations, which, costing him, as it did, so much self-abnegation, and taking him apparently out of the way of obtaining a great name, really made him great. PEAST OF ST. JOHN THE BAPTIST

thing a great name, really made him great.

He was a notable example of those who gain all by giving up all. Only those who have this character in a marked degree are truly great in their souls, for virtue is both the source and the glory of nobility. No birth however high, no station or office however exalted, no good luck however extraordinary, high honors, great wealth, nor heaps of badges and medals can make up for the lack of it. A mean, covetous, selfish, proud, gluttonous, sensual, envious-minded, overbearing, spiteful, unforgiving, greedy king or emperor neither is nor can be great, no matter how wast his dominions or countless his subjects. On the other hand, we Catholics know of, and recognize often, the most extraordinary nobleness and refinement of soul in many who are among nt of soul in many who are among poorest, most suffering, and often, book-learning, the most ignorant of brethren. What is it that gives to in book-learning, the most ignorant of our brethren. What is it that gives to many such that singular taste for and perception of what is pure, beautiful, and true, which they unmistakably possess? And, in times of great trial and sacrifice, what is it that often brings them out above and ahead many others of whom we might be led to expect so much more? I'll tell you: it is the greatness of their holiness, the nobility of their virtue. It is that manifestation of what is really great in the sight of God and His angels—their love of truth, their ready self-denial, their big-bearted charity, their loyalty to God and religion, the independence of the world, their free obedience to superiors, their sweet endurance of pain and sorrow, their meek, forgiving spirit. Such as these are the souls of the great, whom the world, the flesh, and the devil attack and may wound, but cannot conquer. If sometimes we are tempted, dear brethren, to envy the apparent good fortune, as it is esteemed of those whose greatness is not thus founded in virtue, we may be sure that we are weighing something with a very light and empty weight in the other founded in virtue, we may be sure that we are weighing something with a very light and empty weight in the other balance, which may be very bulky, sparkling and showy, like a big, bright, sunshiny soap-bubble, but with nothing inside, and of very short continuance.

So you see how true greatness is within the reach of every one, and within quite easy reach, too. One is not obliged to do a great many things, nor labor many years, nor accomplish

not obliged to do a great many things, nor labor many years, nor accomplish what makes a long report with large headings in the newspapers. One has only to take care how the work is done one is called to do—with what spirit one does it. Says the "Imitation of Christ": "We are apt to inquire how much a man has done, but with how much virtue he has done it is not so diligently considered. We ask whether he be strong, rich, beautiful, igenious, a good writer, good singer, or a good workman; but how poor he is in spirit, how patient

CRITICS AND WORKERS

London Tablet

"Rusticus" writes to us as follows from the Green Dragon, Loamshire:

I have just returned from a meeting held in our parish hall convened to consider certain improvements in the village church. Reading the letters of "Rouge Dragon" and others, I am tempted to think that some account of our local meeting may be of interest to those who may now be concerned at some of the things which have been said in your columns about the Cathedral.

Opening the proceedings, the Rev. Chairman said: "You will have all of you have seen my appeal published in the columns of a prominent weekly paper. While this appeal has met with an encouraging response from people at a distance, you will nevertheless feel with me that it is upon ourselves that the chief burden of this mission must rest." He then went on to say a few words as to the duty and privilege of providing for the public worship of God, the relief of the poor, and the religious education of the children. There was almost everything to be done in these and other directions, and they wanted both money and workers. He was sure that everyone was eager to do his part, but it was of importance that all should work together on a definite plan. It would help him very much if those present would let him know the kind of assistance they were able to give and wonld make such suggestions as they thought might be useful.

The Hon. Cullah Blynde said that, as the Rev. Chairman had given—very justly as it seemed to him—the first place to the decorum of public worship, he felt that he would not be out of order in calling attention to the pattern of the green curtain behind Our Lady's statue,

calling attention to the pattern of the green curtain behind Our Lady's statue,

380 St. Catherine St. West Montreal

chair.

On rising to continue, Mr. Cullah
Blynde was interrupted by Mr. Pallett
who expressed a doubt as to whether
the curtain was green. Originally it
had been blue; but he had not been to

had been blue; but he had not been to church recently owing to the painful impression produced by the voluntary choir.

Mr. Phil. Hellen observed that if they had a mosaic instead of a statue there would be no reason for a curtain at all. In the intervals of leisure snatched from his business, he had studied the Iconoclastic heresy, not, he trusted, without profit.

profit.

Mr. Jerry disclaimed all knowledge of foreign building materials, but, having had a life-long experience of corrugated iron, desired to record his deliberate opinion that it did not lend itself to menale work.

iron, desired to record his deliberate opinion that it did not lend itself to mosaic work.

A somewhat heated discussion ensued. Miss Twitter, the head-mistress of the infants' department, wished to draw attention to the inadequate school accommodation, but was ruled out of order. The president of the local branch S. V. P., who endeavoured to urge the necessity of personal work for the poor, and Miss Bodkin, who desired to explain a scheme for the making of altar linen by the ladies of the congregation, met with a like fate. Several ladies and gentlemen then addressed the meeting at the same time. The chairman appealed to those present to display the dignity and calmness called for by the important nature of the questions at issue, and, order being at length restored, called upon Mr. Snorter.

This gentleman at once put the discussion on the highest plane by reminding the assembled company that if there was one point upon which all were absolutely agreed it was that of entire respect for, and submission to, their ecclesiastical superiors. (Applause.) "I myself, said Mr. Snorter, "yield to no man in deference to authority: had the Holy Father himself really been the author of the Motu Proprio on Church Music—"

Miss Girton: "Mr. Snorter is perhaps not aware that the meaning of Motu Proprio—"

Mr. Snorter: "Excuse me: I have

Mr. Snorter: "Excuse me; I have travelled in the East. The venerable Bishop of the diocese, Monsignor—."



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which was an outrage upon the artistic sense of the congregation.

At this point the chairman was summoned to attend an urgent sick-call and Mrs. Twaddleton was voted into the chair.

On rising to continue, Mr. Cullah Blynde was interrupted by Mr. Pallett who expressed a doubt as to whether the curtain was green. Originally it had been blue; but he had not been to church, recently owing to the mainful.

At this point in the discussion a lady

At this point in the discussion a lady At this point in the discussion a lady who had several times made ineffectual attempts to catch the chairman's eye arose, and in simple and direct words said she wished to subscribe £5 for the service of the Church. She added she left the application of the money to the discretion of the priest in charge. This offer was at once received with loud murmurs of disapproval. When silence had been partially restored, Mr. Black gave expression to the general feeling gave expression to the general feeling when he said that Miss Murphy's pro-nosal was most unfortunate—he would when he said that Miss Murphy's proposal was most unfortunate—he would almost say, indelicate. It ignored the fundamental distinction which divides mankind into critics and workers. They were contemplative artists, and their function was not to work but to point out the defects in the work of others. Miss Murphy's proposal, if tolerated by them, would put them in the position of becoming the helpers of the workers, and that was distinctly not their role. Miss Murphy'soffer was painfully crude. This statement of the case seemed so unanswerable that Miss Murphy—who now seemed to feel her position acutely—withdrew her offer, and promised not to be so thoughtless again.

THE CHURCH'S SOCIAL WORK

The following passage from a sermon delivered by the Very Rev. Selden P. Delany, Dean of St. Paul's Protestant Episcopal Cathedral, Milwaukee, shows that the preacher has read his history aright at least in one regard. It is interesting to find a Protestant elergyment thus formally acknowledging the man thus formally acknowledging the work done not only for the souls but for the bodies of men, during the ages when

all Christendom was Catholic:

"The holy Catholic Church is a "The holy Catholic Church is a world-wide society for social welfare. That must have been the intention in the mind of God when He called it into being many centuries ago. He foresaw the needs of humanity through the ages, Mr. Snorter: "Excuse me; I have travelled in the East. The venerable Bishop of the diocese, Monsignor—." ("Order.")

Mr. Little England: "I rise to a point of order. It is disgraceful that our prelates should be saddled with Italian titles."

The Chairman: "Monsignore is a title of French origin."

Mr. Coupler (excitedly): "So is the Solesmes chant. And I say that to impose foreign titles and foreign music upon us is more than disgraceful; it is un-Eaglish. (Loud applause.) We were content with Gounod, Mozart and Kaliwoda in the time of the late Bishop Jones—"

Mr. England: "Doctor Jones."

Dr. Lint: "As a member of the R. C. of Surgeons I protest against any ecclesiastic—"

The Chairman: "One moment. It is regrettable that the persons exercising ordinary jurisdiction in this country have not seen fit to settle the question."

The reference of the Rey. Mr. Delany The reference of the Rey. Mr. Delany

one does it. Says the "Imitation of Christ": "We are apt to inquire how much a man has done, but with how much wirtue he has done it is not so diligently onsidered. We ask whether he be strong, rich, beautiful, igenious, a good written, good singer, or a good workman; but how poor he is in spirit, how patient and meek, how devout and internal, is what few speak of." Yes, it is not so much the long and splendid record of the work, but the spirit of the working the pure, unambitious, God-loving intention ruling our labors, that makes them worthy of everlasting memory and meritorious of the renown of a great name, which leaves behind one a memory held in benediction and the history of a life delicious to recall.

CRITICS AND WORKERS

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Rustieus" writes to us as follows from the Green Dragon, Loamshire:

I have just returned from a meeting held in our parish hall convened to consider certain improvements in the village church. Reading the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please more paragined and the tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our please and the letters of "Rouge Dragon" and others, I am tempted to think that some account of our course along which practical works of a different languages."

The Chairman: "This may now cease."

The Chairman: "This ma

clad.
Quan I was hungry, ye me not fed.
Quan I was in prison and hard bestad,
Ye would not visite me."
These lines (which allude, of course,
to three of the Works of Mercy,) afford to three of the Works of Mercy, a flord one example of the abounding evidence which exists to prove to us that these duties were commonly and popularly understood. Those named above, and the remaing works—visitation of the sick, giving drink to the thirsty, hospitality, and the burial of the dead—were performed (visitation of prisoners partly tality, and the burial of the dead—were performed (visitation of prisoners partly excepted) by the medieval hospitals. It is remarkable that as the pre-Reformation's hold upon the people slowly relaxed, and as a certain practical spirit of free-thought arose in revolt against ecclesiastical authority, so individualism increased at the expense of the fraternal spirit which characterized so many medieval institutions. . The Works of Mercy, originally almost purely religious acts, gradually lost that character, and became rather secular and social duties. . The study of medieval hospitals carries us to the very heart of the social life of the Middle Ages and brings us close to many phases of its unutterable sadness: no



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INCIDENTS IN THE LIFE OF A WESTERN BISHOP

Right Rev. James J. Keane, Bishop of Right Rev. James J. Keane, Bishop of Cheyenne, Wyoming, who recently delivered a course of lectures to non-Catholics at Los Angeles, in an interview with a reporter, spoke of his varied experiences in the Rocky Mountain region embraced by his diocese, and during the eight years of his labors in that field he has become so thoroughly western in his ideas that even his native state of Minnesota seems too far east to tempt him to return to her borders.

One incident he stated, more than

One incident he stated, more than One incident he stated, more than any other, convinced him of the need of workers in the west and reconciled him to the many hardships that he has been obliged to endure while traveling over his extensive diocese. Soon after coming to Cheyenne, he said, he made a journey of six hundred miles in a heavy wagon with a driver, a young man who wagon with a driver, a young man who had been stage driving for several years over the route traveled. Bishop Keane had written ahead that he would arrive

had written ahead that he would arrive in a certain town on Saturday night and celebrate Mass the following morning. There had been heavy storms, the roads were rough and the journey an exceptionally hard one. Late Saturday night the driver informed him they could not make the town that night as the river was woulden by the storms and the river was swollen by the storms and impossible to ford except by daylight. The Bishop urged and importuned the driver the make the attempt, but all to driver the make theiattempt, but all to no purpose as the driver knew the treacherous ford too well and finally showed the Bishop to a cave in a hill-side and told him he could sleep on some boards forming a shelf in the cave,

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less are we cheered by instances of the most noble sacrifice."—Sacred Heart Review.

Bigion, asked if there would be a Mas in the morning. The Bishop assured him that there would be, as he always wen prepared for offering the Holy Sacrifice, and the young man then said: "I have not been to Mass for seven years; it would break my old mother's heart if she knew how negligent I have be-

come."
The Bishop then told him to go out in the darkness and question his conscience awhile and he would hear his confession and give him Holy Communconfession and give him Holy Communion in the morning. The next morning
the Bishop used his erstwhile bed for
an altar and celebrated Mass in the
cave with stage driver as the sole
attendant and communicant.

They arrived at their destination
safely on Sunday afternoon, and on
Monday the stage driver started alone
on his return trip. In crossing the

on his return trip. In crossing the river which had delayed them on

from much of a distance. "Sixty-four miles, Bishop," was her

"Why, when did you start?" he asked.

showed the Bishop to a cave in a hill-side and told him he could sleep on some boards forming a shelf in the cave, but warned him to be sure and keep on the boards to avoid the rattlesnakes. This warning did not add any comfort to the situation, and it was with a feeling of great discouragement in his work and its hardships that the Bishop was preparing to retire when the driver, to whom he had said nothing about respectively.

Your Guide

and Safeguard

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THE " BROKEN-HEART " FICTION

The belief prevailing among non-Catholics and often expressed in novels, that only the broken-hearted and dis-appointed in human love seek the seclusion of the cloister is grotesquely mistaken. The Central Catholic says of this that there is little room for proken-hearted ones in the work of a broken-hearted ones in the work of a convent. It continues: "We want broken-hearted ones in the work of a convent. It continues: "We want 'whole-souled and whole-hearted' girls to enter the novitiates and swell the ranks of our devoted Sisterhoods. We want girls who understand that what the world offers is but of a perishable nature, and hence prefer to throw in their lot with Christ in order to gain a treasure that 'neither rust nor moth will consume.' However, it may occasion—" on his return trip. In crossing the river which had delayed them on Saturday night, the swift current of the turbulent stream upset the wagon and the young man was drowned. The Bishop stated that ever since that incident, he has been satisfied with his life in the West for he knows its needs and one of its greatest needs seem to be just such men as Bishop Keane himself.

Another interesting incident related by the Bishop was in connection with a will be sourced to make greater efforts, Another interesting incident related by the Bishop was in connection with a mission that he once gave in an out-of-the-way place of his diocese. One Sunday morning, before Mass he was standing outside the primitive little chapel, when he saw a woman with four or five children driving up in a stout farm wagon, and going out to help her with the hitching of her team, and to assist her and the children out of the wagon, he asked her if she had come from much of a distance. arraid to knock at the doors of any convent. She is sure to receive a hearty welcome, free from all unworthy motives. An unbroken heart, capable to retain all the spirit of devotedness and self-denial required in the reli-gious life, is the best dowry that any one could bring to a convent."—Sacred Heart Review.

> The cheerful man not only has sun the encertul man not only has sunshine in his own heart, but he diffuses it around him. When he enters a room, the company feel the warmth of his presence, and their hearts expand with pleasure. The gloomy man, on the contrary, repels them and casts a dark

> > N D

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The Bishop assured her that her wish would be granted, and then remarked that she must be very tired from her long trip. The tears coursed down her cheeks as she replied:

"I don't mind the weariness. It's the happiest day of my life, for my children will receive their First Communion and I can take them home to their father happy in that knowledge."

Such are some of the trials to which our Holy faith is subjected in the West.

—Los Angeles Tidings.

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The Old Reliable CHURCH, CHURC

What a lot of non diluted, has been s about this Coronatio refuse-heaps of big gently digged up a lies and calumnies h Of course the Orang the war-path. But them as the red rag bare thought of a pthrone of the Pious send a cold tremo column. However, fenders of the Roy the Orange hue. that they have so theads? Protestants are their broad-minder toleration. The e ism, in theory, is think for himself. privilege to their King! Why, if G of becoming a Cat!

JUNE 25, 1910

THE READER

CONDUCTED B

It is constantly that we are interpolated for interpolate five. So when a free to think the

city what becomes dom of thought!

ing would do our

But let us see as we please. He boro they have not ride a wheel pose Columba to break that byle you think the p admit Columba to opposite of the C rderer's plea the right to sheek? Why, if as we please so possible. And and act is restricted. as a natural se play fast and lo of the Divine "R. G. M." h

"R. G. M." Is lately—but the his seeking. Wate polemical too sacred to be corners or in a bar-room. We seek it is solved. and it is only with his shirt s man who cann faith that is in "R. G. M." have been to Church is oppo-perity of its ad Quebec as op Quebec as op R. G. M." mi natural crimes of our newspa Quebec, than

> But these students are think. Truly truth of the learning is a M." can tell pre-historic answered ag should he fo that Christ Seli what the If any man v for My sake for My sake fold. Be no and so on, a be true th Horace Plu gravity in a to assume t of wealth that the

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receipts and tele quadruple has gone 1884 to 3 is no nee-those lan-kindly e

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What a lot of nonsense, pure and undiluted, has been spoken and written about this Coronation Oath safair? The refuse-heaps of bigotry have been diligently digged up and all the hoary old lies and calumnies have been unearthed. Of course the Orangemen have gone on the war-path. But one only pities these ignorant dupes. Popery is to them as the red rag to the bull, and the bare thought of a papits sitting on the throne of the Pious William is enough to send a cold tremor down their spinal column. However, all the frenzied defenders of the Royai Insult are not of the Orange hue. How comes it, then, that they have so completely lost their heads?

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ANY NORMAL SO WASH SATION A TEACHER CONVERSATION A TEACHER

them as the red rag to the bull, and the bare thought of a papist sitting on the throne of the Pious William is enough to send a cold tremor down their spinal column. However, all the frenzied defenders of the Royai Insult are not of the Orange hue. How comes it, then, that they have so completely lost their heads?

Protestants are fond of proclaiming their broad-mindedness and spirit of toleration. The essence of Protestantism, in theory, is that everyone should think for himself. Why, then, deny this privilege to their Sovereign Lord the King! Why, if George V. thinks well of becoming a Catholic, should he be not free to do so! When they force a man to swear his undying hatred of Catholicity what becomes of their boasted freedom of thought! A little clear thinking would do our separated brethren no harm.

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DIOCESE OF HAMILTON

BIOCESE OF HAMILTON

Monday, the 20th of May, witnessed the laying of the corner stone of the laying of the corner stone of the laying of St. Thomas Aguina, Harvillo of the city clergy. On Tuesday, the 20th of May, witnessed the laying of the corner stone of the laying delivers the devoted friend, Archibishop McKray and the laying delivers the laying delivers

Convent of the Sacred Heart, London

music been complied with? Etc., etc.
It is a well known fact that in this parish many of these serious obligations have not been complied with, the reason given being the precarious condition of the health of the pastor, who, on account of ill health or infirmity, has been unable to discharge these important duties. The continuance of this state of things in so important and progressive a city as Brantford cannot but result in great injury to religion.

In the interest, therefore, of religion and of pastor and people I deem it my duty to recommend Rev. Father Lennon to ask to be relieved from the burden of the pastorship, and I, on my part as Bishop of the diocese, guarantee that as soon as he will do so I am prepared to provide for his support by setting aside for him not only the maximum allowance from the Priest's Infirm Fund, but also to supplement the same as generously as need be.

In laying down the burden of the pastoral office under these circumstances Father Lennon will be able to enjoy a well merited rest, and will have the consolation of knowing that he will have the consolation of knowing the condition of knowing the condition of knowing the knowing that he wi toral office under these circumstances Father Lennon will be able to enjoy a well merited rest, and will have the consolation of knowing that he will have the prayers of his good people, as well as the esteem and best wishes of his fellow priests and of the Bishop.

INJUSTICE TO SEPARATE

SCHOOLS

ONE Separate cand limitate the generous treat-lature should imitate the generous treat-lature should initiate the generous treat-lature should imitate the generous treat-lature should initiate the generous treat-lature should

SCHOOLS

For years past some beneficial amendments to the Separate Schools Act of Ontario were not unreasonably expected. Great then was the surprise when the Public Schools Act of 1909 was passed, which does a gross injustice to Separate schools and encroaches upon the British North America Act, which says no law made by the Provincial Legislature shall prejudicially affect any right or privilege with respect to denominational schools, which any class of persons have by law in the province at the union." (1867.)

The Public Schools Act of 1990, in section 89 and subsections, says the County Council of every county in Ontario shall levy on the assessment of all ratepayers whether of Public or Suparate schools and the Government aid given to fall ratepayers whether of Public in the aggregate shall be equivalent to the Legislative grant, and this equivalent shall be distributed proportionately among the rural schools. No ratepayer is exempt from the county school tax.

Nearly every urban Separate school motario has supporters outside the limits of the village, town or city in which it is situated. These ratepayers have to pay the county school tax according to the Public school and the schools and the schools of which they are supporters get no benefit from it, not one cent being paid them. Section 68, Public schools Act of 1896, which remained in force until the new Act of 1909 was passed, said it shall be the duty of the clerk of every township to transmit not later than the first day of December in each year to the County school Inspector a list of the supporters.

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erty of the Company shall be rated for Public school purposes provided always that the apportionment to the two classes shall be in proportion as the amount of the shares or stock of the amount of the shares or stock of the Company is owned by Catholics or non-Catholics.

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aside!
Life is so large and the wor
Days are so short and the to do, What if it was false—th that's true! Say! Let's forget it!

VOLUME XX

ONE OF THESE

one of these days.

Say! Let's forgive it! the slate! Find something better to hate. that we've had Let's strike a balance a

bad. Say! Let's forgive it, w Let's not be slaves when free. We shall be walking in One of these days. Say! Let's not mind it

stood; Let's not mind

Hope is so sweet and dreams.
All of the sere fields shall blaze
One of these days.

Say! Let's not take heart; Hates may be friendsh apart; Failure be genius n

we could all help fol would! Say! Let's get close side, See what his dreams are

he tried;
Learn if our scolding
to praise
One of these days. Say ! Let's not wither

Say.! Let's not wither out and rise
Out of the byways and
Let's spread some shing and deep,
Where some tired down and sleep.
Say! Let's not tarr right now! right now!
So much to do if we ju
We may not be he
or praise
One of these day.

BACK TO THE FO At a recent meetin Converts League in V William C. Robinson, at the Catholic Uni

at the Catholic Unian inspiring address, which he said:

"It is with no ordil I join with you this meeting of the Concause at the same tiforty-seventh annive reception into the Cause at the year 1863, by missionary, Rev. If those days such a smomentous one to his an amazing one to all scarcely any of them it was the result of ment, based on los

ment, based on lor and embraced only w

Few indeed had converts before that did a layman cross among the convert were Episcopalian Oxford movement his moorings and driv them, into the safe olic Church. Yet number was compa 1860 a careful sear 1860 a careful sear catalogues of the I this country for a conversion, and it the settlement of J the year 1815 no and up to the year than five thousand than five thousand eight conversions Church had taken I "How vastly diffe that greets our ey dividual conversio friendship, divides cizes families. Or convert at once be

convert at once be which the convert And thus during to count conversions hundreds, but by Episcopal clergy vanguard for the marching onward "Under these coverts are confror duty. It is inevit says, that the tr

duty. It is inevisary, that the tr consumed by an conversion of hiproportion as their the question pres on each one of us spread the knowl lead my fellowme and the faith of C To the divi and missionary ti

and missionary to tion is clear and 'Go ye and prothe Lord, 'and I take care of the of the Church We need not loo ages for the fulfi