# The Catholic Record

LONDON, SATURDAY, AUG. 3, 1907.

SHOULD HAVE WAITED.

Speaking recently at Montreal on the occasion of the induction of Rov. W. T. Clark as pastor of St. Andrew's Presbyterian Church, the Rev. John

McKay expressed surprise that the confessional had never been introduced "into principles of our church. It is the only medium by which a pastor can be to his congregation what he ought

The statement set the brethren afluttering and Rev. McKay calmed their nerves by stating that he does not believe in the confessional as an in-

Had the gentleman maintained his original position, he could have called Protestant authorities to his support. He might have cited Pestalozzi, quoted by Hettinger IV., page 253, who says that the Reformation broke the chain which bound the people to the ear of its spiritual director, and that the abandonment of the confessional deprived the pastor of the knowledge which is necessary for the right government of his flock. Kirchoff declares that the pastor cannot be what he ought to be save through the confes sional. Walcher laments that the Protestant clergyman is but a preacher. And Melanchton scores the folly that banished the confessional. Luther admits that confession is useful, even necessary. Calvin recommends it. Leibnitz regards a pious and prudent confessor as a great factor in the salvation of souls. To Voltaire and Rousseau it was a mighty aid to virtue. Madame de Stael exclaims: "What would I not give to kneel in a Catholic confessional." And who, says M. Naville, has not wished to hear a voice, telling us the power of Christ, "Go in peace, thy sins are forgiven thee."

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BOOKS

In his own beautiful way, Cardinal Newman says: " If there is a heavenly death of Galileo. - Quoted by Month idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, confession is such. Oh! what piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins

rolled away forever." Speaking of his first confession, the distinguished convert, Father Fidelis, told a Philadelphia audience : " When I got through I found it was the real thing, and I felt so light and happy that I thought I might with a good run have jumped across the Schuylkill Well does that great English-

By thy unwearied watch and varied rou Of service in thy Saviour's holy home."

NO EXCEPTION.

Into the confessional go c'ild and adult, layman and priest, to receive the forgiveness of their sins. Humbly they bow the head, for they know that the confessor is God's ambassador, the minister of reconciliation.

That Christ gave the power to forgive sin is plain from the words of St. John, c, 20. These words are too direct to need any elaborate comment. For centuries they were accepted in their obvious grammatical signification, and it was only when lust and pride were rampant that men set their faces against a truth vouched for by saints and sages. They affected to be guided by a reverence for the word of God, but the real reason was that confession exercised too great a restraint upon their passions. It kept the young man earnest and upright, and the crown of purity upon the brow of womanhood, even as it guarded and sanctified the household and preserved intact the foundations on which rest the glory and prosperity of a people.

HOW EXPLAIN IT?

Confession is the solace of millions of Catholics. How explain the fact? A human invention? And yet some of the best and brightest of the world have knelt at the feet of priest and bared their souls to him. Could man make them do this? To say they were duped is but impertinence. They of the Apostles to whom the Lord said:
"Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven," and that the power that Christ transmitted to His Apostles will endure in the Catholic priesthood while the world lasts. A centuries' old fact canknew that the priest is the descendant

non-Catholic brethren are, in this matter as well as others, beginning to

FOR REFERENCE.

The Galileo case does duty even in this enlightened age as an argument against the Church. Father Breen, the English Benedictine, writing in The Tablet of April 20th, says:

" The point raised was whether the words of Scripture were to be preted literally or not. The Inquisi-tion decided the Scripture was so to be understood, unless there was not clear proof to the contrary that it was so to be understood, and that is where Galileo's case broke down. There was no clear case broke down. There was no clear proof to the contrary known to science as then understood. The clear proof to the contrary was not known till the time of Newton and Halley and was quite unknown to Galileo. Huxley is once reported to have said that to his thinking the Cardinals had the best of the argument. (Quoted by Casker, Jane 6.)

To the antiquated charge-Rome's hostility to science, Sir David Brewster says: " Galileo was a foreigner at Rome. The sovereign of the Papal State owed him no obligation, and hence we must regard the pension as a donation from the Roman Pontiff to science itself, and as a declaration to the Christian world that religion was not jealous of philosophy and that the Church of Rome was willing to respect and foster even the genius of its enemies." The reputable non-Catholic writers deny that Galileo was subjected to bodily torture. The legend, we quote "Encylopedia Brittanica," according to which Galileo, on rising from his knees after repeating the form of abjuration, stamped on the ground and exclaimed, E pur si muove (and yet it does move) is, as may readily be supposed, entirely apocryphal. The earliest ascertained authority for it is the seventh edition of an Historical Dictionary published at Caen in 1789, one hundred and fifty years after the

ONE OF THE CRITICS.

(London) for May.

We advise the subscriber in regard to membership in a non-Catholic organization to consult his parish priest. What astonishes us is that the question should be asked at all. It is out of place on the lips of a Catholic: and the one who in this day of our flourishing societies cannot decide for him. self must have data of which we are ignorant. Our societies may not have the power and influence which are attributed to those not under the auspices of the Church, but that they have the shortcomings visible to our correspondent may be put down to the credit of slander. If weak-why man say:

"For thou soothe the heart thou Church of Rome not strengthen them? If devoid of initiative why not impart to them the originality and energy critics descant? Fault-finding is no remedy. But "criticism" is ever a favorite occupation of those who imagine that neither culture nor refine ment abide within our societies. But a few words from the parish priest may clear the atmosphere for them.

ANOTHER THING THAT " AIN'T

That the influence of the Church is on the wane may be visible to a non-Catholic editor, but this does not come within the range of vision of men who war against her. The most of the thinkers who are not of the fold say that her influence is on the increase, and one of them, Matthew Arnold, thinks that she will endure while all the Protestant sects dissolve and perish. A very significant fact is that the Socialist and Agnostic agree that the Church is the one great spiritual organization in their way. When men of undoubted ability, skilled in statecraft and having manifold resources, cannot compass her downfall, we may be pardoned for saying that our contemporary's optic nerve is not in working order. What he should try to account for is the fact that there is a Church at all.

Kept Himself Poor.

There are people -even Catholics who talk about priests as money-graspers. Rev. Thaddeus Hogan, pastor of Sacred Heart Church, Trenton, N. J., the other day made the announcement to his people that during the thirty years of his pastorate he has not retained one penny of his salary above

not be put aside by ridicule. Our STRANGE "TRUTHS" AT COR.

GREAT UNIVERSITY IN STATE OF NEW YORK—AND SOME OF THE QUEER TEACHINGS PUT FORTH BY THE PRO FESSORS WITHIN ITS WALLS-HOSTI-LITY TO REVEALED RELIGION IN BOOKS PUBLI-HED BY ITS PROPHETS.

A few weeks ago, in a letter declin-ing to allow credit for work done in any Catholic hall that might be estab-lished at Cornell University, President Schurman declared that "Cornell's aim is to learn and to teach in philosophy and in history, as well as in other fields, simply the truth, a truth which is in itself neither Catholic nor Protestant, Christian nor Pagan."

This statement is worthy careful

This statement is worthy careful examination. If it means anything it must mean that President Schurman believes that Cornell is in possession of some species of truth which is unknown to Cathelies, Protestants, pagans, and yet is the truth and nothing but the truth. It was in such way Hegel talked when formulating his philosophical system, and such is practically the language of Haeckel. in our own day, in attempting to popularize his monistic theory.

day, in attempting to popularize his monistic theory.

A writer in the current Catholic Union and Times gives an interesting outline of some of the "truths" which in the past have been taught at Cornell University. Professor Schurman asserts that in philosophy Cornell "learns and teaches simply the truth. What is this truth? The writer takes up President Schurman's book, "Belief in one God, Its Origin, Nature and Basis," and extracts from it this assertion, which certainly must prove something startling to Catholics and Protestants, if no' to Hindus and other classes of pagans:

"As creation is intrinsically impossible God must be regarded as the immanent

God must be regarded as the immanent ground of the universe, the vivilying and all ordering principle of the cosmos, the universal life and all intimating

ower. "The world is a phase, a function of the divine will. The causes which we perceive as active in the universe are not and cannot be distinct either from

not and cannot be distinct either from God or from one another, because such a distinction would render causality impossible. Nor have they distinct activities of their own; their action is that of God. Material things exist simply as modes of the divine activity; they have no existence for themselves."

This, says the writer, is pantheism. And indeed it would so appear. It is scarcely Christian to hold that "God must be regarded as the immanent ground of the universe, the vivifying and all ordering principle of the cormos." The causes that are active in the universe, according to this testi the universe, according to this testi mony, cannot be distinct from God; they are a part of the Causer, conse-quently He cannot be superior to them because He and they are one. Pan-theism holds that all that is, is God; therefore the sur, moon and stars are God, or parts of God, and so are men, women, mud-turtles and rotten mack

One flaw, among many, in the panthe-One liaw, among many, in the panthe-istic theory is, that it rules sin out of existerca. Thus, legically and obvious-ly, it is impossible for a god to commit sin! But, according to pantheism, all sin! But, according to pantheism, all is God—men, women, etc., as well as the world and all its activities; therethe world and all its activities; therefore men, and women, being a part of God, cannot sin. It can easily be seen to what degradation this philosophy would lead mankind should it ever become generally held. In instance, see what depths it has already the masses in India and Siam.
"Truths" of this sort cannot be very

healthy for Americans. But Cornell professes to teach simply the truth "in history, accord "simply the truth" in history, according, to President Schurman. The writer in our Buffalo contemporary takes up this statement also and makes evident what sort of truth it is. Andrew White, he explains, was professor of history for a number of years. In 1896 he published a book entitled a "History of the Wartare of Science With Theology in Christendom," in two volumes, and of this he says:
"Of the innumerable false statements

two volumes, and or this he says:

"Of the innumerable false statements
and misrepresentations of facts contained in this work no one can have an
idea who has not waded through the two worthless volumes. They are ti-sue of falsehoods, or rather one long Thousands of so called historic lie. Thousands of so calle facts, collected from a vast promiscuor literature, are all twisted to convey the false impression that for centurie the physical and natural sciences have been sterilized by theology or oppressed by ecclesiasticism.

"A few references will prove that

"A few references will prove that the work deserves the severest condemnation: The Bible has given to the world long and weary ages of hatred, of fetishism, of tyranny and bloodshed (Voi. II, p. 395.) The creation accounts in our sacred books are of a legendary character (I. 24). The legend of the fall of man comes down to us from the Ninivites it was adonto us from the Ninivites, it was adopted by the Hebrews and by them transmitted to Christianity (1. 301). The Gospels contain a mass of folly and cruelty (11, 115)."

Accepting the foregoing as a correc ammary, one must question the value i the "truths" taught at this great university in the State of New York. Such an institution, of course, could scarcely be expected to give credit to work along Catholic or Christian lines done within its shadow, especially in philosophy and bitter.

A DANGER OF SOCIALISM.

We point herewith extracts from sermons lately delivered at Baltimore by Archbishops Ryan and Glennon on the subject of socialism.

There are three great and increasing evils in our day—one affecting the individual, the second the family, and the third the State. I mean suicide, divorce and communism, leading to anarchy, said His Grace Archbishop Ryan. Now, the doctrines of Christianity teach the folly and sinfulness of all these, and declare that those of all these, and declare that those guilty of them shall be punished for all eternity. The Catholic Church says to a man meditating suicide: You are planted to the control of the catholic church says to a man meditating suicide: You says to a man meditating shields. For are planning murder; you have no right over your own life; you have no right to destroy the image of God in your soul, and by flying from the evils you suffer you descend in an instant into the flames of eternal suffering and religious or your God, who loves and give up your God, who loves you and will strengthen you if you only ask Him. After your death your memory shall be branded with infamy. No religious service shall be held at the church or the graye for you and you shall be

the grave for you, and you shall be separated from father, mother, sister, brother and kindred; for your body cannot be buried in a Catholic com-etery. To the divorced man or woman she says boldly: You are living in adultery according to the doctrinal declaration of Jesus Christ, and "aduldeclaration of Jesus Christ, and "additerers cannot enter the kingdom of heaven." To the discontented communist and laborer rushing towards anarchy she says: "All power is from God, and you have no right to disturb the order of society by crime and received. Sack legitimate means to violence. Seek legitimate means to right your wrongs. Look at the King of Kings, my spouse and your model. He became poor to teach you patience. He was capital supreme; for the riches he was capital supreme; for the riones of heaven and earth were at his disposal, and He became the Carpenter of Nazareth, to teach by example that labor is honourble. And now, brethlabor is honourble. And now, breun-ren, let us all lift up our hearts and voices to-day in this venerable sanc-tuary and cry to God our Father: O Eternal Father! we thank Thee for the blessings Thou hast bestowed upon Thy people in this temple during the next century, and we beg of Thee Thy people in this temple during the past century, and we beg of Thee through the prayers and sacrifices that have been offered here during that period that Thou wilt hear the cry of the American Church to day. By the memory of Thy servants whose bodies lie beneath the altar, and those others who have filled this holy temple, and, above all, through Him Thy Beloved Son, our Emmanuel, hear us. O Lord! In this our day we have seen the burning lava streaming down the mountain. ing lava streaming down the mountain ing lava streaming down the mountain-side and sweeping away on its waves the young, the strong and the hopeful. We have seen the earth opening and shaking and pulverizing the splendid works of men. O grant that the still more-appalling misfortune of moral ruin may not come upon us, but that, safe in the sanctuary of Thy Son, we may await His coming."

may await His coming."

In his sermon Archbishop Glennen
gave high praise to Cardinal Gibbons
gave high praise to Cardinal Gibbons as a priest and as a man, and said that much of the success in the years that his Eminence has been to the fore was due to his great work.

His theme was "The Catholic Church, His theme was "The Catholic Church, the American Nation and the Twentieth Century." He spoke of the change in the social fabric and those things which had been wrought through enlightenment, but he said through it all the Roman Catholic Church stood stronger and firmer than ever. He con-

Baltimore's history draws into its evolution the history of the Church in America; so to do justice to Baltimore, we must bow to the historian, who may be relieved as a proposition of the contract the second that the second the second that the second tha in voluminous compilation recount years and the deeds, the men and the motive that make forever conspicuous in the annals of the Church Baltimore's one hundred years.
When the first stone was laid there

When the first stone was laid there was one Bishop, there were a few priests and a scattered flock. Now, one need not go outside this sacred edifice to see what fruitage that seed has had, which here was planted by saintly hands. A hundred Bishops to day lower their crozier to Baltimore, fifteen thousand priests and fifteen millions of lower their erozier to Battimore, inteent thousand priests and fifteen millions of Catholic people turn to this mecca, when came their spiritual beginnings, with filial love and veneration.

We ask ourselves what has the future We ask ourselves what has the future in store for us. How will stand this Catholic Church here in this second century of her life? The Catholic Church—the American nation—the twentieth century? The Catholic Church we know; the American nation we know; but the twentieth century and what it will bring we do not know, now may and the to presume on know. nor may we dare to presume on knowing the inscrutible will of the Most High, in whose hands are Church and nation and century.

And yet, the occasion is opportune to look before and after; to ask the

duties of the day and the morrow; to prepare intelligently for to-morrow's work; and, in doing so, to watch as best we may the trend of thought and activity, so that the work we do may merit the benediction of heaven. The social fabric is to day in immin-

ent danger, in the opinion of the con-servative, because they claim old prin-ciples are ignored, old foundations at-tacked. What was held as law is retacked. What was neld as law is regarded now as injustice; what was held as Government is now deemed tyranny. Men hold no longer the duty of obedience to power, because power would

shadow deepens; the preachers capitulate and the leaders grow more andacious. We are told that the end has come for that form of social life that heretofore obtained in Christendom, and they doubt not that with it will go the institutions and the churches that cling to the past. So that we may the potion still prevails to a disherate. cling to the past. So that we may infer that a church that refuses to modity its teachings, or change its prin-ciples, or divorce itself from a past that is now impossible, must view with

anxiety the threatening future. Yet we fear not. We are convinced that the Church has a message for these coming years. Do the people demand equality? Do they ask for an even chance in the struggle for life? Is the brotherhood of man the dream Is the brotherhood of man the dream they would see actualized? Then comes our Church, heedless of the they would see actualized? Then comes our Church, heedless of the passing clamor, careless of the mere surface thought of a restless age, to hold up for all good men's admittance the changeless principles of the democracy of the cross, inviting humanity back to that cross and to the one mand did thereon.

who died thereon.
Standing before that cross, we would teach an equality that mere forms of poverty and wealth would not affect. We would draw back the curtain veil We would draw back the curvain veri of that tragedy and show them stand-ing a man among men, a brother among his brethren, whose presence there to teach brotherhood has the imprint on it of a divine flat. From the sacred heart there opened flows equal mercies. In that presence all men are equal— In that presence all men are equal-in origin, life, duty and destiny. And in that deeper vision the Church may point to a bond of brotherhood which, linking itself with the work and walking in the way of our Elder Bro-ther, predicates infinitely more for the poorest and the lowliest than any dream of Socialist or deed of philan-

ropist.

For these latter would deal with passing conditions, which wise laws can improve, but for vital principles, basic truths, which must underlie all social truths, which must underlie all social legislation, these may be found where Christ has set them, and may be ignored only at the price of the downfall of civilization. True, that civilization of ours, the creation of the Church, may have its faults. Sins may have been have its faults. Sins may have been committed in its name, wealth may have been accumulated unjustly, and application made to that civilization for its apology or protection. But all this is only accidental. The intrinsic, essential principles still remain, and, taught as Christ would have them taught, become for man the only sure foundation for the construction and perhave its faults. Sins may have been foundation for the construction and per-

petuation of the social edifice.

I admit that there is darkness in the sky; social unrest is everywhere visible: rumblings are heard from the hills indicating the coming storm. Yet, from the darkness and the gloom, as on Good Feider, will some a Lendon to bloom by Friday, will come a Leader, to bless humanity and recreate the world. By the sacrifice there undergone, He teaches to all men that human life is henceforth equally sacred in all, duty equally peremptory, and hope equally comforting. It is this teaching that has given our civil zation its form, remains still as its foundation, and so it will remain while the Catholic Church remains, to guard its walls.

WHY DO CATHOLICS HAVE AN ITALIAN FOR A POPE.

One might also ask why did St. Peter make Rome the seat of his primatial authority. The fact that Rome is authority. The fact that Rome is an Italian city is probably the main reason why so many Italians have suc-ceeded to the chair of Peter. It is not necessary that an Italian be chosen Pope. In the past there have been Popes of other nationalities, and the same may occur in the future. same may occur in the future. The fact, too, that for so many centuries the Pope was also a temporal ruler naturally favored the election of an Italian Pope. In the election of a Pope, as in the appointment of bishops, and even priests, national feelings are often considered and practical considerations are taken into account. It would seem strange, except for urgent and weighty reasons, to select a Cardinal from some reasons, to select a Cardinal from some foreign country and make him Bishop of Rome or Pope. The College of Cardinals by whom and from whose number the Pope is elected, as we would naturally expect, is composed mostly of Italians. They are the bishops of the towns near Rome, and the "official or titular" pastors of some parishes in Rome. It is true that the dignity of Cardinal is frequently conferred upon churchmen of other countries in recognition of their virtues, abilities, and services. The Cardinals, like the princes of a royal family dinals, like the princes of a royal family have much influence with the Holy Father in the government of the Church They form his cabinet. The majority o them are Italians, as they should be, or account of their close connection with Rome and its environments. Some in timate knowledge of diplomacy and familiarity with the machinery of church government is expected in one capable of assuming the responsibilities of the Papacy. Now who is more likely to possess these qualifications than an Italian Cardinal who at close

be aroused if a Pope were chosen who was not an Italian. We are used to having an Italian Pope and we are satisfled .- Catholic Virginian.

range and by personal experience and observation, has become acquainted with the duties of the Papacy?

National jealousies would immediate

he notion still prevails to a disheartening extent among non Catholics that the Church is committed to all the opinions and legends found in pious books from Catholic pens. How often one hears or sees such opinions and legends referred to as the teaching of the Church! Strange teaching it would be Church! Strange teaching it would besome of it. All Catholics should know,
and lose no opportunity of assuring
their Protestant friends and acquaintances, that the creed of the Church is
in reality a short one—that, of a thousand things plously believed, not one
may be binding upon the faithful. What
we are bound to believe is laid down by
the Council of Trent.

the Council of Trent.
Reviewing, in the London Tablet, a
recent sermon by the Anglican Bishop
of London, the venerable Father Angus

had occasion to touch upon this subject and thus happily expressed himself: "We are not bound to accept everything which we may find in devotional books written by pious and well-meanbooks written by plous and well-meaning persons. Some people appear to think that whenever any one who has a love of paper, pen and ink, and has printing press at his (or her) command, chooses to publish a book on the Holy Souls, or any other subject, the Pope and the whole Catholic Church are responsible for the same forcesting that sponsible for the same, forgetting that many books fall still-born from the press, that many more attract no atten-tion, and that concerning a great many the Catholic world lives in profound the Catholic world lives ... \* and, perhaps, happy ignorance. \* \*
But, however edifying they may be, we are in no wise committed to the pious are in no wise happy ignorance in the pious which may be expressed or opinions which may be expressed or contained in them. These are pious opinions and nothing more, unless and until authority raises them to the rank of a dogma."—Ave Maria.

#### CATHOLIC NOTES.

An event of historical interest to the An event of historical interest to the entire Church took place at [Maryhelp Abbey, Belmont, N. C., on June 9, when the Rev. Gelasio Ramirez, of Cebu, Philippine Islands, was raised to the sublime dignity of the priesthood.

In the highest aristocratic and court circles of Germany a profound sensa-tion has been caused by the retiring from the world of Prince Lowenstein Wertheim - Rochefort to enter the Dominican monastery of Benle, near the Dutch frontier.

Bishop Matz, of Denver, is reported to have warned his people against public libraries, which place within reach of the masses the infidel teachings of Voltaire and the sensational dime novel, getting in their work of destruction only too early.

As a detail of the development of Fordham University, the Messenger Magazine, organ of the Jesuit Order, hereafter will be issued from that institution, where its editors, Rev. John J. Wynne, Rev. Thomas J. Camp-bell and Rev. E. P. Spillane, will live. Archbishop Vilate has left France for

America, and thus the schismatics who gathered round him are left in a posigathered round him are left in a posi-tion of some difficulty. For they are now left without even "a sort of bishop," and there seems but a poor prospect of one turning up.

This year will carry the age of Cardinal Moran, of Australia, up to 77 years, and that of Dr. Murray, Bishop of Maitland, to 82. Neither of the prelates have occasion to wear spectacles. Neither does Bishop Murphy of Hobart, Tagmania. The Most. Rev. John Joseph Glen-

non, D. D., Archbishop of St. Louis, Mo., has been appointed an assistant commissioner of the United States Government for the religious census, with a salary, and ample power to en-gage assistants, and with the franking privilege.

Dr. Alphonse Baudelin of Worcester, Dr. Alphonse Baudelin of Worcester,
Mass., whom the president has made
chief commissioner of the United
States to the International Maritime
Exposition, which begins October 31
at Bourdeaux, France, is a graduate of
Assumption College, where he was a
schoolmate of Sir Wilfrid Laurier, and, through his mother, is a nephew of Charles Thibault, the great French Canadian tribune

The Jesuit Fathers in Holland are The Jesuit Fathers in Holland are starting a house for workingmen's retreats. The building for this purpose at Venlo (Limburg) is nearly finished. There is sufficient room for eighty workingmen, who during the retreat receive board and lodging in the house itself. Seven such foundations are already existing in Belgium, in which thouse the form the property year. ands of men make retreats every year.

The Holy Father received recently in a private audience Canon Patrick in a private audience Canon Patrick O'Quin, who, despite his most Celtic name, comes from Pau, in France. At the close of the interview Canon O Quin said in Italian, but with a strong French accent: "Holy Father, I beg a special blessing for France, that she may not lose the faith." The Holy Father looked at him with that Holy Father looked at him with that grave, sweet smile of his: "Nay," he said, "be assured, she will not lose it."

The Japanese ambassador was received by the Pope on July 23rd. He delivered to the Pope an autograph letter from the Mikado, thanking the Pope for sententing Bishop O'Connell on his recent mission to Japan. The Pope his recent mission to Japan. The Pope spoke as usual on such occasions. Sub-Men hold no longer the duty of obedience to power, because power would
claim a divine sanction.

It were foolish to deny that the
shadow of socialism is hanging over the
shadow of socialism is hanging ove

#### LUKE DELMEGE

BY SHE REV P. A. SHEEHAN, AUTHOR O AUBTIN: STUDENT," THE
TRIUMPH OF PAILURE," CITHARA MEA," ETC. CHAPTER IX.

THE REALMS OF DIS.

And now commenced a strange life for our young Levite—a life whose cir-cumstances clearly obliterated every lingering trace of desire for far, heroic deeds, which, like martinders, mould sea, and the purity and simplicity that o'er canopied with clouds of gold the azure vault that bent above his deeds, which, like martyrdom, would mean one short spasm of pain, and then —the eternal laurels. He began to rich home at Lienalee. feel that there was something higher and nobler than all this , hourly martyrdom of conflict satan and sin—the struggle with in its Protean shapes—evil eached from house tops in strong, satanic accents — or more mildly through the press and literature, from the boards of theatres, and the millions of pamphlets and leaflets, that fell, like the flakes of fire in the Inferno, on the raw and festering souls of men. Sometimes he walked, for study's sake, through crowded streets, or watched the hideous mass of humanity from the roof of an omnibus. Sometimes he would stand for a dizzy moment at a chemist's window in London Road, and stare at the swirling, heaving, tossing tide of humanity that poured through the narrow aqueduct. Never a look or the narrow aqueduct. word of recognition amongst these atoms, who stared steadily before them into space, each intent on coming upper most by some natural principle of selec-tion. Luke began to have bad dreams. dreamt of the city as Sometimes he dreamt of the city as a huge dead carcass, swarming with clotted masses of maggots, that squirmed and rolled in its dread putrescence Sometimes he saw Britannia, as pictured on coins, with her helmet and trident; but there hung a hung goitre on her neck, and that was London. But most often he saw the city as a tenth circle in the citta dolente. Pale ghosts wandered through dark and narrow streets, or herded in fetid alleys. They appeared to be absorbed in a silent, but what it that the conversion of E peared to be absorbed in a shient, but dread and exorbitant quest. What it was, Luke could not see. Some found the desirable thing, and tried to walk along unconcernedly for fear of being tery had imprinted on a very plastic and susceptible character. And Luke felt much in the same position he had so often occupied in Maynooth, when he spun syllogisms as a spider spin robbed; but there were dark sentinels posted along the avenues, who glided from their lairs and stole the prize his webs, and drew unwary flies into their viscous and deadly clutches. even from the most wary passengers. And over all was the smoke of hell and and the brown twilight of the realms of

After this dread dream, which he was unable to shake off for many days, he never saw London but as a shadowy picture of sombre and lurid lights. Whether the early sunsettings of Whether the early sunsettings of September lighted the blind streets; or the tender grays of October threw a haze around the dying splendours of parks and terraces - he saw only the London of his dream-terram desertan et tenebrosam et opertam mortis caligine. He began to be alarmed for his health, and he visited a certain physician. A long statement of symptoms, etc., unde long statement of symptoms, extended to the keen eyes of Æsculapius. Prompt reply: "Late suppers. Irish stomach not yet habituated to English roast beef and potted salmon. All will come right soon. Work!"

right soon. Luke took the prescription, and faithfully followed it. He worked in schools and slums, in confessional and pulpit, in hospital and asylum, till his fine face and figure began to be known; and threw a sunbeam into the tenebrous ordid places where he had to go. And some one said—it was a holy first nun—" God sent you!" Ah! These wonderful nuns! The glorious vivandieres in the march of the army of Christ. No stars bedeck them, or crosses; no poet sings them; no trumpets blare around their rough and tollsome march and struggle; but some day the bederoll will be called, and the King's right through sundry Celtic gyrations; then: of His Legion of Honor. And often and often, as Luke's heart failed him, and he felt he was powerless agains the awful iniquity that surged around him, the sight of these Sisters, moving quietly through hideous slums, and ac cepting insults as calmly as their worldly sisters receive compliments ir white lips blanched by the fou air of their schools, and the reeking sordes that exhaled from the clothes of these poor waifs, whom they were rescuing from Stygian horrors, smote him with shame, and nerved him by the tonic of noble example for far higher and greater work. And over all the and smoke, and horror played lambent flashes of Celtic wit and humor as brave men jest when shells are crash ing and bullets are singing around "Come, see our recreation garden," said one, who seemed to want recreation badly, so pale and hollow-cheeked she looked. She led him up five flights of stairs, then bade him go out on the leads and look. He did and stood. There was a square patch of blue overhead. All around were brick walls. It was the recreation ground of He passed around the para a prison. pet, and touched with his hand the grimy ledges where the London smoke as festering. And such little pathe stories as of the child who shouted D-n you, don't drown me !" the baptismal waters were poured upon her head ; or the pretty ancient legend of the mariner convert, who could never et beyond "Father, Son, and Holy-Water;" or the apology of the old Irish apple woman for not being able to recognize the Figure of the Crucified, because, ma'am, I haven't my specta cles wid me, and my sight is wake. Ah me! These are the little tragic amusements of mighty martyrs in the crowded amphitheatre of London life. Sometimes, too, when Luke felt as an airy, gauze winged butterfly, beating ings against the granite walls of vain wings against the grainte wans of ignorance or vice, and his heart sank down in despair, the feeble courtesy and "God bless you!" of a poor woman, or the smile of a London flower girl, with her pretty little bow, and, "Do, please, Father, "—would inspirit him.
Or when striding along some populous street, with all the gaudy 'Arrys and fippant 'Arriats around, he would dream of Ireland, and what she might

have been, suddenly a band, with a

green flag and golden harp, and a rush green fiag and golden harp, and a rush of green and golden uniforms, would burst upon him with music and color, and every man would give the military salute, there as they tramped the London pavement in military order, to their young beloved officer. And he would say to himself: "A race to work for and die for, with all their faults." And above all would float the far-off dream of the white, thatched cottage dream of the white, thatched cottage above the cliffs, and the murmur of the

Luke preached his first sermon very much to his own satisfaction. He had heard ever so many times that what was required in England was a series of controversial and argumentative ser-mons that might be convincing rather than stimulating. Then one daread in a Church newspaper that a day he tain Anglican divine had declared that Calvinism was the bane and curse of the Church of England. Here then was the enemy—to be exercised by a course of vigorous lectures on Grace. Here Luke was master. The subject Here Luke was master. The subject had formed part of the fourth year's curriculum in college, and Luke had explored it to its deepest depth. He read up his "Notes," drafted fifteen reau up his "Notes," drafted fifteen pages of a discourse, committed it to memory, and delivered it faultlessly, with just a delicious flavor of a Southern brogue, which was captivating to the greater part of his audience, and de-lightful from the greater part of his audience, and de-lightful from its very quaintness and originality to the lesser and more select. Now, Luke was a Molinist, and he told his congregation so. He demolished Calvin and Knox first, and when he had stowed away all that was left of them, he told his wondering and admiring audience that the Thomist and Scotist positions had been carried by assault, and that the Molinist fi g was now waving above the conquered gar risons. Many more things he told them as their wonder grew; and when Luke stepped down from the pulpit, he felt that the conversion of England had now in reality begun. Not that he was very was hard to get rid of the ideas that six years of success and flat-

The opinion of the congregation varied. That very large section in every congregation to whom the delivery of a sermon is a gymnastic exercise which has no reference to the audience other than as spectators, considered that it was unique, original, but pedantic. One or two young ladies declared that he had lovely eyes, and that when he got over the brusquerie of his Irish education, he would be positively charm-ing. One old apple-woman challenged

What was it all about, Mary? "Yerra, how could I know? Sure it was Latin. But I caught the 'grace

"Well, the grace o' God and a big loaf — sure that's all we want in this world."

A rough workman, in his factory dress, asked: "Who is this young man ?"

"A new hand they've taken on at the works here," said his mate.

the works here," said his mate.
"The opinions of the clergy were not audibly expressed. Luke, indeed, heard one young man hint broadly at the "windmill," by which he understood his own gestures were meant. And another said something about a "pump - handle." A young Irish con frere stole to Luke's room late that aight, and on being hidden to "come night, and on being bidden to "come in," he threw his arms around Luke, thumped him on the back, ran up and

"Luke, old man, I'll tell you, you've knocked them all into a cocked hat."

The Vicar General said nothing for a Delmege, have you got any more of

these sermons?"
"Yes, sir; I have the series in

Notes. "Burn them !"

"Take the Dublin Review to your room, volume by volume, he added, and study it. You've got quite on the wrong tack.'

Luke had his first sick call. It was

urgent. A marine was dying down at the Naval Hospital near Stokeport. With all the alacrity of a young mis sioner, Luke passed rapidly through the streets, entered the huge archway of the hospital, inquired the way hastily from a passer by, was directed to a hall-door, knocked, and was ushered by hall-door, knocked, and was undered by a trim servant-maid into a handsomely furnished drawing-room.
"Very unlike a hospital ward," thought Luke. "Perhaps the parler of one of the nurses or the matron."

He was left here for a long time wo dering at the pictures and books, the dainty accumulations of years by some soul that evidently had taste and where with to satisfy it. Then the door soft! opened, and a clergyman, clad in lil Then the door softly rary costume, short coat, etc., entered, gravely saluted him, bade him be seated, and commenced a calm, serious conversation. Luke's bewilderment was in creasing, and with it an ever-deepening anxiety about his poor patient, who then and now might be struggling in his death agony. He never saw his mistake, until at last he rose, and the clergyman escorted him to the door, and thanked him for his friendly visit. He had sense enough left to ask the way to the hospital, which was kindly pointed out, and where he found his patient in the death agony and uncon-

The dying man lay in a little cot at the right hand side of the long, empty ward. There was no other patient there. An attendant, clad in brown decorated with brass buttons. sat on the bed, coolly reading a news paper. The hand of death was on the face of the poor consumptive. His eyes were glazed, and the gray shadow fitted up and down at each convulsive cloth, breath.

"Is this the Cathe c patient?"

asked Luke, anxiously. "Yaas, he be a Cawtholic, I under-stan'," said the man.

"He is dying," said Lake, who had never seen death before.

"Dead in hexactly twanty minutes," said the man, taking out his watch and measuring the time. He restored the watch to his pocket and continued

This awful indifference smote Luke to the heart. He knelt down, put his stole around his neck, tried to elicit an act indicative of conscious sorrow from act indicative of conscious sorrow from the dying, failed, gave conditional ab-solution, administered Extreme Unction and read the prayers for the dying. The attendant continued absorbed in his paper. Then Luke sat down by the watched the flitting changes on the face of the dying whilst mur-muring a prayer. Exactly at the twenty minutes specified the man rose up, folded his paper, stretched him-self, and looked. A last spam flashed across the gray, ashen face of the dy-ing; the breathing stopped, fluttered stopped again, came slowly with pain-ful effort, stopped again, then a long deep breath, the eyes turned in their sockets. That soul had fied. A mucous foam instantly gathered on the blue lips and filled the entire mouth.

"Did I tell 'ee? Twanty minutes to said the man, as he wipe the second," said the man, as he wiped the foam from the dead man's lips, and lifted the coverlet, flinging it lighty ver the face of the dead man.

It was this cool indifference that smote the senses of Luke most keenly. For a long time he could not frame a word to express it, as it appeared to him. Then he stumbled on what he afterwards regarded as the stronge haracteristic of this English people their surprising "individualism. while the unit was nothing in this seething turmoil of millions, the individual was everything to himself. Society might ignore him, despise him calculate him; but he, understanding all this, went his own way, unheeding and indifferent—a solitary in the a wiu desert of teeming human life. Every where it was the same. Whilst around the splendid materialism England asserted and showed itself England asserted and shower hosen whilst shops were packed full of every kind of luxury and necessary, and the victuallers and pork-butchers vied with the fruit-sellers in exhibiting every form of human food; whilst public baths were springing up in all tions, and everything ministering to human wants was exhibited in superabundance; whilst a periect system anundance of whits a perfect supervision guarded human life and safety, each solitary individual walked his way alone. You might live in a street for twenty years and not know the name of your next door neighbor: and you seemed to be labelled and ticketed for State purposes, without the slightest reference to your own well-being, ex cept so far as you were a compon anit of the State. It was a huge piece of perfect and polished mechanismcold, clean, shining, smooth, and regular; but with no more of a soul than a steam engine. Often when the dread rattle and roar of the huge mechanism tortured the overworked nerves of Luke Delmege, and he felt as if he had been condemned for life to be impris oned in some huge, infernal Tartarus of cranks and wheels, and the everlasting roar of steam and machinery, he would steal into some quiet street, where, hidden and unseen, as God in the mighty mechanism of the universe, crouched some humble church; and itting on the rude benches he would watch for an hour or two the red lamp swinging before the tabernacle, and break out into a soliloquy to ease his

overburdened heart:
"Lord. Lord! how lonely and silent how hidden and neglected Thou art! Of all the millions who swarm in this hideous city, how many, how few, are aware of Thy awful Presence! There they pass and repass, Thy creatures, and the Tourish and wet to return made by Tay hands, and yet to return to Thee! They are bent on business, on pleasure, on sin; but Thou art silent and they do not know that Thou art near! Thy name is cried in the street; but Thou, the dread reality, art but an abstraction and chimera! They think abstraction and chimera! They think of Thee, as afar off on Sinai or Calvary; they do not know that Thou art here within touch of their hand and sound of their voice. Weary statesmen, bur-dened and overladen with thought, are yonder in that pile. They want wisdom, but know not where to seek it-world-wisdom, for they rule the world and have assumed Thy prerogatives and responsibilities without the knowledge that could enlighten, or the judgme that can discern! And there close by is the mighty temple where once The praises ware sung and Thy Sacred Pre sence rested; but 'Ichabod' is now written over its porches. Not Thy Presence, but the dust of many who have done Thee dishohor, is there. And here around are souls perishing from hunger and feeding on husksand they have lorgotten to cry to their Father for bread. Verily, Thou art a Father for bread. Verily, Thou art a hidden God, and the world does not

This loneliness of our Lord in His ondon tabernacles invariably led Luke to the cognate reflection of the lone-liness of God and His hiddenness in His universe. He was rather drawn to this reflection by the habit he had acquired of meditating on the ineffable attributes of God, since the day when his venerable professor told an ng class that he had remained up half the night before, absorbed in a reverie, after having read Lessius on the ministry and prerogatives of the angels. But whereas, in the lonely fields on the silent seas and lakes of Ireland, he had been penetrated only by the majesty and immensity of the Creator, in seething, riotous, tumultuous London, the loneliness of God affected

him even to tears.
"To night," he said, "in all England, but two or three small commun-ities will watch with God. To-night, whilst all England with its 30,000,000 are asleep, one or two tiny communities there in Devonshire, here in Park-minster, there in Leicester, will startle the solemnity of the night with psalms of praise and canticles of adoration.

Praise the Lord, all ye nations; praise Him, ali ye people. Alas! no. All the nations and all the people are busy with other things, and the Lord of the universe, bending down to hear the voices of the darkness, of the earth, must turn back with disappointment to must turn back with disappointment to the tumultuous worship of His heaven."

And then the thought startled him-And then the thought started him-could it be that God is as forgottey in the vast heavens as on earth? Are all the mighty spirits that people the universe, hover over infant planets, guide colossal suns, revel in the crim son and golden belts of far fairer son and golden beits of the latter worlds than ours, and are endowed with higher-and more perfect faculties and senses—are all these immortals as for-getful of God as we? And is God as nely in His universe as here amongs the five millions of London? It was dreadful thought, but impossible! It is only on earth that the mighty Maker now Him-to whom He hath revealed

And then Luke's thoughts would

turn to Ireland of the saints.
"It ought to be a vast monastery,"
he said; "one grand, everlasting choir
of psalm and hymn, where the praises of God would never cease-never know pause or suspension day or night.

Alas! he did not know until after many years how far the splendid mater of England had infected and at tenuated the spiritualism of Ireiand and how hearts were throbbing, and eyes looking far forward and eagerly and ears were straining for the rumble

of machinery and the mechanism of Mammon, rather than for the thunder of mighty organs and the raptures of exultant choirs.

Nor did he know how the spirit of the supernatural in his own breast wa already pluming its wings for flight, and how new ideas—the spirit of the and now new ideas—the spirit of the age—were supplanting it. He only felt dimly that he was carried on, on, on in the whirl and tumult of some mighty mechanism; that the whir of revolving wheels, the vibration of belts, the thunder of engines, the hiss of steam, were everywhere. And that steam, were everywhere. And that from all this tremendous energy were woven fair English tapestries—stately palaces and ancestral forests, trim villas and gardens like Eastern carpets and that the huge machinery tossed aside its refuse and slimehundreds of thousands that festered nd perished in the squalor of the mid night cities. For over all England, even in midsummer, hangs a blue haze, and over its cities the aer bruno, in which the eye of the poet saw floating the spirits of the lost.

He stepped from the silence of God and the roar of London was in his ears.

#### CHAPTER X.

" THE STRAYED REVELLER."

Doctor Wilson was in his study. He was engaged with a patient. So the faithful servitor told the few jaundiced striving under a rather sickly gas-jet to read The Graphic and The Jester; or mutually comparing each other's liver symptoms, and talking of the latest pharmaceutical wonder. Dr. Wilson's patient, or patients, were of a peculiar type; and he was searching diligently for one whom he failed to find. There they were—all yet dis covered—invisible to you or me; but plainly visible there in the dark chamber that the time more of light control ber, under the tiny moon of light cast from a reflector. Unseen themselves, but agents of unseen powers for the destruction of human tissue, and there fore of human life, they swarmed under the microscope; and Wilson felt about the microscope; and which the above as comfortable as in a powder maga zine, or with a charge of dynamite be-neath his feet. But he would find it— that—microbe of hpdrophobia, which no man had yet discovered; he would find it and write a treatise on it, and then-Sir Athelstan Wilson!

"Mrs. Wilson would like to know, sir, whether you intend going to the theatre to-night."

"No!" sharp and laconic. Then-"Send up those patients; let me se send up those patients; let me see

-Mr. Carnegie." Louis Wilson heard his father's deci-

sion, heard and rejoiced.
"I shall accompany you, mother." "No, dear. I shall not go."
Louis Wilson regretted the decision leeply, but smiled.

Mrs. Wilson idolized her son. Wilson despised his mother. Her worship disgusted and amazed him. His contempt intensified her idolatry. He played on her wretched feelings as on a shattered and shricking instrument petted her, laughed at her, coaxed her, contemned her, made her furious with passion or maudlin with love, repelled ner, as at a dinner party a few evenings before, when he hissed at her behind her, as at a dinner party a tew college, before, when he hissed at her behind his cards: "Hold your tongue, and don't make a fool of yourself;" won her back by a lurid description of Longue don revels, in which he played no inconsiderabie a part. Of his father he was somewhat afraid, probably because he had to look to him for ways and means. There had been one or two scenes by reason of certain debts that Louis had contracted; and the father, to relieve his feelings, used language somewhat stronger than is sanctioned by conventional usage. Louis regarded him coolly, told him such expressions were ungentlemanly, that he had never heard ungentlemanly, that he had never heard the like amongst the high elemental society in which he moved—in a word made his father thoroughly ashamed himself. But there are certain limits

hate, disgust and aversion. I think I shall have a cigar, then, said Louis to his mother. hardly return to supper."

even to a doctor's finances; and Louis

This did not increase his filial affection which now was blended with dread and

twice, had to look elsewhere

"The doctor won't like to see you absent, Louis," said his mother. "Tis his night at the ledge," said

Louis. "He won't miss me."

The last patient (all but the hydro phobic microbe, who positively refused to be diagnosed or to pay a fee) was dismissed; the last guines pocketed; the last entry made; and the doctor, a wearied man, with a weight of care

showing in his gray hairs and puckered eyes, entered the drawing room.
"Where's Louis?" he demanded

"Gone out for a cigar," said his

wife.
"Confound that cub," said the
father. "I believe he hates his home
and despises us all."

and despises us all."
"Now, really, Atheistan, you are unjust to the boy. You repel him, and, domesticated as he is, you drive him where he is better appreciated."

where he is better appreciated."

"Better appreciated?" echoed the doctor, lifting his eyebrows.

"Yes, better appreciated," said the good mother. "You ignore the poor boy, and he is frightened of you. Yet I heard Lady Alfroth say the other day at the levee that that boy was a perfect Adonis. What's Adonis, Athelstan?"

"Adonis," said the doctor, "was an infamous puppy, who did not reflect much credit on his admirer, nor she on him. Does she make herself the Venus of Euploea or the Venus of Apelles, Bessie?"

Bessie?"
"I don't know anything about them,"
said poor mamma. "But I do know
that my boy is admired by the highest
ladies of the land, and that you'll drive Bessie?

him to destruction."
"Humph! He is pretty far on the road already. Where's Barbara?"
"I don't know. Probably in some of
the slums, with a basket on her arm
and a poke bonnet, like those bold Sal-

vation Army people."
"Barbara should be at home. Can it be possible that, with her domesti-cated tastes, you may be driving her to destruction?"

destruction r
"I'm sure I do all in my power to bring her into decent society. I have had every kind of invitation for her—to balls and tennis parties; but the girl has low tastes, I regret to say—" Inherited from whom?

"Not from me, certainly. You are constantly taunting me with being too

ond of society."
"H'm! Look here, Bessie, let us compromise. Bring up your brother, the Canon, and I'll give a dinner. Who knows?—we may meet an 'elig-ible' for Barbara."

"She'd rather be kneeling at the feet of a friar," said Mrs. Wilson; but her heart jumped at the suggestion. "Well, that is low enough," said the doctor; and he laughed at his little

" Whom shall we ask?" said Mrs.

Wilson. "Oh! it makes no matter. The Canon will obliterate everybody. the way, isn't there a big English preacher coming over here soon ?"

"Yes," said Mrs. Wilson. Her plans were ripening to perfection. "He's a near relative to the Duke of

"Bessie, the gods are smiling on thee. If ever you care for heaven after you have the Duke's relative at shoulder, I'm an apothecary, by Jove, won't there be fun? pit the Canon against the celebrity; 'twill be worth a prize-fight in

"What day shall we say?" asked Mrs. Wilson, who bore her husband's bantering by reason of her triumph. " Any day you please, but immedia

tely after the horse show. Calthrop is coming over, and I want to show him something worth remembering."

"That horrid fellow from Cambridge who wrote about germs and things ?

"Exactly. He is the leading germ-inologist of the day, except Weis-"Will he wear his apron-and-Twould be hardly right, you

know, in the presence of the clergy.
"He will then "He will, then, and you'll se streaks of hell fire, red and yellow across his breast. Here goes for cigar! If the cub enjoys a cigarette, why shouldn't the old bear enjoy a

cigar ?"
Mrs. Wilson was alone with her own thoughts and plans for a few minutes. Then a gentle step was heard on the stairs, and Barbara, looking pale and wearied, came in. She flung her hat on the sofa, tidied up her hair, and asked her mother might she have a cup of tea there in the drawing room.

"I suppose you may," said her mother, peeviship. "Although I must say, Barbara, you would consult better for our respectability if you would conform more closely to to the requirements of elegant society."

There spoke the Canon's sister. Bar-

bara said nothing. After tea she drew over a chair, and, taking up a maga zine, asked anxiously:
"Where is Louis, mother?"

"You care little about Louis or of your family," answered Mrs. Wilson; "if you did you would not avoid meeting the meeting these who might be of service to us, and affect the society of the low and disreputable city slums."

Barbara was with a service of the low

Barbara was rather accustomed to these monologues, and answered not at all. Mother should speak or go mad. "Your father at last is meeting my

wishes, and is about to entertain. you help me to form a list? said Barbara "Certainly, mother," said
"Is it—I hope not—a ball?

"No. That's some relief for you, He is about to invite some distingished people to dinner to meet the Uncle ?"

"Yes. You seem surprised."
"And what persons—what class argoing to meet uncle?" Do you think father would ask any one that was not respectable?"
"Oh, no! But if I am to help you,

I must know is it a medical, or a clerical or a legal dinner?" "You are becoming sarcastic, Barbara,-a dangerous accomplishment for

a young lady. mother, let us not bandy

"Now, mother, let us not bandy words. Whom are you going to ask?" "That is what I want to know. Mr. Calthrop is coming over." Barbara laid down her pen, and looked in pained surprise at her

nother.
"Then you can't ask any priest to meet him," said she.
"I would have you know," said
Mrs. Wilson, angrily, "that my
brother shall be the guest of the occa-

sion. If he should be present, no other

Barbara was silent. We shall ask Monsignor Dalton

and Monsignor Williams. Can you think of any one else?"

"There is Father Elton, of—street. He is a very distinguished

"I am afraid it would hardly do to ask any one beneath his own dignity to meet my brother. There's a certain meet my brother. There's a certain etiquette in these cases."
"But Father Elton is a Fellow of the Royal Society, and has frequently lunched at the Castle."

(10) " seld Man. William of the Castle."

lunched at the Castle."

"Oh!" said Mrs. Wilson, with a gasp of surprise, "indeed! By all means put down Father Elton. I didn't know he was so distinguished. Then put down Sir Archibald Thompson, of the College of Science, and Algy Redvers, who admired you so much at the Denison's party, and—"
"Mother?"

" Mother ?'

"Will they come? It will be awkward if you get refusals."
"Barbara!" said Mrs. Wilson, in a faltering tone, "how dare you say such things! Will they come? I such things! should say so."

"Mother, must this be?"
"It must, child," said mother, weeping silently, "but I wish it were

Dr. Wilson attended the meeting of

Dr. Wilson attended the meeting of Lodge No. 8, Moulton Street, and was made happy thereby. He had long since learned that it was only by diligent and servile attention to the plenipotentiaries who ruled the Lodges. and, indeed, every other department in his country, that he could hope for advancement in his profession. True he had an excellent and growing repu tation, an excellent and growing and paying clientele; for, after all, when you have a "liver," it makes v.ry little difference even if it is Catholic boluses, ordered by Catholic doctors, that relieve you. This is sometimes controverted at the Lodges; and it is maintained that even bottles and pills should have the compass and square written or indented. But a certain residuum of desirable patients did trickle into the study of Dr. Wildid trickle into the study of Dr. Wilson, and that residuum created an appetite for more. Then there were certain honors and emoluments that were absolutely in the gift of the Lodges; and these are desirable things, except to a certain class of fanatics, who, like Oriental fakirs, prefer poverty and retirement. Some-times, indeed, a "sop to Cerberus" is flung to Catholics, when the tables are too redundant and there are no Protestant mouths to feed; and it is Christian and consoling to witness the intense and maudlin gratitude which the morsels are received wept over. But how did Dr Wilson know that he would be there when the crumbs fell, or that some more and acious and hungry Papist might not snatch the coveted morsel? matter admitting of no uncertainty. Brother Wilson, Lodge No. 8, cannot

be overlooked. The meeting was over, the night was moonlit, and Dr. Wilson strolled home leisurely. He was accosted at the cor-

ner of Denton street: "Friend, I owe thee something, and I should wish to repay thee!"
"Oh! some other time, Mr. Pyne,"

said the doctor, recognizing a city mag-nate, one of the last remnants of the Quaker community, who are fast losing their characteristics and merging into

"It is not money I owe thee, friend," said the Quaker: "I have paid thee all that was due; but I owe thee gratitude.

"A rare and unintelligible debt,"

"A rare and unintelligible debt, thought the doctor.

"al had a liver," continued the Qnaker, "and I felt like the saintly man of old, who, when threatened by the Pagan magistrate—'I shal! drag the iver out of thee, answered with Christian gentleness. 'I wish to God you tian gentleness, would. Now, thou hast holpen me to bring that rebellious and ungodly member into better dispositions, an grateful to thee, and I should wish to repay thee."

There was a pause, the doctor smiling

at the Quaker's drollery.
"Thou hast a son?" said the latter,
at length. The smile died from the doctor's face.

"He is young and inexperienced, and he hath a fatal gift," continued the Quaker. "And there be a foolish Quaker. yoman, and clamorous, who sitteth on seat in the high places of the city, and she saith, 'Whose is simple, iet and she saith, 'Whose is simple, iet him turn in hither.' But he knoweth not that the dead are there, and that her guests are in the depths of hell. "This is all pedantic and ambiguous, Pyne," said the doctor, testily. "You mean something grave. Would it not mean something grave. Would it no be better to explain it fully? "Seeing is better than hearing," con

tinued the Quaker, in his solemn way Come. better even than faith. He called a cab, and the two drove in silence along winding streets and open thoroughfares, until they came to a fashionable suburb. Here the cab stopped, and the two gentlemen alighted. They moved rapidly along the smooth pavement and stood before a large mansion, whose hall and win-

dows were unlighted, and over which hung the stillness of death. Whatever thou seest here," said the Quaker, "wilt thou promise to make neither sign nor sound of recognition? It is important.

"Yes, I promise," said the doctor, strangely perturbed. They mounted the steps slowly. The bell tinkled, and a footman appeared.

"Are the guests assembled?" said the Onder.

the Quaker.
"Yes, sir," said the man, deferentially.
"And the banquet ready?"

"Yes, sir," replied the man.
"That will do. I shall find my own

way."

He passed rapidly up the broad staircase, dimly lighted here and there by a colored lamp. The doctor followed. Their footsteps fell softly on the thick stair-carpet, and did not disturb the soleum silence. A few steps led off the main stairs. Here a door

was opened; but a thick h hung down. The Quaker ly aside, and they found t a large dining room, nov theatre; but all the light until but a faint twilig room, save at the end, wh stage was brilliantly light tric lamps. Hence they s sat unseen by the audience ladies and gentlemen, al costume, and who besides ested by the stage table could not hear the almost could not hear the almost trance of the visitors. visitors heed them; for the visitors heed them; for the visitors of the visi curls hung low on his nec his face upward towards ress of Cyprus-Circe. S in Greek costume, her ha knotted by circlets of gol stones, and her feet quit her stood Ulysses, grim beaten, his mariner's c tattered and seaworn, ar was a look of gladness a had escaped shipwreck, one who had determined in the toils of the encha was just repeating the wa

AUGUST 3, 1907.

Foolish boy! why trembles Thou loyest it, then my wis wouldst more of it? See, Through the delicate flusher. The red creaming liquor, Strown with dark seeds!
Drink, then! I chide thee Deny thee not the bowl, Come, stretch forth thy horink, drink again! and Louis repeated :

Thanks, gracious
Ah the sweet fumes
More soft, ah me
More subtle-wind
Than Pan's fluteFaint-faint! Ah
Again the sweet slee " I wish to God he'd see him dead a million thus."

"Hush! hush!" said " Come out !"
" No, I'll see the dam the end." hissed the they did. Then, with a s went out, followed by hi

" What's all this in about ?" said the docto "Now, now, friend reasonably excited," sa "This is a harmless written by a very excell

and now more or less what they call Tableaux thou wert to see thy e. Perseus, rescuing that i And who is that h

"A most excellent w Didst thou never hear of Mrs. Wenham, wife of de camp to Lord?"
"Certainly," said
The doctor softened a

magic of the name, tho son's degradation keen " And that old Silent whose name stands be at the Exchange."
"The old ranting "The old ranting thought he did nothing

Exchange, and sing proof toothless cats, and sla tea-tables !' Now, friend, thou a therefore unjust. Ever

the pious must have le charitable.' 'Indeed! I should prised if my young charitable thing in his "Oh, yes!" said the ouldst not object. the tenets of thy own justifies the means? be more laudable tha

young baby Papists fro and superstition and the sunlight of the Good-night, dear fried And the kindly went his way. Next nobe patients had a lit was a scene, a violendoctor's study, in whi doctor's honest anger subdued the keen sa whilst Barbara and l white faces, were to drawing-room. That at from Kingstown very distinguished p good deal of the mann foreign prince. And son had to face the misery of his London ong vacation, wh was abroad, except would have fretted a

two resources—the ca figure, and a certain carried with him e ew drops of whose n him to a Mahometan TO BE CON

Protestants Buil One of the most no the West was dedica Imperial, Neb. Abou non-Catholic business suggested to Rev. I of McCook, the advis a Catholic church in I ing was called, which by Bishop Bonacun \$1,200 was pledged. was appointed, and cominent business w entire control of the shurch. It was com memorial windows v wife of one of the non the building c

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gentlemen apidly along

stood before all and win-

was opened; but a thick heavy portiere hung down. The Quaker drew it gent-ly aside, and they found themselves in hung down. The Quaker drew it gently aside, and they found themselves in a large dining-room, now fitted as a theatre; but all the lights burned low until but a faint twilight filled the room, save at the end, where a narrow stage was brilliantly lighted with electric lamps. Hence they stood and then sat unseen by the audience—a crowd of ladies and gentlemen, all in evening costume, and who besides were so interested by the stage tableau that they could not hear the almost noiseless entrance of the visitors. Nor did the visitors heed them; for their eyes were riveted on that same stage, where, clad in fawnskins, with a thyrsus in one hand and a winecup in the other, and apparently in an advanced state of intoxication, was Louis Wilson, in the capacity of the "Strayed Reveller." He sat, or rather reclined, on a couch, softened by mosses and ferns; the fawnskin had slipped from his shoulder, which gleamed like marble; the dark curls hung low on his neck as he raised his face unward towards the enchantcurls hung low on his neck as he raised his face upward towards the enchant ress of Cyprus—Circe. She was clothed in Greek costume, her hair filleted and knotted by circlets of gold and precious knotted by circlets of gold and precious stones, and her feet quite bare. Near her stood Ulysses, grim and weather-beaten, his mariner's clothes rather tattered and seaworn, and on his face was a look of gladness as of one who had escaped shipwreck, and yet as of one who had determined not to be taken in the toils of the enchantress. Circe was just repeating the words: was just repeating the words:

Regish boy! why tremblest thou?
Thou loves it, then my wine?
Wouldst more of it? see, how it glows
Through the delicate flushed marble.
The red creaming liquor,
Strown with Gark seeds!
Drink, then! I chide thee not,
Deny thee not the bowl,
Come, stretch forth thy hand—then—so,
Drink, drink again!

and Louis repeated :

Thanks, gracious One!
An the sweet fumes again!
More soft, ah me!
More subtle-winding
Than Pan's flute-music,
Faint-faint! Ah, me!
Again the sweet sleep.

"I wish to God he'd never wake out of it," hissed the doctor. "I'd rather see him dead a million times than thus." 'Hush! hush!" said the Quaker.

" Come out !"
" No, I'll see the damnable thing to the end," hissed the doctor. And they did. Then, with a sigh, the doctor went out, followed by his friend. "What's all this internal business

about ?" said the doctor. "What do they call this Devil's Drama?"

"Now, now, friend, thou art un reasonably excited," said the Quaker. "This is a harmless poem enough; written by a very excellent good man; and now more or less degraded into what they call Tableaux Classiques. If thou wert to see thy excellent son as Perseus, rescuing that fair lady, And-"And who is that harridan?" said

"A most excellent wife and mother. "A most excellent wile and mother.
Didst thou never hear of the beautiful
Mrs. Wenham, wife of one of the aidesde camp to Lord?"

"Certainly," said his companion.
The doctor softened a little under the

The doctor sortened a little dider the magic of the name, though he felt his son's degradation keenly.

"And that cld Silents—who is he?"

"The reputable and pious Crawford, whose name stands behind six figures

young baby Papists from their darkness and superstition and bring them into the sunlight of the Gospel freedom? Good-night, dear friend!"

And the kindly sarcastic Quaker went his way. Next morning the microbe patients had a little rest. There was a scene, a violent scene, in the doctor's study, in which, for once, the doctor's honest anger overwhelmed and subdued the keen sarcasm of his son, whilst Barbara and her mother, with white faces, were trembling in the whilst Barbara and her mother, with white faces, were trembling in the drawing-room. That evening the mail boat from Kingstown had on its deck a very distinguished passenger, with a good deal of the manner and airs of a foreign prince. And then Louis Wilson had to face the humiliation and misery of his London lodgings during the long vacation, when all the world was abroad, except the vulgar. He would have fretted a good deal but for two resources—the care of his face and figure, and a certain tiny flask which figure, and a certain tiny flask which he carried with him everywhere, and a few drops of whose magic elixir wafted him to a Mahometan paradise.

TO BE CONTINUED.

Protestants Built the Church.

One of the most notable churches in the West was dedicated on June 13 at Imperial, Neb. About a year ago, two non-Catholic business men of Imperial, suggested to Rev. Father Loughran, of McCook, the advisability of building a Catholic church in Imperial. A meet ing was called, which was addressed by Bishop Bonacum, and in which \$1,200 was pledged. A building com-mittee, three of whom were Protestants, was appointed, and these three being prominent business men had practically The Mandarin stamped his foot, say inthe deed. Unless this terrible hour be mittee, three of whom were Protestants, g, "Wilt thou obey?"

The Mandarin stamped his foot, say inthe deed. Unless this terrible hour be metalty science, meant and restrained by science,

THE FAITH THAT OVERCOMETH.

ADAPTED FROM THE FRENCH.

Our friend Mr. Harding in his study of French life and character, did not restrict himself to Paris salons or Parisian slums. He took a wider range of social observation, and visited provin-cial towns and obscure villages, to take notes of men and manners under differ

ent aspects of human life.

Thus, one day found him seated in a Ittle inn in the Breton village of Las-Kermor, in Leonnais, on a certain fete day, listening to the conversation of a group of sailors, two of whom, Yves Trahec and Jean-Marie Hoel, having just returned from a voyage to Ton-quin, were chatting and drinking with their relations and friends. These honest fellows had been away nearly two years, and must have suffered much in those distant countries! They took no notice of the Englishman who was smoking a cigar and apparently ab-sorbed in the perusal of his newspaper, but he was listening attentively, for he was not yet quite accustomed to the

Breton language.

While Jean-Marie filled his pipe, and smiled at his little brother Jeannie who had climbed his knee, Yves Trahec, faithful to his reputation of being a good talker, answered the thousand a good taker, answered the distributed questions addressed to him, without torgetting to empty his glass.

"Look here, Yvas," suddenly exclaimed the old pilot Mathurin, "I

have a question at the tip of my tongue. Tell us if what Monsieur le Curé says is true, that there are mis-sionaries out in Tonquin who would let themselves be torn to pieces for their "Ay, certainly Pilot, all that is

"Thou art jesting!"
"On the contrary, I am quite in earnest.'

earnest."

Mathurin shrugged his shoulders,
and replied in an incredulous tone,
"Wouldst thou have us believe that
there are people in the world simple
enough to suffer martyrdom, when they
might by one word save their lives?"

"There are such, Mr. Mathurin; I
have seen them."

"There are such, are shared in , have seen them."
"Then hast seen them, child?" said the pliet mockingly; "I should very much like to see such people myself.

My belief is that such things are no longer of our time! I know no one in law Kormer who would be disposed to Las-Kermor who would be disposed to sacrifice his little finger rather than renounce his baptism."

renounce his baptism.

Hereupon loud protestations were raised: "Dost thou take us for heathens? We are not pious folk, but if it came to apostasy, one would think twice about it."

Yves Trahec tapped the pilot on the shoulder: "No humbug, old rascal; you make yourself, and us, out worse than we are. It is all very well to put on Protestant and heathen airs, for a sham, but when one is out at an a sham, but when one is out at sea, and you are dashed by the hurricane on the crest of waves that threaten every moment to swallow you up, it is another thing. Then one understands the nothingness of man, when face to face with God. That is what the sailor out there in Tenquin said to himself, whose story I am going to tell you."
"Ah! thou hast a story?"

" Certainly !"

"Well, then, tell it; let us hear it. But be brief, for we cannot lay to very long.

thou of their religion?"
"I glory in being so."
"Ah! bravo! Now we shall have a laugh. Listen."
The Mandarin made a sign to his

The Mandarin made a sign to his guards; one of them laid down a crucifix at the sailor's feet.

"Trample on that emblem of superstition," he commanded. "If you refuse, you will receive a hundred blows of the rattan, and then be beheaded."

In spite of his bravery, the sailor trembled. The outlook was not attractive! A hundred blows of the rattan, and, for a final treat, decapitation; there was no fun in that. The Mandarin was a man who would keep his word. He resumed in a voice of thunder, "Well! what dost thou decide?"

The sailor hung his head. A violent struggle was taking place in his soul. He had long forgotten his religious duties, but he was a Breton, and he had the faith.

In a moment a thousand memories crowded upon him: the little home where he had lisped the name of Jesus at his mother's knee; the church where he had been baptized and made where slept those of his ancestors from whom he himself had learnt his simple trade; and what more I know not. All trade; and what more I knownot. All
this brought the tears to his eyes. You
must forgive him, he was but twenty.
He was no coward, His resolution
was taken. "One cannot renounce
one's God," he said to himself. "One
cannot desert one's colors!" And he
quietly tried to say a long forgotten

prayer.

The Mandarin stamped his foot, say-

let, mockingly.
Mr. Harding had been listening with breathless attention to the tale of Yves, and had given a sigh of relief as he ended; and the old pilot's words sounded to him almost like a sacrilege. "Well, then! look at these should-

ers," cried Yves, roughly drawing off Jean's Marie's vest, see here the marks of the Bac-Le rattan !"

of the Bac-Le rattan!"

Mathnrin, the old sailor, was deeply moved; he seized the hand of Jean Marie and wrung it. "Thou art a brave fellow," he said.

"Yes! thou are indeed a brave fellow!" cried all the other sailors with

one voice; one is a Breton and a Christian, or nothing!" Jean-Marie, greatly confused, turned towards Yves Trahec and murmured, "How tiresome! There was no need for thee to tell that tale!'

"'Twas well told," said Mr. Hard-ing, and going towards Jean Marie, said, "Le: me, too, have the nonor of shak ing hands with you. I am an English-man, and a brother in the faith, and I thank God Who gave you grace and strength to confess Him in the very face C. H. N. of a cruel death.

ANCIENT AND MODERN SUPER-STITIONS.

One reads the latest instalment of Georgine Milmine's, "Mary Baker G. Eddy," etc., which is entitled "The Revival of Witchcraft," with a curious sensation of having strayed back several centuries, and wondering how McClure's Magazine appeared with impunity in witchcraft days. Who has patience now with the deluded creatures who believed even earlier than the days who believed even earlier that the days of the Salem delusion that one might "remove" a human obstacle from one's path by making a waxen image of him and letting it melt before a slow fire; or with the judges who hanged nincteen persons, and imprisoned at one time in the quiet New England town, one hundred and twenty-six, on the absurd charge of bringing injury to others' health and property by diabolical agencies ?"
Yet, Mrs. Eddy's "malicious mes

merism," for the exercising of which on the late Lucretia L. S. Brown, of merism," Ipswich, suit was brought against Dan iel H. Spofford, of Haverhill, Mass., less than thirty years ago before the court of Salem village, was equally ab-surd. The defendant's lawyer appeared with a demurrer, which the judge, of course, sustained, declaring with a smile that it was beyond the power of the court to control Mr. Spofford's mind. Since Mrs. Eddy and her disciples

declare there is is no real evil in the world but only "Error, or Mortal Mind," how can an active malevolent principle exist, and work tangible mischief to human beings? Well, answer the Christian Scientists, evil seems to exist; but true religion is in realizing that evil has no existence. realizing that evil has no existence. We take Mrs. Eddy's explanation verbatim from her "Miscellaneous Writings:" "Mortal mind includes all evil, disease and death; also all beliefs relative to the so-called material laws, and all-material objects, and the law of sin and death. Mortal mind is an illusion: as much in our waking an illusion; as much in our waking moments as in the dreams of sleep. The belief that Intelligence, Truth and Love are in matter and separate from God, is an error : for there is no

"The old ranting hypocrite! I thought he did nothing but cheat on the Exchange, and sing psalms with old toothless cats, and slander over their tea-tables!"

"Now, friend, thou art irritated, and therefore urjust. Even the gody and the pious must have legitimate recreation; and thou knowest the object is charitable."

"Indeed! I should be much surprised if my young cub ever did a charitable thing in his life."

"Oh, yes!" said the Quaker. "Thou shouldst not object. Is it not one of the tenets of thy own Church—the end justifies the means? And what can be more laudable than to wean away young baby Papists from their darkness and superstition and bring them into the sunlight of the Gonnel freedom?"

"I glory in being so."

"Ah! brayo! Now we shall have work was impeded by the conviction that her pupils, engaged in healing, were through thoughtlessness or selfish ness, drawing upon her energies, and burdening her with the "beliefs" (ail-

burdening her with the "beliefs" (all-ment) of their patients.

"It would be no greater crime," she writes, "for them to come directly and thrust a dagger into my heart; they are just as surely in belief killing me and committing murder. The sin lies at their door and for them to meet its penalty sometimes. . . . If the students will continue to think of me and call on me. I shall at least defend and call on me. I shall at least defend myself and this will be to cut them off from me utterly in a spiritual sense by a bridge they cannot pass over and the effect of this on them they will then

But this fault so severely repre-hended and for which chastisement so dire was hinted at was only the selfishness of pupils trying to get the utmost possible from a teacher in whom, appossible from a teacher in whole, apparently, they were reposing almost the confidence that creatures put in their Creator. One of Mrs. Eddy's students set up for himself, and endeavored, so she thought, to make her the victim of his personal animosity.
"This malpractitioner tried his best

to break down our health before we learned the cause of our sufferings. In coming years the person or mind that hates his neighbor will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines; or to enter his house to de-moralize his household; and not in propria personae be seen committing the deed. Unless this terrible hour be met and restrained by science, mes-merism, that scourge of man, will leave nothing sacred when mind begins to act under the direction of conscious

"But I did not see him," said the old suffered too; the tendency of the mesmeric influence being "to sour the disposition, to occasion great fear of disease, dread and discouragement, to cause a relapse of former diseases, to produce new ones, to create dislikes or indifference to friends." etc.

She destroys the devil under his usual name, and satan comes up and routs her under the name of Mortal

As the old rhyme has it :

The devil is voted not to be, and so the devil But honest people would like to know who carries his business on!

Well, it is Mortal Mind, at your service! And if the enquirer unkindly retorts that mortal mind is responsible under God's Providence, for men's good deeds and bad, in general, that it can be moved by higher intelligences, which are either good or evil, then you will hear that Mortal Mind and all its supposed results are but the figments of a dream. Yet there are thousands of rational beings who accept these doctrines, apparently ob livious to the contradictions involved. The superstitions of two hundred or five hundred years ago are held up to scorn, while these twentieth century men and women in our own America become the willing victims of delusions unsurpassed in the history of recorded time.—Boston Pilot.

AN ENGLISH NON-CONFORMIST ON THE REUNION OF CHRIS-TENDOM.

The famous Dominican, the Rev. Vincent McNabb, calls the attention of the London Tablet to some hopeful signs in a peculiarly unhopeful season. It is true that the non-Conformists, generally, are trying to destroy the denominational schools in England, but there must be a small minority of bet-ter spirit. Writes Father McNabb:

That there are some embers of hope even where we might least expect, may be shown from a recent issue of a leading—perhaps we should say—the leading—non-Conformist organ. The British Weekly. Its accomplished editor, the Rev. W. Robertson Nicoll, has trained his hearers to expect a high standard of style and scholarship in the columns of his paper. But it may be questioned whether he has ever surpassed his recent leading article on "The Limits of Christian Union."

There is scarcely a phrase which a loyal Catholic would wish to see al tered. There are many phrases which could only be altered by being robbed of their peculiar force or grace. Throughout the article there runs a clearness, an earnestness, and a mod-esty of thought which could well be copied by any future writer or speaker

The opening paragraph discusses the duty and manner of reunion; wiser and graver words could hardly be found: "We pay no lip service to the cause of Christian union. It was the Master's prayer that His disciples should be one. To say that that prayer would be answered by a general good feeling of Christians organized in different sects, appears to us extremely inadequate. The natural result of a true internal union is an external union; and it is to an external union that the eyes of the world will be drawn, as Christ prayed that they might be. It is well that so strong and earnest a de-sire for union should prevail among the churches of Christ, and it is significant that nearly all, if not all, the unions that have taken place have been of much advantage to the general Christian cause. Federation is not a sub stitute for union but a step toward it. True Christian union can only be

This clear declaration is followed by woman of fifty six years, and married to the man under whose name she has gained her widest renown. She was engaged on a new and larger edition of her "Key to the Scriptures," but her noteworthy that the writer gives the first place amongst the Christian first place amongst the Christian Churches to the Catholic. His words

Churches to the Catholic. His words are well worth quoting:

"We are all agreed, perhaps, that a union of Roman Catholics and Protestants as things stand is impossible. (Italics mine.) The Church of Rome has no terms of union; she insists on complete surrender. That surrender can never be given by those who believe that her form of Christianity is largely corrupt. Neither is federation largely corrupt. Neither is federation in any way practicable. Nevertheless, whatever view the Roman Church may whatever view the known church may take of Protestants, Protestants can with joy recognize the lineaments of Christ in her saints. They can distinguish between the Church and the Papacy. They can acknowledge that the Church of Rome retains the main articles of the Christian faith. Dr. Charles Hodge, the illustrious Calvan-

Church teaches truth enough to save the souls of men (of which I have no doubt;) inasmuch as it proclaims the

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speakably better than no Church at all. And therefore when the choice is be-tween that and none, it is wise and right to encourage the establishment of churches under the control of Catholic priests.

Read with sympathy and the his troic sense, these words are not with-out their large contribution to hope. That a reunion can take place only on the assured foundation of the div-inity of Christ is clear from the follow-

ing earnest phrases:

Far more serious are our differences with the Unitarians. Those who wor ship Christ, those who believe in their hearts that God has raised Him from the dead, cannot unite with the Unitarians and cannot away federate with tarians, and cannot even federate with them. This was clearly seen when the Evangelical Free Church Council was formed. One of the great aims of that body was the preaching of the Gospel, and it was the Evangelical Gospel we

The rejection of the New Theology is unequivocal. is unequivocal.

When we are asked to accept all the negations of Unitarianism plus Pantheism, accompanied by the use of Christian phrase, the declinature must be absolute. It is not for us again to say who is a Christian and who is not : Christian. But those who can think clearly know perfectly well that such a system is an open denial and mockery of Christ and His Gospel as we have received them. It is as impossible for us to work on the same ground with these men as it is for us to work with

Mr. Blatchford. The closing paragraph is worthy of the best traditions of non-Conformity: If our chapels are to become mere houses of call for men divided on fundamental principles; if people hear in them one day that St. Paul's teaching is just nonsense, and on another that it is the heart of the Gospel, is the heart of the Gospel, then it is quite certain that that these chapels will be soon de serted. There can be no union beserted. There can be no union be-tween men without common aims and a common faith. The brotherhood that unites the saints is not a rope of sand. It can never be a mere negation, a mere opposition. There are those who seem to imagine that the chief hindrance to the growth of

the chief hindrance to the growth of true Christianity is the necessity of agreeing in common, and that men would struggle to propagate the Gos-pel if everyone were allowed to have his own Gospel. It is the vainest of all fancies. Such a method would elimin-ate all spiritual religion from the body arbicetted to it. The people will never subjected to it. The people will never support an elaborate religious organization when those who attempt to lead them in work and in thought are at direct issue on central principles. Earnest Christians will turn away from such societies to seek an organization where they will not be countenancing by their co-operation the propagation what they consider deadly heresy. Were these thoughts and feelings widespread as they are earnest and justifiable no one could say whither they would lead. Those gifted to read those who hold that the Church is the Body of Christ, the company of believers who profess faith in the Lord Jesus Christ."

This company of believers who profess faith in the Lord Jesus Christ."

This company of believers who profess faith in the Lord Jesus Christ."

This company of believers who profess faith in the Lord Jesus Christ." perhaps, a coming religious Hague Con-ference from which the successor of St.

> The Noisy Devil. "The devil is making all the noise in

the religious world just now," says the Western Watchman. "He is al ways a good advertiser. The demon ways a good advertiser. The demon our Lord expelled was dumb. All the devils of our day talk and write, and sing and dance and shout, until you would think there was no one else in the world. The newspapers are in the hands of men who if they have any faith, keep it concealed from their readers. They pretend to know most things and discuss everything. When they are done the discussion is adjourned indefinitely. To a man on the fence, it would appear that this hum and buzz is the whole life and thought of the world of our day. It is only the of the world of our day. It is only the froth. 'The shallows murmur, but the deeps are dumb.' The froth is tossed and blown about by the wind, but the great ocean deep is unmoved. The real thinking, sentient Christian world charles Hodge, the illustrious Calvanistic theologian, was asked toward the end of his life as to the propriety of granting tracts of land along a rail road for the purpose of building Roman Catholic churches.

"Inasmuch as the Roman Catholic Church tagency truth apongh to says."

"Church tagency truth apongh to says." noisy highways, believing souls are wrapt in prayer." St. Joseph's example teaches us the

divine authority of the Scriptures, the obligation of the Decalogue, and the retribution of eternity; and inasmuch as it calls upon them to worship God the Father, Son and Spirit, it is un 

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is important to the satisfaction that it is directed with a strong Catholic spirit. I strenulate the satisfaction that the spirit, is strenulated and strength of the chart, and stands firmly by the teachings and authorized the Church, at the same time promoting the other chart, and the same time promoting the best interests of the country. Following the welfare of religion and country, and the welfare of religion and country, and the welfare of religion and country, and the miles may be some Catholic homes. In therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the fathful. Bleesing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, Aug. 3, 1907.; THE HON. EDWARD BLAKE. What had long been threatening, what was surely to come sooner or later, has come-and in its coming casts a gloom over those most distant lands where Ireland has sons to follow her struggles and admire her cause. The Hon. Edward Blake, member for Longford, retires on account of ill health from the British House of Commons. He re turns to Canada to spend the remainder of life at home in rest and retirement, as necessary as they are well won. It is no ordinary occasion. The passing of Mr. Blake removes from that patriotic and self-sacrificing band, the Irish Party, one of its brightest minds, its most prudent guide and most stalwart friend. He comes back after spending fifteen years of mature life and devoted work to Ireland's cause. That he has not accomplished what he undertook can be no disappointment to himself or his admirers. Such questions as Home Rule-battles of liberty-are too often passed from father to son. They are seldom gained by the generation first marshaled to their trenches. The honor lies in the persistent stand maintained with courage, trust and patriotism. But whilst Mr. Blake will not be in the final division call of the bill for Home Rule, he has seen its alternate defeats and renewed attempts break down more and more the severe opposition of a brute majority. He has seen the English and the Irish people drawn closer together, not in hatred, but in better understanding. He leaves in the House of Commons the memory of his integandying echoes of his eloquence. The Irish Party can ill spare him, for it is hard to find recruits of his calibre. But time spares no one. And it has ward Blake. Life's curtain drops when the bell rings. Its sad dest part in the drama is leaving the figure on the stage upon which in other acts he took such a high and busy is an important chapter in the history of both the Dominion and our Province. His connection with the University of Toronto, of which he was for so many years chancellor, can never be severed from its growth and prosperity. His able grasp of complicated situations showed itself on more occasions than one to the advantage of the institution, and his forceful elequence lent a dignity to its public meetings. As jurist Mr. Blake was almost without a rich memory enabled him to keep. Encases of Canada, he never failed to impress upon them the stamp of his genius, and turn them, if not to success, at least to an unlooked for preoedent. The brightest line still in this fading light, as the shadows are deepening, is the integrity and singleness of purpose throughout the seventy years and four of Mr. Blake's life, so many of which he spent in public. No matter how or when that life may be regarded, whether in parliament and power, in law courts and the legal profession, in private life and the social circle, at home in Canada or away in Britain, in youth and in age-there stands out in relief the brightness of fair that Catholic doctrine should be an unstained record, the glory of honor

beyond reproach, the conscious satis-

tiring of Edward Blake. We welcome him home. If there is sadness in the meeting it is not that our respect and affection have weakened; it is because we feel the change. Strong and vigorous in mind and body he went from us to do battle for a noble cause. He returns in age and weakness. This grieves us. We will miss him—his statesmanlike views, his rich oratory, his earnest advice. But beyond all this there remains for the imitation of our rising generation the beacon of honesty, the life of integrity. Long after age has drawn its tents still closer about Mr. Blake and bent still lower his tall manly form, long after party feeling will have softened the colors and toned the notes of heated language, his high views, his uprightness of character will remain. One wish: that his rest will restore him, if not to activity, at least to the enjoyment of life's comforts, and that he will be spared to see the triumph of the cause for which he exiled himself and

THE OBLIGATION OF AN OATH.

to which he devoted the last fifteen

years of a very active life.

A few days ago the police Magistrate of Hamilton went out of his way to offend Catholics. The circumstances as given by the Globe's correspondent are as follows. A witness under examination was asked by the magistrate : " Do you believe that if you swear falsely you can be absolved by confessing

to a priest ?" "Yes," replied the witness. A judge on a bench who would use that language has not a full appreciation of the oath he took himself, or of that which he administered to the witness. Surely not of his own oath, which requires as a first principle that he should discriminate but that he should treat all alike. Nor did he appreciate the witness' cath. If, as he afterwards A friend from Burk's Falls has sent us explained, he considered that a majorletter which had appeared in a local ity of the defendants committed perjournal, with a crushing reply by the jury, he should have paused before administering the oath. If the Magistrate thinks that a Catholic oath is rendered trivial and of little worth be cause of the priestly power of absolution he places himself in a trying dilemma. To fulfil his office he must administer an oath which probably will not be kept, and pardoned by a power not within jurisdiction. Not to administer the oath is to nullify the evidence entirely. The witness is willing to swear and must be sworn. The magistrate, eager to show the levity with which an oath is regarded, actually does single out a Catholic, notwithstanding his protest. It was a mistake, for many reasons, and an insult in the manner in which it was put. It was a mistake for it is not true that Catholics regard an oath lightly. If there is any class in the community which respects an oath and knows its sacred char acter, it may be said with pride that it is our co-religionists. This is not our word merely. It is the testimony of the highest jurists in the country. To think that any individual believing in God should treat his oath city and statesmanship, and also the lightly is a humiliating commentary upon man's perversity, and it is only Chriswho do such things. Yet what are we to say when these people are not the rare exception laid a heavy hand upon the Hon. Ed- but the common rule? It was a mistake of the magistrate to reason that because a man believed in the priestly power of absolution, that therefore its violation was more easily pardoned and that hence the oath was of no value in part. Mr. Blake's public life in Canada the eyes of him who took it. To Catholics the view of the power of absolu tion is the very opposite. Confession is the rigorous restraint upon un bridled selfishness, the restorative of injustice, the champion of God's rights and our neighbors' dues. Where confession is practiced oaths are respected, equality in communicative justice preserved and charity fulfilled. Those who do not, or perhaps may not observe their oaths are those who do not believe in confession or who do not peer in this country. His power of practise it. It was, lastly, a mistake to work no less than his keenness of intel- put the question the way the Magislect gave him an advantage which a trate did put it : it shows ignorance A man - and every Catholic child trusted with some of the most celebrated knows it — cannot be absolved by merely confessing to a priest. Confession is only one act, one factor in the sacrament of penance. The other act on the part of the penitent, more essential than even confession, is contrition, sorrow for the sin committed. No priest would, or could, absolve a man for the least sin for which he had no sorrow. If this witness came and merely confessed his taking of a false oath, and, on being questioned, claimed that it was nothing, or that he had no sorrow for it, we Catholics all know the lesson he would receive, and that he would be sent away without pardon to reflect upon his evil deed. It is not

so distorted by those whose duty is

judicial. Nor is it fair that upon the

oath. Our people, taking them all in or civilization. As long as the misall, respect it religiously. Disrespect sionaries live with them in paternal of an oath is one of the many fruits of godless education.

For the first time in the history of this country flags were hoisted upon the Public schools of Toronto on the 12th of July. It must not be imagined that because these schools are not supported by money of Catholics, therefore they are not subject to criticism, or that the Toronto Board of Education can do as it likes. It may be that Dr. Pyne, the minister of Education, is an Orangeman. That does not make us respect him the more, nor does it justify the act. It was an outrage upon decency. Public schools are non-sectarian. Yet the hoisting of the flag on the date named was as sectarian as it is possible to conceive. These schools should be applied for the lessons of true history, for the broader patriotism the great principle of Protestantism" with Orange ribaldry is the challenge to perpetuate strife, to hand down to the younger generations the sword of division rather than the bond of peace. Orangeism ought long ago have been buried in oblivion. Instead, such contemptible actions as that of the Educa tional Board of Toronto perpetuate its bitter memories and disgrace a fair city. The growth, the progress, the culture of Toronto are in spite of Orangeism. The city will never rise to its true dignity until through all its public walks, council, schools or whatever else is concerned therein, it cuts itself aloof from the low-minded, strifesowing crowd of Orange heelers who divide it at home and disgrace it abroad.

CENTRAL AMERICAN INDIANS.

Rev. Father Fleming. The Arrow, the newspaper in question, after publishing the priest's answer, refused to admit any further letters upon the subject. It is perhaps wise. Controversies of this kind, begotten of prejudice and maintained with acrimony, are productive of no good. They neither throw light upon disputed points nor oil upon troubled waters. They spread themselves over too vast a field without satisfactorily clearing up anything. Bitterness is too often their guiding spirit, scarcely ever charity, and less seldom are they followed by conviction. In this particular case we regret that The Arrow did not begin with its first correspondent. It is a great pity that the blue pencil could not be found at the proper moment. Father Fleming in his letter states that he is applying to a reliable source concerning the state of the Indian tribes in Central America. This is an excellent idea and the right thing to do. It will remain for The Arrow to publish the information as soon as Father Fieming will have received it. So far as we are concerned we prefer waiting until this information is obtained. Two serious charges are made against the Indians of Central America, idolatry and drunkenness. For both of these the party holds the Catholic Church responsible. What have we to say upon the subject? We might have much to say, but our comments will not reach the calumniating charge of idolatry we thought was worn out. It was false when in the early centuries of the era the iconoclast emperor persecuted the Church in the distant East. It was centuries older when the puritanical Cromwell went around England mutilating the glories of religion and art. It is no new calumny. It has served its time and done its worst. Its weak venom no longer poisons any except those with whom ignorance prevails and whom prejudice controls. Idolatry really became impossible when the Word was made Flesh. The Incarnation broke every idol. Images henceforth were relative. Simpleminded Indians, devout recluses, learned theologians might kneel before them in all the rectitude of faith and of the one God Who forbade any graven thing. All that passed away with the coming of God's eternal Son. He was the Image of the Father, the Splendor of His substance. The light radiated from Him and enlightened every man. It was the mighty power of His truth and word which crushed to earth the images which had held man in thrall. Pictures might safely be drawn of how the Savior looked, and might be filled as to would all be to the soul aliment for

love, not poison for idolatry. Looking at the other charge, of drunkenness, we deny the responsidoctrine an unjust insinuation should bility of the Church and resent the stant aim at purposes ideal, truckling, be based. The lesson to our people as they are quoted we doubt. If we partiotic. All these lines of thought concerns not only the Magistrate but as they are quoted we doubt. If we provide the same of thought concerns not only the Magistrate but as they are quoted we doubt. If we provide the same of thought concerns not only the Magistrate but as they are quoted we doubt. If we same of thought concerns not only the Magistrate but as they are quoted we doubt. If we same of thought concerns not only the Magistrate but as they are quoted we doubt. If we same of thought concerns not only the Magistrate but as they are quoted we doubt. If we same of thought concerns not only the Magistrate but as they are quoted we doubt. If we same of the concerns not only the Magistrate but as they are quoted we doubt. If we same of the concerns not only the Magistrate but as they are quoted we doubt. If we same of the concerns not only the Magistrate but as they are quoted we doubt. If we same of the concerns not only the Magistrate but as they are quoted we doubt. stant aim at purposes ideal, truthful, be based. The lesson to our people insinuation. Whether the facts are patriotic. All these lines of thought concerns not only the magnetions out at the relation of public of pu

insisted upon than the sanctity of an have not advanced very high in virtue government so long are they pious, sober and industrious. The same is the case in Central America, where THE PUBLIC SCHOOLS OF TOR. other difficulties occur. Fewness of priests, trying climate, changes of one kind or another have influenced the inhabitants more for evil than for good. In no way is the Church reponsible. There as here, in the South as in the North, in America as in Europe, the Church teaches zeal to her clergy, sobriety to her laity and charity to all.

#### A CHOICE SPECIMEN. A unique sample of Orange oratory

was placed upon our table to-day. Rev. E. C. Larker recently preached to the Lady True Blues in the Clinton St. Methodist church, Toronto, and, in this time of profound peace, he solemnly affirmed that "he would willingly lay down his life if need be for of respect and charity. The joining in The CATHOLIC RECORD makes haste to assure the rev. gentleman that the adherents of the old Church which Christ established in the long ago are peacably disposed towards their neighbors who do not see eye to eye with them in matters theological. Furthermore, we desire to assure Rev. Mr. Larker and the Lady True Blues of Toronto that Catholics are not laying in a stock of Ross rifles, are not purchasing stilletos, have given no orders for cannon, and have no thought of piling up large stores of gunpowder and bombs. We hope they will believe us when we state that the Pope has nothing to do with the movement on the part of the American Government to place gunboats on the great lakes. The report goes on to state that on the instant when Rev. Mr. Larker made, in thundering tones, with Kentish fire, and stage attitude, the above declaration of principle, embodying the shedding of blood and the scattering of gore, "a clap of thunder was heard and the more superstitious ones in the congregation wondered what the omen was, one Lady True Blue remarking that it seemed as if the heavens were applauding." A little bird wickedly whispers in our ear : " As the odor of brimstone usually accompanies such an occurrence, it is more likely the applause came from the other place." Mr. Larker also remarked that he thought Protestants were too liberal nowadays. Surely he did not mean that the Lady True Blues and the Gentleman True Blues were to go gunning for Catholics. It is well that the sober common sense of our non Catholic neighbors keeps the balance so well, else the Rev. Mr. Larker and his Lady True Blues and Gentleman True Blues would go to such lengths as would bring upon them the scorn of all same minded peoplenot to mention sustenance on "skilly."

A WARM WELCOME. All Canadians are filled with pleasure with the thought that the Premier of Canada, Sir Wilfred Laurier, has returned home, with an abundance of good health, after an extended trip to Children's Aid Societies in Ontario, all the old land. The CATHOLIC RECORD extends heartiest greeting. It were but repetition to refer at any length to the Premier's work in connection with the Colonial Conference. Our readers were kept well posted on this matter by the press of the country subscribers of The Arrow. The old from time to time. Throughout the Catholic, placed by Mr. William proceedings our Chief Commoner was the centre of attraction. Praise of a kind most lavish has been his portion. It came from the lips of the most eminent statesmen in Europe, and from the pens of the brightest minds in the newspaper world. As might be expected, Canadians take to themselves a certain degree of pride because the ruling spirit of their great and free country is held in such high regard by men who take such high rank amongst those who are the noblest and the best and the most influential in the world to day. But, knowing Sir Wilfred as we do, we feel that he would inactive. consider the brightest page in his history is that which tells us that ke has been true to Canada. His work has made Canada great and powerfulundoubting obedience to the command his purity of motive, his nobility of purpose, have served to strengthen the bond that binds Canadians of every creed and color in one common effort to place the Dominion in that lefty position which God and nature designed it should occupy. Fortunate it is that Canada's public life contains many who have taken its present Premier for a model. It would be well were the young man of to-day, whose ideal is statesmanship, to study detail with the imagination of art. It his character. In him may not be found any of the baser metal upon

Quebec and in the great metropolis of Canada to see personal worth thus enthusiastically and lovingly recognized. May he be spared yet many years to a country for which he has labored so faithfully and for which he has done so much to bring it honor and glory and prosperity.

IRELAND A DRAIN UPON AMER-ICA.

Few people have any conception of the enormous tax upon the pockets of Americans because of the miserable system of government prevailing in Ireland. All power seems to radiate from Dublin Castle and the system of procedure of that unhallowed institution, if we might make use of a very expressive Americanism, is dictated by pure cussedness," born of a desire to perpetuate the rule of an autocracy which would not be tolerated in Canada

for twenty four hours. Recently the London Statist published an article on "Irish Emigrants Remittances to the Old Country.' The information on which the article was based was obtained from the postal authorities and the banks. To this an exception must be made. The English and American postal officials readily supplied the desired information; the Dublin officials refused to do so. The Irish National Bank refused to give any information; the eight other banks did so willingly. With this preliminary explanation, the results are summed

up by the Statist as follows: According to the figures supplied by the eight banks, the remittances from abroad, presumably from emigrants to their friends at home, paid by the eight Irish banks in the course of 1906 amounted to \$5,376,865. Assuming that the Irish National Bank handled an amount equal to the eight other banks, \$672,110, it would raise the total remittances from abroad paid through Irish banks to friends at home to \$6,048,985. It will be understood that the remittances are not only from the United States, but from all the colonies as well. It is estimated by the post office officials at the general post ate School Inspector he has given the office that, out of the total remittances to the United Kingdom, there were remitted to Ireland through the post office, in round figures, about \$4,500-000 from the United States and the colonies-that is to say, about \$4,000. 000 from the United States and about \$500,000 from the colonies.

Now we find that, as nearly as we can calculate in the absence of information from the National bank, the remittances paid through the Irish banks last year amounted to \$6,048-985. If we are at liberty to add the bank payments to the post office pay ments, the total will amount to \$10 548,985.

THE CHILDREN'S AID SOCIETY.

III.

The fourteenth annual report of J. J. Kelso, Superintendent Neglected and Dependent Children of Ontario, has come to hand. The report shows that general interest in this work is not abating. There are at present sixty more or less active, and there were at all times a public place of placed out in foster-homes for the first time 365 children by these Children's Aid Societies during 1907. Ol these 68 were Catholic. In addition, there were placed through the central office 125 children, and of these 15 were O'Connor, an inspector in connection with the central office. The Societies in the larger cities still continue to have the bulk of neglected children to deal with, but many Societies in the smaller towns show a healthy activity. The places specially mentioned as dealing with the larger number of children are Toronto, Hamilton, London, Ottawa, Peterborough and Brantford, and it is probably a fair inference that the reason other cities and towns of the larger size are not mentioned in this list is that they have not Children's Aid Societies or that they are

It is very satisfactory to note from Mr. O'Connor's " report on fosterhomes " that he says, in reply to the suggested query as to fair treatment of these children in their foster-homes that it is his experience "that almost without exception the children grow stouter and stronger after being placed in the country." This is taken as an evidence that the children are not overworked nor ill-treated.

This Department also has charge and supervision of the Industrial schools of the Province. These schools are for children who have grown too old for satisfactory handling by the methods of a Children's Aid Society or are what is called "incorrigible," though this word is a misnomer, because in this work it is not recognized that a child is incorrigible. There are four Industrial caches in the Province of the series of of the seri which is writ in large characters the word is a misnomer, because in this word "self." As a public man his work it is not recognized that a child thought is but for Canada's weal. It is incorrigible. There are four Indusis no wonder then that the cry of trial schools in the Province, one each "Welcome Home" reached the ears of for Catholic boys and girls, and one

policy. It was a pleasant sight in old the care of the Christian Brothers and that for girls under the care of the Sisters of the Good Shepherd. The total number of children received by all the schools during 1906 was 152; the number in attendance at the different schools on Dec. 31st, 1906, was as fellows:-St. John's school 80; St. Mary's school 23; Alexander school 46; Victoria school 202. Children are committed to these schools for from one to three years and their maintenance is paid partly by the Government and partly by the municipality from which the child is committed. The children at these schools are taught ordinary school lessons and also the rudiments of trades.

It is a singular fact in connection with this report that quite a large percentage of the children dealt with have both parents living, many have one parent living and very few are orphans in the full meaning of the word. We understand that these conditions obtain to a great extent also in the orphanges of the Province. It is a harsh thing to say but it is probable that the most of the children who come under the notice of Children's Aid Societies would have been better off if both parents had died when the children were quite young.

Another phase of the work to which we can no more than draw attention is that called preventive. Parents who are careless or neglectful of their children's interests are warned by an officer of the Children's Aid Society and this frequently has a good effect. This part of the work does not show on the surface and no figures can be quoted to prove their claim, but undoubtedly it is true, as said by reports of the different Societies, that a large and not the least useful part of their work is that of improving the lot of children in their own homes.

WE ARE pleased to notice that Mr. J. F. Power, B. A., who has been Separate School Inspector in the Western district for some years, has been appointed Assistant Principal of the Normal school in Ottawa. As Separgreatest satisfaction to all who have at heart the welfare of the Catholic school system. Courteous and gentlemanly at all times, a complete master of his work, performed with scrupulous care and exactitude-such was our late inspector. We hope ere long to see him attain the top round on the ladder of distinction in matters educational. His character and intellectual equipment render him eminently qualified to fill with credit the highest position in the gift of the government.

Church Weddings and Cards. While it is a popular custom to issue cards of invitation to attend a church edding, it is entirely contrary to the teaching understood to be implied by the church edifice. No private family has a right to issue invitation to the House of God to witness the performance of a rite within the said house as though for the time being the matter had been given over to them for their own particular use. A wedding in a church is not a private, but rather a public rite, at which any parishioner who wishes may be present without an invitation from any one. God's house is posed to cards of invitation.

PRIEST'S DAILY MASS

HOLY FATHER URGES THAT IT SHOULD NOT BE OMITTED.

Writing of the audience accorded by Pope Piux X. to Bishop Monaghan Wilmington, Del., and two companions,

a Roman correspondent says:
The Holy Father greeted them with
the most cordial affection and affability, and showed himself, as usual, most interested in all that related to the state of religion in the United States. When he was asked if they might assist at his Mass, Pope Pius replied with a smile, 'Yes, if you say your own Mass as well.'

This little remark refers to the fact that many priests who come to Rome and get permission to hear the Sover-eign Pontiff's Mass have received Holy Communion then, instead of celebrating Mass themselves. This the Holy Father found out and was not at all He says no priest should pleased at. omit his daily Mass, even to receive Holy Communion from the hands of the Pope himself.

French Missionaries

The French are an enigma to us as Americans and Catholics, says the Catholic Missions. We can not comprehend the element in the French character that tolerates the harsh legis lation against the Church. But our confusion grows when, side by side with the seeming indifference to persecution at home, we contemplate the wonderful work of the French mis-

sionaries in pagan lands.
We learn from authentic statistics that the French missionaries at foreign stations outnumber those of all other nations combined. Out of sixtyfive thousand priests on the foreign missions, at least forty eight thousand, teaching. The French Sisters number more than twelve thousand. Thus we have some sixty-five thousand mission aries in France alone.-Baltimore Mir-

THE SINN FEIN PRO Evidences have rapidly our readers some time ag (parliamentary) bubble we Ireland," that the era of p speech had given place to patriotism in deeds. Since then five members

parliamentary party ha their seats in the House and severed their affiliatio party. The latest defects party. The latest delectranks of the parliamentaless than their senior whiless than the senior whiless the senior whiless the senior whiless the senior whiless the senior while Henry Grattan Esmonde, clared himself a convert Fein policy. His letter meeting of his constitue corthy, gets at the kernel tion in a few words. He worthless the plan of Irisi representation at ince England would ary representation at "since England would Home Rule or any othe sion for our asking," and he said, "Ireland is no other than the said, "Ireland is no other than the said," is no action and a said, "Ireland is no other than the said, "Ireland is no other than the said," is no action and a said, "Ireland is no other than the said, "Ireland is no other than the said," is not said, as the said, "Ireland is not said, as the said, "Ireland is not said," is not said, "Ireland is not said, "Ireland is not said," is not said, "Ireland is not said, "Ireland is not said," is not said, "Ireland is not said, "Ireland is not said," is not said, "Ireland is not said, "Ireland is not said," is not said, "Ireland is not sovereign nation and s begging with bated break aring humbleness in a f ture for the restoration This is the very scul

Sinn Fein, which is to d nd with a potency t denied. We look upon all this

of the campaign of educed open of nation of racial rather that which has been carried success by the Gaelic L. Fein Society and the oth rein Society and the out industrial organization been at this work for years in Ireland. The fruitful tree is a sign thas been done in cultiva ing in the springtime sure token for hope in a bounteous and plentif step so far made in th en not alone in the but it has been a vict It has achieved a tang parliament can dispose future. The very accepted of the doctring is a substantial for the Irish people of sure foundation upon another story in the te retentio of the ancient Irish las antee of life and viril of the race. The stime and industry given b ment has wrought mor the people than all th begotten of effort in The cause that calls ing sacrifices as are by the Irish people for

> prosper while its des to no foreign hands bounded by the influe parliament. As we s very hollowness and Birrill bill acted as a has cleared the air eyes of the Irish peop of humbly begging their plundered right hand which ruthless their land. No reason exists of action, followed

dustrial advancemen

perseverance, and by should not win for decade of years national freedom, as redeemed Hungary grasp of Austria. Union and Times.

A PROTESTAN

Bishop J. S. Johns Diocese of West To man of the best inte observant persons h Protestant sects ha their original spirit afraid that if the there will be very tant Christianity i He, therefore, as assemble a congr denominations for ing a reunion of C Johnston feels so s the matter he has the Cardinal Prefe which appears in man, of New York

The letter start

ment that the winding communic Leo XIII, but had reply. This is n prise if Bishop letters bore any latest, which which are somew sidering that for the guidance Christendom. T strate that the head of cese of West Af knowledge of the treats. He star tion that he was Pius X. after (The Saint) For has been placed then proceeds praise upon a glics, known as lice, known as (Regeneration) principles, whe would destroy Evidently Bish familiarized him ciples advocated & Co., although to Pius X. to b be leaders, wh

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there would be no chance of pros-perity—"To Hell or to Connaught."

After they had done to death, or shipped as slaves to the Barbados, 80,

000 Catholics, they sent the remainder

to Connaught. They who compared the poverty of Connaught with the prosperity of Ulster forget that Ulster

was a land naturally fertile, and with

was a land naturally tertile, and with every natural condition which tended to fertility, whereas Connaught was a land of beg and marsh, and mountain pass, where the soil was poor and stony. They sent Protestants to Ulster where

they could not help being prosperous and then turned up the whites of their eyes and said, "look how prosperous Protestants are." It was because

they were driven from their homes and

THE INQUISITION.

By Dom Martin Wall O. S. B., Fort Augutus,

The Spanish peninsula in the fifteenth

race and religions. The Moors, fol-lowers of Mahomet, had established

should get the whole country into their power. When these fears were rife a reaction was produced, and the

King, instead of favoring them, would

mostly still Jews at heart, for

Catholics stuck to God's

#### THE SINN FEIN PROGRAM,

Evidences have rapidly multiplied that we spoke aright when we assured our readers some time ago that "the (parliamentary) bubble was burst in Ireland," that the era of patriotism in reach hed given place to the era of speech had given place to the era of patriotism in deeds.
Since then five members of the Irish

parliamentary party have resigned their seats in the House of Commons and severed their affiliations with that party. The latest defection from the and several party. The latest defection from the ranks of the parliamentarians is none less than their senior whip, Sir Thomas Henry Grattan Esmonde, who has declared himself a convert to the Sinn Fein policy. His letter, read at a meeting of his constituents at Enniscorthy, gets at the kernel of the situation in a few words. He denounced as tion in a few words. He denounced as worthless the plan of Irish parliamentrepresentation at Westminster, nce England would never give Home Rule or any other real concession for our asking," and, continuing, he said, "Ireland is no colony; she is a sovereign nation and should give up begging with bated breath and whimpumbleness in a foreign legisla ture for the restoration of her stolen

This is the very scul and spirit of Sinn Fein, which is to day revivilying Ireland with a potency that will not be

We look upon all this as the blossom We look upon all this as the blossom of the campaign of education and the development of national sentiment upon racial rather than party lines, which has been carried on with much which has been carried on with much success by the Gaelic League, the Sinn Fein Society and the other national and industrial organizations which have been at this work for the past si years in Ireland. The blossom on the fruitful tree is a sign that good work has been done in cultivation and planting in the springtime season, and is a nas been done in cultivation and planting in the springtime season, and is a sure token for hope in the future for a bounteous and plentiful harvest. Each step so far made in this direction has been not alone in the right direction, but it has been a victory unto itself.
It has achieved a tangible something for the Irish people of which no act of parliament can dispossess them in the parliament can dispossess them in the future. The very acceptance by the people of the doctrine of self-reliance is a substantial victory, as well as a sure foundation upon which to rear another story in the temple of Ireland's future. The retention and cultivation of the ancient Irish language is a guarantee of life and virility in the cradle antee of life and virility in the cradle of the race. The stimulus to Irish trade and industry given by the new movement has wrought more real benefit to the people than all the hollow victories begotten of effort in a foreign parlia-

The cause that calls forth such willing sacrifices as are now being given by the Irish people for their home inby the Irish people for their home industrial advancement will live and prosper while its destiny is entrusted to no foreign hands, and its horizon bounded by the influences of no foreign parliament. As we said it would, the very hollowness and mockery of the Birrill bill acted as an anti-climax. It has been also and opened the has cleared the air and opened the eyes of the Irish people to the sensility of humbly begging for the return of their plundered rights from the very hand which ruthlessly tore them from their lard.

No reason exists why such a course of action, followed with fidelity and perseverance, and by the whole people, should not win for Ireland within a should not win for Ireland within a decade of years national, industrial and racial freedom, as well as it has so redeemed Hungary from the imperial grasp of Austria.— Buffalo Catholic Union and Times.

## A PROTESTANT APPEAL TO

Protestant sects have drifted far from their original spiritual moorings and is afraid that if the drifting keeps on there will be very little left of Protesthere will be very little left of Protestant Christianity in the near future. He, therefore, asks that the Pope assemble a congress of all religious denominations for the purpose of effect. ing a reunion of Christianity. Bishop Johnston feels so strongly in regard to the matter he has addressed a letter to

the matter he has addressed a letter to the Cardinal Prefect of the Propaganda which appears in full in The Churchman, of New York.

The letter starts out with the statement that the writer had addressed a similiar communication to Pius IX and Leo XIII, but had failed to receive any reply. This is not a matter for surprise if Bishop Johnston's first two letters bore any resemblance to his letters bore any resemblance to his latest, which contains suggestions which are somewhat remarkable considering that they are intended for the guidance of the Father of Christendom. They plainly demon strate that whilst meaning well, the head of the Episcopal Diocese of West Africa has no very deep knowledge of the subject of which he treats. He starts out with the asserwhich are somewhat remarkable con He starts out with the assertion that he was prompted to write to Pius X. after reading "Il Santo" (The Saint) Fogazzaro's novel, which has been placed on the Index. He then proceeds to bestow unstinted

abuses that are paralyzing that great and influential branch of the Universal Church of God, to the leadership of which you have been called." We have in this extract a striking example of the way in which a person may make himself ridiculous by speaking or writing about subjects he knows no-

Bishop Johnston, however, may be excused on the ground that he is so desirous of putting a stop to the disintegrating forces of Protestantism that he did not take time to acquaint him self with the standing in the Church of the person to whom he calls the atten-tion of the Holy Father. Indeed one of the notes of the Bishop's character, of the notes of the Bishop's character, if we are to judge from his letter, is a disposition to take counsel with his wishes regardless of facts. He would have Christian unity in his own way without taking into consideration the means by which the Founder of Chris tianity provided for the establishment and perpetuation of that unity. Like many another thoughtful Protestant the Bishop of West Texas looks around him and sees the sad havor the Protestant principle of private interpretation of the Bible has wrought. Alarmed at the sight he makes this appeal to the

Pope:
"Can you not rise to the occasion and call a cong ess, not a council, of all Christians to discuss, with a view to future action, the necessary steps to re-store to Christianity that splendid in-fluence it once exerted upon humanity, but which it is in danger of being de prived of by 'our unhappy divisions, which now paralyze its power, and bu for the promise of its perpetuity would threaten its very existence?

"Such a meeting as this called by a Pope at this critical juncture would thrill all Christendom to the centre with hope and joy and cause the powers of darkness to tremble lest they should lose their present evil domination over the human race, such large portions of which they still hold in bondage."

Whilst sympathizing with Bishop Johnston's desire to have something done to remedy the evils he sees and deplores, we cannot see how a congress, such as he proposes, would be produc-tive of the beneficial results he confidently anticipates. Suppose a congress of all Christian denominations should meet as a result of an appeal made by the Pope, what then? Would the the Pope, what then? Would the Protestant denominations represented in such a congress be willing to approve of and accept the means for creating and perpetuating Christian unity, which Christ Himself furnished unity, which Christ Himsell turnished when He established His Church, promising her at the same time that He would be with her to the end of time: "Go teach all nations \* \* \* what seever I command you, and lo, I am with you all days."

Until the various sects are willing to execut that teaching of the Church, thus

accept the teaching of the Church, thus divinely commissioned, the work of dis-integration will steadily go on. Sin-cere Protestants like Bishop Johnston may deplore the results of this disin-tegration as manifested in the loss of faith in Christianity itself, but there is no help for it. Protestantism did its best to destroy the Christian unity that existed from the days of Christ and His Apostles and now it has only itself to blame for the sad results to which the Bishop of West Texas calls attention.—N. Y. Freeman's Journal.

#### CATHOLICITY AND HUMAN PRO-GRESS.

The Rev. Dr. Aveling, of London, contributes to the American Catholic Quarterly Review (Philadelphia,) an article entitled "The Progress of Thought and the Catholic Faith," a luminous article such as we are accus

tomed to look for from the study of this accomplished Churchman.

The article is appropos at this moment, since it deals with the newly

the reverend doctor.

It is interesting to note that Dr.
Aveling follows Merz in his opinion that in as far as they influenced the growth and methods of scientific re search, the atheistic French Encyclopaedists counted for really very little. The sole end of their work was not to make new discoveries, but to build a new edifice of interpretation upon old ex-

Nevertheless it was the French En-Nevertheless it was the French Encyclopædists who were the first to invent the theory that science, always advancing, must ever be in conflict with religion, whose existence depends upon the people's credulousness and ignorance. That there is any such conflict. Doctor. Avaling design since flict Doctor Aveling denies, since science and revelation are incommensurable. Yet interpreters and popularizers of science rarely fail to convey to the people the idea that all scientific the people the idea that all scientific research contradicts every hypothesis of a divine origin of the world. Men of faith hold, on the other hand, that the world itself speaks for the divinity of its Creator and His omnipotence, and, says Doctor Aveling, "this they do wisely, for they know that lacure lie behind the assumption of all science, and while they may realize that simiand while they may realize that similar lacunce may lie between the natural interpretation of the world and the

method. It is characteristic of both the true theologian and the true man of science that both conduct their enquiries in such a way that every point of contact and reconciliation is welcomed as being a step towards the attainment of ultimate and incluctable attainment of ultimate and inelectable truth. Really great men of science have not been responsible, says our doctor, for the difficulties of reconcilia-tion that prompt the desire of a dog-matic restatement. Their studies and investigations call for cold, mathemati-cal facts: spiritual research, and excal facts; spiritual research and explanation remain for the most part in

the realm of speculation.

It is the small scientific man—the scientist-philosopher—who so thought-lessly crosses into the spiritual domain to reiterate so often that a fabric reared upon an hypothesis is not worthy of consideration.

What, then, concludes Doctor Avel-Ought they to neg'ect it altogether in all religious questions as offering neither possible support, nor possible criticism? Ought our theology to be closed up in some secret part of our mind as having nothing whatever in common with our other knowledge—in secret have a secret part of our mind as having nothing whatever in common with our other knowledge—in secret have a secret part of our mind as having nothing whatever in common with our other knowledge—in secret part of our properties. something the same way that the ion of some people is shut up by itself, away from and out of touch with the other influences and interests of their

ves? Surely not. While remembering that the brilliant orward march of exact science has done nothing to invalidate the claims of revelation or the truth of its teaching, we should surely not throw it over as of

But whereas upon its findings, conclusions have been raised that are in the highest degree untrustworthy and dangerous, upon those same findings, correctly understood, ought to be ar-ranged and consolidated the eternal and natural verities that are at the same time the bulwark and the inter-pretation of God given truth. — N. Y. Freeman's Journal.

#### THEY DO NOT BELIEVE.

Question many of your Protestant friends, men and women, especially those who have been educated in the Godless universities, colleges and pubthose who have been educated in the Godless universities, colleges and public schools. How many of them, when pressed for a candid answer, will reply that they unhesitatingly, if at all, believe in the fundamental truths of religion? They are willing to believe in God, but their ideas of Him are very nebulous and visionary. They are quite willing to believe that there is a heaven, but of heaven they have rather uncertain ethical notions. When you inquire about hell, eternal hell, they speedily deny that any such place or condition exists, and claim that it is not thinkable in conjunction with a God of marks. The King was powerless to protect them. The result of these per secutions was that large numbers of Jews, to save their lives, received speedily deny that any such place or condition exists, and claim that it is not thickable in conjunction with a God condition exists, and claim that it is not thinkable in conjunction with a God of mercy. They throw doubts upon the Scripture record, which is explicit enough on that point. They ignore the turpitude of grievous sin and torget God's justice. They overlook the fact that even the infidel Voltaire had logically declared that "if there was no hell there was no heaven." They look around the world and see the deliberate and bestial people in it, of around the world and see the deliberate and bestial people in it, of both sexes, and hope that, if angels cannot be made of such unrepentant wretches, they will be annihilated, but not everlastingly punished. This ignoring of the "eternal verities," the great, but to too many unpleasant facts; this ignorance and defiance and neglect of genuine religion is the predominant evil of the day.—

The Morning S'ar.

CONSTABLE.

Of

Preaching at St. Joseph's, North
Woodside Road, on Sanday last, Father
MacCluskey, S. J., compared the state
of the world at the time of the coming
of Christ with the state of the world
d to day after 1900 years of Christian
teaching. In the course of reference
to the filelity of Catholics to their
faith, Father MacCluskey said that a
few days ago the Chief Constable of
Glasgow went into the pulpit of one of
the churches of the city and there he
thought it to be his duty to make
some comparison between the North of
Ireland and the South of Ireland. He
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districts of Ireland. Sueh things hed
been gif a location of Ireland and the South of Ireland was a Protestantian, while the falsehood of Catholics in the Catholic
districts of Ireland. Sueh things hed
been gif a location the protestantian of Ireland and the South of Bishop J. S. Johnston, of the Episcopal Diocese of West Texas, is evidently a Diocese of West texas, is evidently a grown fashion of expressing "a desire of the world at the time of the world at the two of the world at the time of the world to day after 1900 years of Christian upon lines in keeping with the rapid upon lines in keeping with the rapid advance of modern science," to quote teaching. In the course of reference advance of modern science," to quote pected. 
Desperate evils require desperate remedies. The new Sovereigns had to face the imminent prospect of the peninula becoming subjugated to the Mohommendans after the shedding of rivers of blood in the struggle. The whole country was in terror. Petitions rose to the throne from every village imploring the king to take steps to avert the danger. Ferdinand and Isabella resolved to revive the Introduction originally founded for precisely the same purpose as the one now in view, namely, to bring to light secret here to both Church and State. It had achieved such signal success in its obtaining the same purpose as the one now in view, namely, to bring to light secret here to both Church and State. It had achieved such signal success in its obtaining the same purpose as the one now in view, namely, to bring to light secret here the same purpose as the one now in view, namely, to bring to light secret here the same purpose as the one now in view, namely, to bring to light secret here. hood of Catholicism was proved by the poverty of Catholics in the Catholic districts of Ireland. Such things had been said before, remarked Father MacCluskey. They had been told so MacCluskey. They had been told so over and over again by Protestants, notably Frederick Harrison and M. Emile de Laveleye. Did people who said such things think that Christ had changed His mind? Was Christ not a poor man born of a poor mother? Was He not born in a stable that did not belong to Him? Did He not live and die as a poor working man? Did He not say: "Blessed are the poor." "The poor ye shall have always with you." It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven? Had pass through the eye of a needle than for a rich man to enter heaven?' Had Christ changed His mind? When Christ, 1900 years ago, said "Blessed are the poor," did He mean "Blessed are the prosperous and the rich?' They pointed to Ulster and Connaught. Ulster was prosperous, and Connaught was poor. Therefore the prosperity of the one showed the supericrity of its religion over the religion of the other. Yes, religion was the cause of the then proceeds to bestow unstinted praise upon a group of Italian Catabo, lies, known as "Modern Cardina," and the inviolable pillar of lies, known as "Modern Cardina," and the inviolable pillar of lies, known as "Modern Cardina," and the inviolable pillar of lies, known as "Modern Cardina," and the cause of the comparison of the compa

way as the priest caught saving Mass. The result of their action we will re-They turned the Catholics out of serve for another article. — Glasgow Cure Every Form of They turned the Catholics out of serve for their lands to go where they knew Observer.

#### SPIRITISM.

Not long ago the Salt Lake Tribune published in its Sunday edition an in-terview between its New York corresterview between its New York Correspondent, John E. Watkins, and the fairly well known psychologist, James H. Hyslop, late of the faculty of Columbia university and now secretary of the American Society for Pyschical Research. Mr. Hyslop is a spiritist and the society of which he is secretary is experimenting with occult science is experimenting with occult and with the unseen world. Lombroso, Stead, Miles Grant and an army of French, Italian and German experi-mentists have anticipated Mr. Hyslop was the state of t by many years. Mr. Hyslop and his society can tell us nothing new or adpersecuted. Because they believed God's word, "You cannot serve God and mammon," they stuck to Christ society can tell us nothing new or advance any theory touching the spirit world that has not been exploited many The substance of Pro

years since. The substance of Pro-fessor Hyslop's statements, re-duced to ordinary language, is that: heaven and hell simply are states of mind; the members of his society are spiritists, not spiritualists, which is but another word for fakirs; ghosts, in many instances, are simply phantasms or fancies of the imagina tion; the communications between dis-embodied souls or spirits are estab-lished facts; spirit bodies have all the organ of human living bodies aetherorgan of human living boates accelerations. Except the substitution of the word spiritist and its acceptance by his society for spiritualist, Mr. Hyslop's presentation of his case lowers of Mahomet, had established themselves for centuries all over the southern part of the country. The Jews were found in every part of the land, and formed in numbers, intelligence and wealth, a very important part of the population. While the Spaniards were engaged in perpetual wars with the Moors, the Jews rose to high power and nesition. True to the suggests nothing new or even interest

For the man who professes belief in the divinity of our divine Lord, that is in the Christain and accepted sense, which the spiritists of spiritism do not, wars with the Moors, the Jews rose to high power and position. True to the instincts of their race, they amassed great wealth, and were often useful to the Sovereign in advancing loans for the wars. Being thus in favor, they were frequently advanced to the highest positions. It was not unnatural that fears should arise lest these aliens should get the whole country into the position and conduct of a human being face to face with the awful mystery of the unseen world and with necromancy or evocation of the dead is settled definitely.

For those of us who are members of

the imperishable church of God this grave question of spiritism is for all me answered and our position toward it made clear and intelligible. The Catholic Church has declared the practice of spiritism, evocation or practice of spiritism, evocation of calling up the dead, consulting spirits or holding communication with them—toat is, necromancy—to be unlawful and against the command of God. She prohibits spiritism to all her children in the most positive manner. She her teeping the experience of the human race for two thousand years. The Catholic who mixes himself up with spiritism is a fool, and though he with spiritism is a fool, and though he may not now acknowledge his folly he will do so before he gets through with the spirits. A more fruitful cause of insanity and immorality and even crime does not exist and cannot be imagined than necromancy. Moses, by the command of God, entreated the dawlay neonly to abstain from all inewish people to abstain from all in recurse with the spirits. Read the xtract from Deuteroamy, chapter xvii Neither let there be found amon you any that consulteth spirits, or that seeketh the truth from the dead.'
Scorning this advice of the great patriarch thousands of foolish people. mostly still Jaws at heart, to they were found practising the rites of Juda ism. It is natural enough that such forced conversions would not make good Christians. These hypocrites had insinuated themselves into important are daily experimenting with the dead and wrecking their souls. Once again let us consult the word of God: "And when Jesus was come of God: "And Christians. These hypocrites had insinuated themselves into important offices in the Court, the State, and even the Church, and were become exceedingly powerful through their great numbers and still greater wealth. Their object now was the overthrow of Christianity and the triumph of Judaism. Their proselytising zeal knew no bounds, and they even sought to buy possession of the fortress of Gibraltar, the key of Spain. when Jesus was come on the other side of the water, into the country of the Gerasens, there met him two men possessed of devils \* \* \* and behold, they sessed of devils \* \* \* and benoid, they cried out saying, 'What have we to do with Thee O Jesus, son of God?' (Matt., viii., 28) Who told these possessed men that Jesus was the son possessed men t

ism, the manifestation of shotted for son's secret thoughts, reading of con-cealed writing, table-turning, levita-tion, acceleration of vegetation like the Mango wonder: suspension of vital functions, acceleration of res piration and of the circulation vital functions, acceleration piration and of the circulation of the blood; clairandience, speaking foreign languages; automatic writing; the formation of human faces, limbs or even of the entire person; alteration of the weight of bodies and all the phenomens of modern spiritism were known to the Chaldeans and Egyptians known to the Unaldeans and Egyptians in the days of Moses and Pharoah. Spirit manifestasions and spirit wonders are nothing new in history and are not more frequent now than they have been in past ages. Neither are they peculiar to our times. They were more common among the reliabed they peculiar to our times. They were more common among the polished pagan Greeks and Romans than they are in any American or Earth both Church and State. It had achieved such signal success in its object, as we recently explained in treating of the Albigenses, that it was natural to look to it as the best means pagan Greeks and Romans than they are in any American or European nation to-day. Tertullian, Origen and many of the early or ante-Nicene fathers were acquainted with them. If we may credit the statements made by Mr. J. P. Sinnet, the theosophist, in his "Occult World," the Thibetan mystics and Mahatmes of Ladia claim to of securing relief from the impending perils now. At first, however, Isa-bella tried milder means. She ap-

# Indigestion

After you have eaten a meal, the stomach should do two things-pour out a dissolving fluid to digest the food-and churn the food until completely digested and liquified. Sour Stomach, Belching Gas, Indigestion, Dyspepsia, simply mean that the stomach is not doing its work properly.

" Fruit-a-tives " strengthen the stomach and increase the flow of gastric juice

"Fruit-a-tives" make the liver active and regulate the bowels. There will be an end to those Bilious Headaches, too, as soon as you start curing your Dyspepsia and Constipation with Fruit-a-tives.

"Fruit-a-tives" contain the wonderful medicinal properties of fruit-in an active and curative form. 50c. a-box —6 for \$2.50. At all dealers'.



The church has i ev ry age encountered The church has i every age encountered them, seen obliged to deal with them and she has uniformly ascribed them to Satan and his angels. Soiritism is a heresy with which the Catholic wise man or fool has nothing in common. The church alone gives a satisfactory answer to the questions of the soul, of our present life and our future destiny. Without her there is doubt, darkness. Without her there is doubt, darkness confusion and despair of religious certainty. There is, away from her side, nothing positive, nothing dogmatic, nothing real in any of our nations as to whence we come or whither we go when the light of human existence dies out in each one of us .- Salt Lake City Catholic.

Preaches in Presbyterian Church Sutton, W. Va., was the scene of a very strange event a couple of weeks ago, when Father M. H. Stravens, the apostolic missionary, was invited by Rev. R. E. Steele, a Presbyterian minister, to give a mission to non-Catholics in his church. Mr. Steele is a very broad and liberal minded Christian gentleman, having been at one time. gentleman, having been at one time chaplain in our navy. Bigotry and prejudice have no place in his mind. It was he that first offered his church to Father Hengers, the priest in charge of the place, for the purpose of the mission. The mission caused most favmission. The mission caused may re-orable comment among all classes, and was largely attended. Many questions were asked and thoroughly explained by the missionary. About sixty-five copies of "The Faith of Our Fathers" were given away, and about as many pamphlets on Catholic subjects.

God has placed the Heart of Jesus in the hands of Mary, that she may take care to make it loved by men.—St. Alphonsus Liguori.

Read a about better ceilings. Tells of two thousand designs for every sort of structure from a cathedral to a warehouse-proves who our ceilings cost less. Get the book. Ask our nearest office. The PEDLAR People Established



#### FIVE-MINUTE SERMON.

Eleventh Sunday after Pentecost. THE CARELESS CHRISTIAN.

"He hath done all things well; he hath tade both the deaf to hear and the dumb to peak.—(St. Matt. vil. 31) To be deaf and dumb is generally esteemed a great misfortune. The poor person thus afflicted is for the most part cut off from the means of getting a living, and has to be supported by charity. He communicates with difficulty with his fellow-men, and this deprives him of a great part of the pleasure of life. We pity such a one and thank God that this calamity has not befallen us.

and thank God that this calamity has not befallen us.

But to be deprived of the senses of hearing and of speech by the dispensation of the Almighty, who doeth all things well, without any fault of our own, is a mere nothing and unworthy of consideration in comparison with that spiritual deafness and dumbness which is our own fault; for this is a deliberate whether that the content of the cont and obstinate wickedness on our part, which draws down upon us the anger of God, and which involves us in the deprivation of the society of God, of the Blessed Virgin Mary, and of the saints, and renders us poor and miserable for

all eternity.

God is speaking to us always. He speaks to us by His Holy Church and by all her instructions, which were carefully taught us in our youth. He speaks to us by the voice of his priests, who preach his word and the Gospel of salvation. He speaks to us in all events of life: in the loss of our friends and relatives, in the deaths of our brothers, sisters, parents, and children.
When such things happen we cannot help but realize the utter uncertainty and nethingness of all housestings. nothingness of all human things; that we must die also-when we canno tell — and that it is the highest folly to live for the moment and forget eternity. He speaks to us in send-ing us sickness, and disappointment, and poverty. tell — and that it is the highest folly

poverty.

poverty.

grant our inmost strangely and hearts, stirring us up strangely and unaccountably to attend to our salvation. O brethren! if we look honestly into our hearts, must we not confess that this is so; that God has never ceased to admonish us, or to be solici-tous for our salvation? If we have sinned, even grievously, has He not excited sorrow and made us feel miserable so as to bring us back to His love and Has He not disgusted us with the filthy pleasures of the senses, made us feel that all such things are truly the husks unfit for any but swine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? It is with this love and earnestness and patience that God speaks to us and has spoken to us

l our lives long.

And how have we responded to all this? Have we made ourselves deaf and dumb to his voice? When he has spoken loudly to us, so that we could not help hearing, have we not stopped our ears and just refused to listen? When we were indulging in sin and violating the laws of God, and we felt condemned and that we were doing wrong, and were urged to stop and repent, did we not say in our hearts, "My God, let me alone; I cannot listen now, for I will not quit my evil 's?" When remorse continued, did not plunge into the distractions of business or of pleasure in order stifle the voice of God in our erts? And has this spiritual deafness induced in us also a spiritual dumbness? so that we could not open our mouths to confess, so that year after year has gone by without our caring or daring to darken the doors of the holy tribunal of penance, thus cutting ourselves off from the society of the faithful, from all the merits of holy purposes and good works, keeping ourselves in the power of the evil one, to listen to and follow his evil suggestions, hardening our hearts more and more and dragging ourselves down to eternal perdition.

man apparently with difficulty. He did not merely speak the word and heal him at once, but he took him aside, he groaned over him, he put his fingers in his ears, and touched his tongue with spittle, before he said, Ephpheta—that is, be opened—when he was healed.

This he did to show us how dangerous

This he did to show us how dangerous and obstinate is the malady of spiritual deafness and dumbness. It requires a peculiar exertion of divine power to cure it. It admonishes us all of the peril of persisting in this horrible condition, and of the recessity of getting out of it without a momen't delay.

But difficult as the cure may be in itself it is not difficult with our Lord

But difficult as the cure may be in the self, it is not difficult with our Lord Jesus Christ. He is ready and willing to cure us. Let us go to Him in all sincerity and ask the grace of a cure, ask that we may be all alive and in earnest to hear the word of God and to keep it; that our tongues may be un-loosed to make a good and sincere con fession. Our Lord will hear us and grant our request, for He is the One Who doeth all things well, who makes both the deaf to hear and the dumb to

## Measuring St. Peter's.

The first view of St. Peter's is said to be almost invariably disappointing—not, I think, because it is any less vast than has been imagined, but because the ordinary mind is too small to measure its vastness. Its size is more easily taken in in other ways, by ascending the dome, for instance, or by attending a public service there. After climb ing up eight flights of stairs to reach the roof of the basilica and walking across a small brick-paved village to the dome and mounting heaven knows how many more steps to get to the first balcony and as many again to the second, only to find at that dizzy height that the ball is about 100 feet height that the ball is about 100 feet higher still, you begin to have a physical realization that St. Peter's is the biggest Church in the world. You realize it again when you see a big congregation lost in one section of the nave, as we did at the High Mass on the feast of Corpus Christi. — Anne Elizabeth O'Hare in the Catholic Universe.

# WOULD BE HAPPY AS A PARISH

Three young English priests who were recently ordained shortly after were received by the Holy Father. Commenting on the Pope's remarks Rome says: He told them how peeple living in the midst of the world, surrounded from morning till night by sin and temptation, would come to them in the confessional—and yet not have sufficient matter for absolution: how sometimes a mother of a family, with a sometimes a mother of a family, with a life full of trials and difficulties, would sometimes a mother of a family, with a life full of trials and difficulties, would only be able to coujure up for confession: "Father, I said something cross to the children. I said such and such a thing." "The poor good women," said His Holiness with feeling, "and not a million of these things added together would amount to one venial sin." What consolation there was here for the good priest, who there was here for the good priest who loved the sculs of his people! And nore still, what an incentive to virtue and what a motive for humility! and what a motive for humility! Then
the Pope, looking at them earnestly
and addressing them in tones that
might be those of a brother, a father,
an old friend, said: "I was happy,
very happy, long ago when I was parish priest—and I would be happy now
if I had to work in my parish."
The three young priests had brought
crosses with them, and when they
asked the Holy Father whether the in-

sked the Holy Father whether the in asked the Holy Father whether the in-dulgence totics quoties, with which he enriched them, might be gained even if the crucifixes were used by others than themselves. "Yes," said the Pope, "I have no wish to limit in any way the application of the merits of our Lord." A moment later when they were about to kneel for his blessing, the Holy Father said to them:
"You must pray Almighty God to
send other students to take your place
in the English College—otherwise the

college will go."

The dear, old Venerabile go, with its martyrs, and the great Bishops, and the holy and learned and hard-working pricess it has given to the Church! priests it has given to the Church!

#### SOCIAL CHRISTIANS IN AUSTRIA.

Nervous Catholics, even in the progressive United States, will possibly get a shock when they read some of the details of the program of the Social Christian party in Austria. It will be remembered that at the general election recently held in that country under a franchise of practically man-hood suffrage the Social-Christians, who are to a man practical Catholics issued from the struggle as the strong-est party in the country. Since then their numbers have been swelled by accession of the Catholic Centre party, which is often described as servative." After this Catholic com bination comes the Socialist party. The Social-Christians have now made known the main lines of their policy. They propose to exercise a vigilant control over the government and to urge it to apply radical reforms in a democratic sense. First of all they intend to introduce a bill authorizing the government to buy up and mono-polize all the shares of the coal, petro-leum and iron industries, paying the owners of the shares a just price for them. As the railways already are exercised by the State and as the trams and street cars are in many of the cities the property of the municipalities, it will be seen that Austria is al-ready farther advanced on the road of what is usually known as "practical socialism" than any other country. But the Social Christians do not propose to stop here—they want to intro duce a progressive tax also on capital, and they are devising plans for pre Austrian capitalists escaping the consequences of this legislation by investing their capital abroad. America or England measures like these would be considered as revolu ore and dragging ourselves down to tionary. Perhaps they are — very possibly they are bad politics; it may be that they will produce greater evils than those they are designed to sup press. But from the Catholic point of view the interesting thing about them is that nobody seems to anticipate that the Church will step in one of these days and tell the Social Christians (which by the way, is not a nice name) that they must change their tactics and become "conservatives." It is impossible to lay too much stress on the truth that, so long as the Ten Commandments and the laws and spirit of the gospel are not violated, the Church allows men to choose their own politics .- Rome.

## A RICH MAN BROUGHT TO TERMS.

Robert Carrick, one of the richest Robert Carrick, one of the richest bankers of Scotland a few generations ago, was as mean a man as he was wealthy. Being one day visited by a deputation collecting subscriptions toward a new hospital, he signed for two guineas; and one of the gentlemen, expressing disappointment at the smallness of the sum, he said, "Really, I cannot afford more." I cannot afford more.'

|||The deputation next visited Wilson, one of the largest manufacturers in the one of the largest manufacturers in the city, who on seeing the list cried: "What! Carrick only two guineas!"
When informed of what the banker had said, Wilson remarked, "Wait, I will give him a lesson."

Taking his check book, he filled in a check for ten thousand pounds, the full amount of his deposit at Carrick's bank, and sent it for immediate payment. |||Five minutes later the banker appeared breathless and asked, "What is

the matter, Wilson?"
"Nothing the matter with me,"
replied Wilson; "but these gentlemen nformed me that you couldn't afford more than two guineas for the hospital. 'Hallo,' thinks I, 'if that's the case there must be something wrong, and I'll get my money out as soon as possible.'"

subscription soon began to take an interest in the work the hospital was doing. Before many years he contributed sufficient to fully endow and maintain it .- Ram's Horn.

#### CIGARETTS AND WHISKEY.

Recently a Philadelphia paper asked a score of prominent business men, educators, and others for opinious on the cigarette. One of the most striking, features of the replies is this letter from John Murphy, general superintendent of the Pittsburg Railways Company in exclanation of an order Company, in explanation of an order recently posted forbidding employees to use liquor or eigaretts:

"Being an officer of a company that carries—and, of course, is responsible for the safety of —over 225,000,000 people per year, it becomes my moral and legal as well as my public duty to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our accidents were increasing, upon investigating the cause I satisfied myself that the standard of our men who did not use liquor or tobacco (the latter in the form of cigaretts) was much above that of those who used either. I there fore deemed it my duty to abate the evil so far as lay in my power to do so, and tried to uproot it and east it out through discipline, but found this method inadequate and ineffectual. I then went further, and concluded the desired end could be attained only by removing from the service or refrain-ing from employing all men addicted to the objectionable habits alluded to. "It is my aim and intention to pursue

this policy without abatement since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigaretts, but, on the other hand, I have the assurance of our other hand, I have the assurance of our division superintendents (of whom we have twelve), aided by my own observations, that persons addicted to the use of cigaretts, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years experience as manager of public utility corporations I have had occasion to promote many of our men from the rank of conductors and motormen to officers. conductors and motormen to officers and in no case has a man using whiskey come up to the requirements."—Sacred

#### THE RETURNED MISSIONARY.

We have had occasion several times to refer to the tactics of the returned missionary. The first thing one of these worthies does after setting foot on the soil of his native land is to hunt up a reporter and have himself interviewed regarding the crying need of Protest-ant missionaries in Catholic lands. The fact that there is plenty of room for missionary activity among the millions of the unchurched in this country does not seem to trouble him in the least. That Protestantism has succeeded in driving the majority of Americans away from Church altogete er and that preachers of his ilk are responsible for it is a fact of which he is supinely unconscious. He wants to do the same for Catholic countries—to rob the people of their Catholic faith and give them nothing in return.

Our attention has been called to the latest utterance of one of these re-turned missionaries who is seeking to enlist the sympathy and the cash of American Protestants in perverting the Indians of South America. To a eporter of the Register and Leader of Des Moines he told in unctious lange age his plan for uplifting the South American Indian and proceeded to en-

lighten him thusly:
"They are ripe for missionary work and the churches of this country ought to interest themselves in this field. I believe that they should be taught English instead of the prevailing Spanish because the English influence is sure to be better for them than the Spanish. Whenever the Spaniards have come into contact with the South American Indians they have pushed them far down into immorality and de bauchery. The Spandiards have utter ly rained some of the finest tribes there notably the Incas in Peru. These people were once quite civilized, they built cities and temples, and they had a well regulated form of government. In the generations that the Spanish have dominated them, they have degenerated until now no one respects them. The same thing has happened in other tribes. So I believe that these people should be taught the English language and brought into contact with English speaking."

This fellow is a former Indian fighter and gold hunter who is now a "mis notably the Incas in Peru.

This fellow is a former indian agricer and gold hunter who is now a "mis sionary" to the Indian tribes of South America. We wonder how many "good Indians" he has made in this country before transferring the scene of his activities to the South.

of his activities to the South.
Whatever have been the faults of
the Spaniards in dealing with the
natives on this continent, it does not
lie in the mouth of one who has had a
share in the iniquity of our treatment of the Indian to rebuke them. The Spaniards Christianized the Indian wherever they came in contact with him. They treated him as an equal, civilized him, and the Indians increased and prospered under their rule. Witness the changed condition of the Indians of California under the care of the Spanish friars and under the rule of the Anglo Saxon hypocrites who rob them and drove them forth into the desert or exterminated them. has become of the Indian tribes that peopled the eastern half of this continent when the English colonists landed? They have been exterminated as ruth lessly as if they were wild animals and not human beings at all. And yet this blood, thirsty individual in the guise of

Carrick took the subscription list, erased the 2 guineas and substituted 50, on which Wilson immediately tore up his check.

The hospital was built, and here the best part of the story begins, for the rich man who was thus forced against his will to raise the amount of his blood, thirsty individual in the guise of a missionary dares to criticise the Indian! What hypocrisy!

When he can show that our treatment of the Indians has been better than that of the Spanish people of South America who Christianized the Indians intermarried with them and placed

them on a plane of equality with them-selves instead of robbing and murder-ing them, it will be time enough to talk of the great advantage of bringir g those Indians under English speakir g influence. The missionary cause in South America must be in sore straits when it requires such misrepresentation as this missionary has been guilty of in as this missionary has been guilty of in his endeavor to draw cash from his lible co-religionists.—True Voice.

#### SCIENTISTS AND THE CHURCH.

We hear so much from time to time, says the London Catholic Weekly, of the alleged antipathy on the part of the Church tewards science that the following words of so distinguished a man as Professor John Butler Burke, of Cambridge, will be read with in terest: "We have heard much of late the will influences of Roman Cathoterest: "We have heard much of late of the evil influences of Roman Catholicism on freedom of discussion. With all due regard to all the parties concerned, I still venture to think that the agitation was a misrepresentation of the true Catholic view. So long as a professor does not preach heresy ex cathedra as if he were infallible, so long is he likely to escape the excathedra condemnation, or public exmisrepresentation so often urged of the case of Galileo is a case in point. Galileo was so dogmatic that he wanted the Church to accept his doctrine when they were quite willing to leave it an open question. And it is note-worthy that the enemies of Catholi-cism have ever been ready to misrepresent this and other such instances in which authority may perhaps, on the whole, have been most wisely exercised. I still venture to think that many Roman Catholic scientists are, and ever have been, much wider in their views than many of no religious persua sion whatsoever. The conflicts which have arisen between the Church and science in the past have since been as grossly misrepresented as it is safe to say they were in the first instances due to the most unhappy misunderstandings quite in accordance, however, with the spirit of those times. But at the present day there is little reason to sup-pose that science and religion should not go hand in hand, and, like twin sisters of twenty summers — or, if we prefer twenty centuries—each adorn in its own way, though with some slight difference, the vista of the world of which they represent the life and

The attitude of the Church towards Galileo has constituted for centuries one of the stock arguments of anti-Catholic controversialists. Though Catholic writers again and again presented the true facts of the case, the words of Professor Burke are none

#### WHAT IS VICTORY.

When you are forgotten, or neglect ed, or purposely set at naught, and you smile inwardly, glorying in the in-sult, or the oversight, because thereby counted worthy to suffer with Christthat is victory.

When your good is evil spoken of

when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence — that s victory.

When you are content with any food,

any raiment, any climate, any society, any solitude, any interruption —that is victory.

When you can lovingly and patiently

when you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoy ance—that is victory.

When you can stand face to face with waste, folly, extravagance and spiritual insensibility, and endure it all as Jesus endured it—that is victory.—



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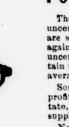
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CHATS WITH YOU

AUGUST 3, 1907:

YOUR OPPORTUNITY YOU WHAT WILL WITH IT.

A crucial period com normal life, the psycholo which, if grasped, bring comes to the young surge haps, after long waiting drudgery, studying and e he is suddenly confronted critical operation. An happened and the great sent. Life and death balance. Will he be emergency? If his knift thickness of a sheet of cost a precious life. cost a precious life. breadth separates life an patient. Are his trainin sufficient to make him occasion? If so, his rep made. But if he has da should have been study idled away his precious ho the opportunity will offer to the patient and ruin tion. Everything depe accuracy of his knowledg An opportunity confr lawyer. In a critical case

a life may hang upon his faithfulness which he ha preparation. Will he boccasion? Has he laid tion? Is he well read in Does he know all the pre he convince the jury? into his brief and pleath which he has put into h the neglected opportunistudy; or will he bring the keen insight born of e actitude, thoroughness, ness? His opportunity What will he do with it

Sir Astley Cooper, England, happened to h a helpless crowd was wadent to a boy who had be a carriage. No one swhat to do. But you been compelled to hand to make the things he and he was equal to the had developed skill. handkerchief and stopp blood by pressure at wound. This led to h royal surgeon, and wa of his famous career. Every now and then

tunity confronts a cler member of the firm has or the firm changes h are looking for a parti superintendent. This out what is in the cleri watching the clock-st of his employer-doing of his employer—doing
—putting in short hot
these years? Has he
impudent, gruff, or cur
ers, or has he been pol kind, deferential, and The opportunity confro will he do with it?

It confronts a repo paper. The writer editorials is sick. W place? Will it be t never gets the thing h brings back only excus not get at the man, approachable, or that tell him anything: tell him anything; is always "carrying Garcia"?

So, in every aven opportunities are con ing us. Who are read will fill the positions pared men, those who places, who generally
Be sure that your
will confront you. will confront you. A for it? Will you be e you laid your foundati and strong? What your great opportunit for leaders, for orga be sure there is a

you than you dream for it, if you are equi dent on a railroid, any of the unexpected may open the door for is constantly happeni cies. Are you prepa opportunity? If you someone else will be wonder why you are promotion; but if life, you will prob good reason. Someb tution is ready for when it comes. equal to the crisis, b writing every lette errand, in selling e in teaching every every brief, in makin has had the poss awaited opportunity It is interesting to

confronts them. So waited for years for seem to be paralyz They did not expec They did not expect way. They are not they might be t week, but not too the opportunity hanot look quite as at to them as it did it will look more at it will look more at when it is beyond acters are unnerv their opportunity. tunity they have while they are whas slipped away men are nerved the opportunity confronthem a tonic, a stout power they oppossessed before, obstacles in their they feel. The chance which the seems to brace u buttress their abi

attitudes of men w

I always feel and when I see him fa when I see him for of his life, a power will make or brea

their reserve pov

alone. Can't we take him in some

tenant. "Well, they ride horses, if they

don't," responded Jarry.

'He'd make a good soldier anyway,"
said Freddie, regretfully.

'Last winter I went in to play with

nake Alec our general.

ever do anything, anyway, but sit in their tents and plan battles and review

troops. We can march in front of his

window, and he can review us; then

he can give us all our orders and watch us as we obey them."

The idea was received with the wild-

now," said Jerry.
"All right fall in. With rub dub

"All right fail in. With rib duo dub and toot of horn, the Hanover Street Rifles marched up in front of Alec's window and halted, while every man came to "Attention." Alec leaned forward expectantly; it

was an unusual honor they were pay-ing him and he could not understand

Street Rifles have appointed you their general-in-chief and that hereafter,

they will report here daily after school

hours to be reviewed by you; also that

"You are very good to think of me, shall be proud to be your general." "Hurrah for the General."

"Hurrah for the Hanover Street

crowd of eager boys below. Suddenly he buried his face in his hands and those outside could see the boyish

The little company stood in embar-

Captaia Grant, with his command, to report at headquarters Saturday after-noon at 2 o'clock. Something unusual

was about to happen, what, they could not guess; but everyone felt the mys-

they that was in the air.

They marched around the side of the house to the lawn. Here they found their general, comfortably seated in a rolling chair, under the shade of trees.

There was quite a party of ladies and gentlemen with him and they all looked

eager and expectant.

Freddie brought his company into

position in front of the reviewing party with so much skill that they were greeted with a burst of applause, and

Gen. Gordon, senior, stepped forward. The small soldiers looked as though

they almost needed a word of command

from their captain to keep them steady as the grey-haired, soldierly man ad

form was shaking with sobs.

" Hurrah! Hurrah! Hurrah!

Rifles.

faltering.

Why, he can't be a soldier," spoke

#### CHATS WITH YOUNG MEN. YOUR OPPORTUNITY CONFRONTS YOU WHAT WILL YOU DO WITH IT.

A crucial period comes into every normal life, the psychological moment which, if grasped, brings success. It comes to the young surgeon when, perhaps, after long waiting and years of drudgery, studying and experimenting, he is suddenly confronted with his first critical operation. An accident has happened and the great surgeon is absent. Life and death hang in the balance. Will he be equal to the emergency? If his knife slips but the thickness of a sheet of paper, it may cost a precious life. Only a hair's breadth separates life and death in his Are his training and learning sufficient to make him equal to the occasion? If so, his reputation may be made. But if he has dawdled when he should have been studying, if he has idled away his precious hours at college, the opportunity will offer only danger to the patient and ruin to his reputa-

tion. Everything depends upon the accuracy of his knowledge.

An opportunity confronts a young lawyer. In a critical case, a fortune or a life may hang upon his skill, upon the faithfulness which he has put into his preparation. Will he be equal to the occasion? Has he laid a solid foundation? Is he well read in similar cases? Does he know all the precedents? Can be convince the jury? Will he drag into his brief and plea the wasted hours which he has put into his preparation, the neglected opportunities in his law study; or will he bring to bear a sharp, Will he drag keen insight born of earnestness, exactitude, thoroughness, conscientiousness? His opportunity confronts him. What will he do with it?

Sir Astley Cooper, when a lad in England, happened to be present when a helpless crowd was watching an accident to a boy who had been run over by a carriage. No one seemed to know what to do. But young Cooper had been compelled to handle tools at home, to make the things he could not buy, and he was equal to the occasion, for he had developed skill. He took his handkerchief and stopped the flow of blood by pressure above the boy's wound. This led to his becoming the royal surgeon, and was the beginning of his famous creer. Every now and then a critical oppor-

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onfronts a clerk in a store. A tunity confronts a clerk in a store. A member of the firm has died or retired, or the firm changes hands, and they are looking for a partner, manager, or superintendent. This test will bring out what is in the clerk. Has he been watching the clock—stealing the time of his employer—doing dishonest work -putting in short hours of service all these years? Has he been indifferent, impudent, gruff, or curt to his custom ers, or has he been polite and obliging, kind, deferential, and accommodating The opportunity confronts him. What will he do with it?

I; confronts a reporter on a newspaper. The writer of the leading
editorials is sick. Who shall take his
place? Will it be the reporter who
never gets the thing he is sent for, but
brings back only excuses that he could
not get at the man, that he was not not get at the man, that he was not approachable, or that nobody would tell him anything; or the one who is always "carrying the message to is always

Garcia So, in every avenue of life, great opportunities are constantly confronting us. Who are ready for them? Who will fill the positions? It is the prepared men, those who are equal to the places, who generally get them.

Be sure that your great apportunity.

places, who generally get them.

Be sure that your great opportunity will confront you. Are you prepared for it? Will you be equal to it? Have you laid your foundation deep and wide and strong? What will you do with your great opportunity when it comes? your great opportunity when it comes?
The world is always looking for men, be sure there is a vacancy nearer to you than you dream, if you are ready for it, if you are equal to it. An acci-dent on a railroid, sickness, death— any of the unexpected events of life leaders, for organizers. You may any of the unexpected events of life—
may open the door for you. Something
is constantly happening to make vacancies. Are you prepared to grasp your
opportunity? If you are not prepared,
someone else will be chosen. You may
wonder why you are not selected for
promotion; but if you analyze your
life, you will probably find many a
good reason. Somebody in every insti
tution is ready for the opportunity
when it comes. Somebody will be
equal to the crisis, because he has been
fitting himself for it all his life. In
writing every letter, in doing every

ntting himself for it all his life. In writing every letter, in doing every errand, in selling every yard of cloth, in teaching every pupil, in writing every brief, in making every speech, he has had the possible vacancy, the awaited opportunity, in constant view.

It is interesting to note the different attitudes of men when an opportunity confronts them. Some men, who have waited for years for a particular chance, seem to be paralyzed when it appears. They did not expect it to look just that way. They are not quite ready for it. They might be to morrow, or next week, but not to day. By that time the opportunity has gone by. It does not look quite as attractive when close to them as it did in the distance, and

to them as it did in the distance, and it will look more attractive to morrow, when it is beyond reach. Some characters are unnerved when they face their opportunity. Others are in doubt as to whether or not it is the opportunity they have been seeking; and while they are waiting, doubting, it has slipped away from them. Some men are nerved the moment their great opportunity confronts them. It is to them a tonic, a stimulant, which calls out power they did not dream they possessed before, and the greater the obstacles in their way the stronger

with it—what will he make of it? Will short. "Say, boys," he began impulit bring out the man in him? Will it sively, "did you see Alec as we call out his latent forces, backed up by all the energies he can muster? Will though he wanted to cry; guess he's he conquer it, or will it conquer him?
If it conquers him, if he has not the courage, grit, and persistence to cut his way through it, he will lose some-thing of power, of energy, of ambition; he will never be quite so strong again for another emergency. He will be like an eagle with his wings clipped, conscious of power which he is unable to use. He will have the sense of humiliation at being conquered, and of

fearing that it will happen again.
During the month of June, thou thousands of young men graduates full of ambi-tion and hope, full of expectancy, will go out from the schools, the colleges, and the universities, with their diplomas, to face for the first time the

practical world. On every side it will be dinned into your ears that the great trusts are swallowing up all the good opportuni ties; that the chances in business for those without capital have gone by. But you must not heed this parrot cry There never was a time in all history when the call for the man who is prepared was so loud as now. But the call is for a larger, completer man—a man who can do things, a man with a finer training, a man who has not skimped or tried to economize on his foundation.

toundation.

It does not matter how many great combinations of capital there are; the opportunity is greater than ever before, but the opportunity is fer the skilled man, the trained man, the specialist, the man who is king in his line, the man whose mind is so trained and disciplined that he can bring the whole of himself with power and vigor

to his life work.

The world is all gates, all opportunities to him who can make use of them; and power and fortune are all about us, awaiting the eye that can see, the ear that can hear, the hand that can achieve.

Your future, fortunate graduates, like a great block of pure white marble, stands untouched before you.

You hold the chisel and mallet-your ability, your education - in your hands. There is something in the block for you, and it lives in your ideal. Shall it be angel or devil? What are your ideals, as you stand tip toe on the threshold of active life? Will you smite the block and shatter it into an unshapely or hideous piece; or will you call out a statue of usefulness, of grace and beauty, a statue which will tell the unborn generations the story of a noble life ?—O. S. M. in Success.

#### OUR BOYS AND GIRLS. THE BOY IN THE WINDOW.

Freddie made a point of getting the boys to play in front of the window just

as much as possible.

He liked to look up and nod at the boy, and receive his sad little smile

boy, and receive his sad little smile and a wave of the hand in reply.

"He likes to see us, if he can't do it himself," he explained, when Jerry Simpson, his chum, tried to get the marble ring moved to the next street.

"Guess if any of us fellows had to sit in that old chair all day, and wear as much iron on 'em as ha does, we'd as much iron on 'em as he does, we'd be glad to have somebody to look at."
And so the marble ring remained, and
was well patronized after school hours.

was well patronized after some a first shop layed all sorts of games; hop skotch ball, pitching quoits, jumping and wrestling. When the weather grew warm enough, the window was thrown open, then the boys gathered around and talked to him while they played. Sometimes they took him into their games by making him judge or

umpire.

It was when the season for soldiering commenced that the idea came into Freddie's mind. He was always tenderhearted, and would not harm the smallhearted, and would not harm the smail-est insect; as for animals, he brought home every homeless or crippled dog or cat in the neighborhood. Freddie was a leader among his fellows; he could run faster, jump farther and swim better than any one of them, that is why he used to look at that boy in the window and wonder what he himself would do if he could not climb a tree would do if he could not climb a tree or jump from a scond floor of a carriage house to the ground without getting hurt, or walk on the top of a high board fence which surrounded the school yard; and that is the reason he always tried to bring a life.

is the reason he always tried to bring a little brightness into the boys's life.

The Spanish-American War, at the time of our story had just begun, and all of the little boys of the land were wild to become brave sons of Mars. Horns, drums and wooden swords were Horns, drums and wooden swords were in demand; shevrons and shoulder straps were artistically drawn with chalk: and now and then an indulgent mother sewed red or yellow stripes on the little trousers, but the uniforms were as non-de script as Coxey's army; then too, there was no race line drawn. Dinah's little black boy marched be side the son of the banker who lived in the big house on the corner. And little Jakey Goldstine blew thrilling calls upon his toy bugle. Freddie was made cartain by manifestiment. calls upon his toy bugle. Freddie was made captain by unanimous consent and under his discipline the company soon showed good results. They marched and counter-marched, formed

by twos, by fours, eight abreast and practised wheeling.

His order "Forward march" moved

the column of little men at a right military pace down the street.

The drum's rub dub dub and the The drum's rub-dub dub and the notes of the bugle brought more than one to watch them. It was on one of these parades that Freddie noticed the face of the boy in the window. His heart gave a thump of sympathy, for he realized suddenly that since their drilling had commenced he must have

possessed before, and the greater the obstacles in their way the stronger they feel. The very sight of the chance which they have longed for seems to brace up all their faculties, buttress their ability, and call out all their reserve power, and they go into the battle like giants.

I always feel anxious for a young man when I see him facing the great crisis of his life, a powerful emergency which will make or break him; and I ask my-

ade were passed around ; while the boy of the window was happy with happi-est.—Our Young People.

#### BISHOP SPALDING'S ADVICE

been lonesome since we commenced to drill, though he hasn't said anything about it; it's mean for us to leave him Day by day parents and children are confronted with the great problem of life. "What shall I do with my boys or my girls?" is asked by the "What shall I do?" says a "What shall I do?" says a boy or a girl. Bishop Spalding begins his lec-ture on opportunity thus: "How shall I live? How shall I up Jerry Simpson, "he can't walk."
"All-soldiers—don't walk," stammered Tommy Ruggles, the first lieu

make the most of my life? How shall I become a man and do a man's work? This and not politics or trade or war or pleasure is the question. The primary consideration is not how one shall get a living, but how he shall live, for if he nim one day and he had all sorts of wooden soldiers. We set them up on live rightly, whatever is needful he shall easily find. Life is opportunity, wooden soldiers. We set them up on the table, in squares like a checker board, then we fought battles, and Alec beat me every time. He said his father showed him how. You know he and therefore its whole circumstance may be made to serve the purpose of those who are bent on self-improvement, on making themselves capable of doing father showed him how. You show how as a real soldier, and a general. Say boys, I have it." Freddie's face dushed red with pleasure. "We'll make Alec our general. Generals

thorough work."
And work it is that wins. Any other way of winning is unworthy of consideration. A true man would not want to win in any other way. Life is full of opportunities to labor, and the willing worker is sure of success. Such a worker has never failed, never will

By all this neither the Bishop nor anyone means to counsel a cloddish indifference to progress and material prosperity. On the contrary, he would counsel aspirations high as hsaven. It is a law student who listens? Put your ideals high as were those o Cicero, Sir Thomas More, John Mar-shall. Is it a doctor to whom we speak? Aspire to surpass the highest in human history, always moved by the purpose of being a benefactor. Is the boy a blacksmith who reads these lines? Be it's meaning.

Freddie marched to the window and saluted with his sword. Mr. Alexan der Gordon, he began, "I have the honor to inform you that the Hanover the honor to the began of the be the best blacksmith. But if God has so endowed you, read, write, think and study till the work of an Elihu Buritt with his wonderful knowledge of lan-guages is inferior to yours. Are you a carpenter or craftsman of any kind?
Make the most of every moment. All
that the world has done is within reach of you. Bee like, go to the gardens of the gods, filled by the full fair flower-ings of genius and pluck, get seed, sew it then in your own soul. But look to it well that thou goest to the best. my adjutant will wait on you each morning for orders."

By consulting carefully lists left to us by the best men you cannot go astray. In it all should be the aspira-The neighbors hearing such a din, rushed to see what caused the excitement. They saw an open window, framing a delicate-faced, crippled boy, who was leaning forward trying to talk to the tion to be a good man, a good woman.

Not all the gold on earth can give one
happiness. Happiness is not in gold, it
is in a well developed mind. A poet
singing to the South has said:

"Let them give you gold and treasures, Wealth in mountains or in streams.

Let the Southland keep the measures
That I've marked here in my dreams, for the Dixie, dear old Dixie
That our fathers knew of old
Was better far than fifty Dixies
Measured by a man of gold."

assed silence, which was broken by Freddie's trembling voice.

"Don't Alec, please don't," he pleaded, "we want you for our general, No, boys and girls, young men and young women, it isn't gold that gains the day, it is the doing of one's duty, daily, hourly in all the golden, glorious pieaded, "we want you for our general, you know generals always stays in their tents and plan battles. You know how; don't you remember how you used to beat me last winter? You can ask your father about it."

## THE CATHOLIC CHURCH.

The little cloud of sorrow was lifting and in a brief space the boy raised his head. The tears were still shining in his eyes, but his face was bright with smiles and his voice joyous and MARVELLOUS PROGRESS IN TWENTY FIVE Turkey now has but 25,000,000 in

s to its 40,000,000 in 1800. From Afghanistan to China, liberty has made it possible for Catholic missionaries to spread the Faith among 300,000,000, the Catholic natives now "You are very good to think of me, fellows," he said. "I shall be proud to be your general. I shall almost forget that I can't march with you.
"Company, attention!" commanded numbering 2 250,000, as against 500,000 in 1800. In Indo China alone the indigenous Catholic popula-Freddie.

"Now, we'll review them." He passed up and down the line reporting to the general, and after a few revolutions they disappeared down the street. tion has risen from 300,000 to nearly 1,000,000. Australia and New Zealand, which were without priests in 1800, are now the home of 1,000,000 Catholics, and the islands of Oceania of the Faith Alec was a great success as a general. He drew plans of battles to be fought can boast 100,000 members of the Faith in their population of 5,000 000. Japan, since 1879, has added 50,000 to her on the lawn or in the alley ways or on the vacant lot, where the excavators original number of 4,000 Catholics, and had left a high embankment, which made an ideal San Juan. China proper boasts nearly 2,000,090 members of the Catholic Church. Africa, which was almost entirely Moslem in 1800, has now a following of the Church numbering 2,000,000, with six The daily reviews were made with so much dignity and fine military dis play that they usually had quite an audience. It was along toward the end of the summer that General Gordon ordered Vicars Apostolic and a splendid Hier-

archy. IN THE AMERICAN CONTINENT. Marvellous are the progressive results in both Americas. The Catholic churches of South America, with their churches of South America, with their 40,000,000 members, have awakened from their torpor and give promise of a splendid increase. The Catholics in the United States numbered in 1800, 1 Bishop, 40 priests, 40,000 Catholics. To-day there are 94 Bishops, 11,817 priests, and some 14.000,000 confessed members of the Catholic Church. Findly the state of the Catholic Church.

ally, in Europe there is Germany, with its 20,000,000 of Catholics strongly organized; Belgium, almost Catholic to an individual; Holland, which banking the analysis of the company of the catholics. ished priests and persecuted Catholics in 1800, with 1.500,000, Catholics entirefree; and a rapidly growing increase Catholicity in Scandinavia and Switrland. Even in the Balkan States in zerland. Even in the Baikan States in last century, the Church gained many new adherents; in Roumania, nearly 50,000; Bosnia and Herzegovina, over 275,000; Bulgaria, 26,000; Greece, WHEN YOU ASK FOR

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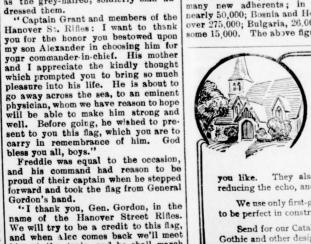
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Toronto, July 20th, 1907.

Sir—The paragraph in your issue of 20th July referring to James R. Randall, author of the famous Southern war song, "Maryland, My Maryland," is only partially correct. Mr. Randall is not a convert to the Church, but a Catholic born and bred. It may interest your readers to know that, through his mother, he is descended from an old Acadian family, whose expulsion with so many others of the race from their native soil is one of the darkest blots on English colonial policy. As you state, Mr. Randall is now editer of the Morning Star, a Catholic paper published in New Orleans. His fame as a poet is almost wholly associated with "Maryland," for the simple reason that his poems, many of them of great merit, have never been collected, but are scattered through the files of Southern newspapers. His genius, like Editor CATHOLIC RECORD: but are scattered through the files of Southern newspapers. His genius, like that of many other poets, has never been appreciated, and he has suffered all his life from the neglect of his con-temporaries. His merit has been recognized, however, by the few, able thoroughly to appreciate the nature of his gifts, and it is pleasing to note that in his old age there is evidence of the

thoroughly to appreciate the nature of his gifts, and it is pleasing to note that in his old age there is evidence of the dawning of a better day.

The Hon. William Pinckney White, U. S. Senator from Maryland, has in augurated a movement to honor the poet while life yet remains to him, and he is to be the guest of the State on Maryland Day, at the Jamestown Exposition. At the same time, a testimonial of a more substantial nature, the form of which has not yet been fully determined, is to be tendered him. It is hardly necessary to say that in so honoring her son, Maryland will honor herself, and it is gratifying to Mr. Randall's friends to be assured, that in his old age the neglect from which he has so long suffered will cease. In a recent letter which I had from him, he says: "It has pleased God to afflict me. recent letter which I had from him, he says: "It has pleased God to afflict me with poverty almost all my life, yet I am thankful to say I still retain a cheerful and buoyant disposition." It may not be amiss to add that Mr. Randall not be amiss to and that Mr. Kandaii is a devout and enthusiastic son of the Church, and finds no greater happiness than in serving her in the useful, if not always appreciated, field of journalism.

I may add that Mr. Randall has long ontemplated visiting Canada, the home of his ancestors, and, if as seems probable, he returns to Maryland, the visit may not be much longer deferred.

H. F. MACKINTOSH.

THOMAS W. LAWSON AND THE

Thomas W. Lawson, one of America's Thomas W. Lawson, one of America's captains of finance and a writer of brilliant descriptive power, has given to the Chicago Examiner the following impressions of his visit with the Holy Father, who received him lately in private audience:

"I have had an interview with His Holivers, Pana Pina, and my morning."

Holiness, Pope Pius, and my morning at the Vatican was, I may truly say, the most interesting experience of my

ife.
"At first I was struck by the Pope's magnificent "At first I was struck by the Pope's extreme simplicity amid magnificent surroundings. Pope Pius is that Parity, a perfectly natural man.

"After seeing him I can understand

why the cardinals elected him.

"He is transparently honest, and one of the most remarkable and touching things about him is that his tenderness and gentleness are almost motherly

rather than fatherly.
"But back of all this I recognized a
force and solidity of character that are

extraordinary.
"It was borne it on me that when Pope Pius makes his decision, no carthly power can move him. If the French government thinks the Pope will yield in the present struggle between the Vatican and the Elysee it is

mistaken. " Perhaps I can best convey the impression of the man's overwhelming atmosphere of power when I say that when I entered his presence I thought myself six feel tall; when I left it I felt I was less than two feet high.

"I always knew that the Catholic Church was an immense force in the

Church was an immense force in the world and that it is especially a force in America, but that quiet, kindly white robed figure in the Vatican with 250,000,000 human souls behind him, boutst the truth respective. brought the truth graphically, personally home to me

#### THE SECRET OF THE CARDINAL'S VIGOR.

To the regularity of his life Cardinal Gibbons ascribes his extraordinary vigor. The Cardinal's regular habits are the admiration of Baltimoreans. In a recent issue of the Baltimore San appeared the following:

"Even in his daily walks—for the Cardinal is quite a pedestrian—he is as regular as clock work. His favorite walk, where he is likely to be seen, is along Charles street to Mount Vernon Place. He usualty stops at the new Walters Art Gallery to see what pro-gress has been made. Out Cathedral street to the Mount Royal entrance street to the Mount Royal entrance of Druid Hill Park brings him to the lake, when he generally turns back. This is a long walk for a man of his years, but the Cardinal has the vim of a younger man and soorns the comfort and luxury of a carriage.

"The Cardinal, the highest in rank, is perhaps the most democratic prelate in America. Position or wealth carwies little weight with him, for the humble toiler receives as kindly a welcome

ble toiler receives as kindly a welcome as the influential man of affairs. This, no doubt, accounts for his popularity,

no doubt, accounts for his popularity, irrespective of creed.

"While the average Baltimorean is grumbling about the weather, the Cardinal does not complain. How a man of his years can dwell in the hot city down in the turmoil and bustle of the business district is indeed, a matdown in the turmoil and bustle of the business district, is, indeed, a matter for reflection. Yet, if asked flow he does it, it is likely he would reply "methodic living." In this he reminds one of the late Pope Leo XIII., which is an ascetic and simple life." when we wish to enter the Heart of Jesus, it suffices to have recourse to Mary; we are granted an audience immediately.—St. Alphonsus Liguori.

# CARDINAL LOGUE ON IRISH

The opinion of Cardinal Logue on Irish affairs ought to carry weight. Here is what the Primate of all Ireland says of the importance of a movement which certain Irish patriots, on both sides of the Atlantio, have a habit of ignoring in their schemes for Irish regeneration:

We have a party representing us in Parliament, fighting in Parliament for the welfare of the country, under very adverse and discouraging circumstances, and we have the great Gaelic League movement, which is bringing a fresh spirit into the country. Both these influences, I trust, I know, are working well, and will work successfully for the welfare of Ireland; and they are making a great effort between The opinion of Cardinal Logue they are making a great effort between them for the welfare of the country; but what I pin my faith very firmly to is the temperance movement. I think the real regeneration of Ireland will come from this movement.

Cardinal Logue is not what some of our good friends with a gift for epithet would call a "fanatic" on the temperance question. He sees and appreciates the importance of the several movements which are at present going forward in Ireland. He gives to each its meed of recognition and praise. He mentions particularly what the Irish Parliamentary movement and the Gaelic League are doing, but he says:

I believe both of these movements, no matter how successful they may be, no matter how successful they may be, would fail, to a great extent, in their object, if we had not the evil of drink rooted out from amongst our people. It would mar their efforts so long as the vice of intemperance exists in the country, like the trail of the serpent in Paradise. Ireland can never be a paradise so long as the terrible soourge of intemperance finds its way into it, and, I believe, if we had it banished and rooted out completely from amongst our people, it would contribute very much to the regeneration of the country, and it would be one of the best assistants to all these other influences which are tending in the direction of the regeneration of Ireland.

rection of the regeneration of Ireland.

The Irish patriots on this side of the Atlantic who never have a word to say—unless it be a word of disparagement of the connection between Irish temof the connection between Irish tem-perance and movements for Irish indeperance and movements for Irish Inde-pendence, should meditate on these words of Cardinal Logue. And they should consider also that, in express-ing these opinions, the Cardinal is not enunciating any new doctrine. Daniel O'Connell in his day declared Daniel O'Connell in his day declared that the Father Mathew movement was of the greatest possible help to the repeal agitation, and Charles Stewart Parnell at the height of his power expressed his regret to Father Conaty, now Bishop Conaty of Los Angeles, that there was not in Ireland at that time another Father Mathew.—Sacred Heart Region.

## THE POPE'S DAY.

MUCH OF HIS WORK IS DONE BY THE TIME THE MAJORITY CITIZENS ARE FINISHING THEIR From " Rome.

This year there is no talk whatever of the possibility of the Pope leaving the Vatican for the summer—neither for Castelgandolfo, or Montecassino, or Royal and Castelgandolfo, and the molecus of Papel Venice. Indeed, the makers of Papal venice. Indeed, the makers of raps, anecdotes have just added this one to the already large collection: "Some of the newspapers say," remarked Pius X, on his birthday, "that it will be necessary for me to leave the vatican. The fact is that I never had any desire to do so. Outside these walls the world has very little to attract me." So while Rome is shunned by the stranger and abandoned by the native, Pius X. will continue to take his daily walk in the corridors or the gardens of the vatican.

Though His Holiness may never ap-

oar in the streets of the Eternal City. he has more opporitunities than others for seeing Rome at its best. He is

he has more opporitunities than others for seeing Rome at its best. He is always an unusually early riser, and in the summer especially he is alert the very first in all the vatican—usually at 4, and never later than 4:30, so that he is able to say Mass at 4:45 or shortly after that. If His Holiness ever gots to his windows at that early hour his view takes in the great Piazza of St. Peter's directly underneath, the great silent city around the storied Janiculum facing him and the Alban and Latin hills in the distance.

After his meditation, Mass, thanksgiving, recitation of part of the office and frugal Italian breakfast, there are quite three hours before the time for receiving the Cardinal Secretary of State with his daily report on the great affairs of the world. As least one of these hours is occupied by the Pope in reading the daily papers. His Holiness has no great liking for newspaper clippings. He receives a great pile of them every morning, especially prepared for him and containing everything that has been printed throughout Italy during the previous twenty four hours that has been printed throughout Italy during the previous twenty four hours concerning the Church and the Holy See, but he is also provided every day with the entire copy of the principal newspapers of Rome and Italy and he never fails to glance through the Cath-

newspapers of Rome and Raiy and ne never fails to glance through the Catholic papers, especially the Osservatore Romano, the Difess of Venice, the Corriere d'Italia, the Osservatore Cattolico, the Unita Cattolica, the Univers-Verite and the Croix. He does not read them all through of course, but nothing of importance in their columns escapes his notice.

A great part of the Holy Father's day's work is done by the time that the majority of Roman citizens and even Roman congregations have finished breakfast. The Pope finds time for another iglance at the papers before he retires ffor the night between 10, 30 and 11. It will be seen that it is a real hardship for the Holy Father to have to say a late Mass at 730 or 8; hence it is only on Sundays, and not always even then, that outsiders are admitted to assist at his Mass.

A Quack Medicine Forgery. Colonel Jack Chinn of Kentucky has filed suit against a patent medicine concern for \$25,000 damages, because of the circulation of its almanac which contains his picture, a facsimile of his signature and a strong endorsement of

its nostrum.

The Colonel states that he never used the cure all, that he never wrote the recommendation of it attributed to him, and that the publication of the said almanac has caused him great mortifica-

ion. The swindlers, liars and forgers who get up these bogus commendations of dangerous drugs ought to be put in the penitentiary.

Our happiness can be found only in prayer. When God sees us coming He bends His heart down very low towards His little creatures, like a father who stoops down to hear his little child.

### ARCHDIOCESE OF TORONTO

MISSION AT ALLISTON.

A renewal of a mission given a year ago took place recently in the parish of Alliston, Ont. of which Rev. H. J. Gibney is pastor. The exercises were conducted by two Redemptorlists, Reva. M. Bohnland Joseph M. Snyder, from Saratoga. N. Y. Both preached with great clearness, earnesiness and force.

The object of the mission was to implant pietyin the hearts, of the faithful. Piety, piety, piety was the golden thread that ran through all their discourse. They showed that Jesus Christ in the Blessed Encharlet is and must be the favorite devotion of every devout Catholic. There cannot be much piety in a Catholic who does not often give hospitality, like Zucchaus of old, to the Eucharletic God. None can lead a pure life unless they often partake of the heavenly banquet at which they fesst upon the most precious food and drink. For Christ Himself says: "He who eateth My flesh and drinketh My blood hash life everlasting." The clouds in the skies their dew; the flowers of the meadows spread their sweet perfumes, the bees of the fields generously supply us with their stores of hone; and Christ bestow upon us the light and warmth, the dew and fragrance and sweetness of His Sacred Heart.

Prayer is necessary to be able to lead a truly Catholic life. By prayer we draw down God's help upon us. When we pray we breathe in God; when we pray we breathe in God; when we pray we nove the Hand that moves the universe Frequent prayer through out the day keeps us in touch with God. Every Catholic should have an aspiration, frequent ly repeated, such as: "My Jesus mercy."

The missionaties made constant appeals to the men. Why, said one of them, are the men of our day so prone to indifferentism in matters or religion, for which their forefathers laid down their lives. He answered: Human respect. This strikes at the very root of the evil. Personal experience with men of all classes confirms this statement. How often have we heard men say: "Religion is good enough for women and children. We have other things to attend to." The real fact

ratin—Unaries V. of Austria, Henry of Germany, Louis of France, Godfrey De Bouillon, etc.

Another point upon which the missionaries laid great stress was good reading. Catholics, they said, should cultivate a taste for good reading for more than one reason. Parents sadiy neglect to impart religious instruction to their children. There is very little home training. For this reason many are indifferent to the practice of their religious duties, not knowing the teachings and maxims of their Holy Mother the Church. In addition to this every child of the Church should be an able defender of the faith against the attacks of her enemies, who blaspheme God and His Spouse the Church. Many Catholics spend much money in the support of newspapers teeming with calumnies and bitter attacks upon our Holy Faith. Very few Catholics read a Catholic journal and very few lend support to such papers. Here in Canada the daily paper teems with sectarian items. They are a veritable propaganda for Protestantism; and therefore the more cause for every Catholic family to subscribe to a Carholic newspaper, to serve as an antidote to the institute of the great movements in the Church.

\*\*F. M.\*\*

Our Separate School Work.

Our Separate schools throughout the country are doing splendidlwork. Not only do they fill the minds of the children with the trin ciples of Christianity but they impart equal in out superior secular knowledge as the Public schools. Another instance of the fill-diency our Separate schools comes from Tweed. Five children were sent up for the Entrance Examinations and the five passed with honors. This is very creditable to the teacher, Miss Cunningham. The school is under the efficient care of Miss Cunningham of Ottawa and Miss Greenan of Lindsay.

| Correction.

Str-I notice that you speak of me as "a professor of Andover Seminary." I am not that, and have not been connected with the seminaries (except in the way of priestly intimacy) for forty three years, and then only for a single term.

CHARLES C. STARBUCK. Andover, Mass.

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salary 3490. Maximum \$500. Teacher must
have Normal school training. Apply, stating
experience to Geo. A. Connors, Sec. Treas.
Box 673. Woodstock, Ont. 150 ltf.

WANTED-A TEACHER FOR R. C. S. S. S.
No. 1, Stanley, holder of a qualified certificate preferred. Duties to commence 19th
Aug. State experience and salary expected.
Apply to Jos. Gelinas, Sec., Drysdale, Ont.
1489-tf.

TEACHER WANTED FOR NO 15 SEPAR ate school Hungerford, two miles from the town of Tweed. Apoply stating standing and salary to Rev. J. S. Quinn. Tweed, Ont. 1502-2

WANTED FOR CATHOLIC SEPARATE school, No. 8, Peel. Teacher holding first or second class professional certificate. Duties to commence after vacation, Salary 8409 per year, Apply to Francis P. Mayne, Goldstone Station, Ont. 1501-2

Goldstone Station, Ont.

TEACHER WANTED FOR R C, S SCHOOL
section No, II, Anderson. To teach English and French Male or female. Apply to
Thomas Mahon, Auld, P. O., Eseex Co. Ont.
1501-3

WANTED, A CATHOLIC TEACHER (male or female.) Fully qualified to teach and speak French and English for R. C. S., No. 3 McIntyre Tp., Thunder Bay district near Port Arthur. Applicant state salary expected and experience. Address Dr. R. A Caldwell, Sec'y. Treas., Murrill's P. O., Ontario.

Ontario.

Ontario.

CATHOLIC FEMALE TEACHER FOR A the Wikwemikong Girls Industrial school. Duties to commence on the 19th of Aug. Apply stating qualifications recommendations, etc. to Rev. Father Th. Couture, S. J., Wikwemikong, Ont. Wikwemikong, Ont.

QUALIFIED TEACHER (ROMAN CATHolic) wanted for S. S. 2, Granite Hill, Ont.
Salary, 83:90. Attendance of pupils 12 daily.
Duties to commence after midsummer holidays. Apply to Joseph Boller, Secretary,
Granite Hill, Ont.

TEACHER WANTED FOR R. C. S. S. S. T. No. i. Township of Mornington, Duties to commence after summer vacation 1997. Apply stating salary and qualifications to J. Gats chene. Sec. Treas., Hesson, Out. 1495-tf.

WANTED, SECOND CLASS PROFES, sional teacher for Separate school, No. 5, Releigh, Salary \$400 per year, Applications received until Aug. 1st. 1907. Apply to J. D. Lamb, Chatham P. O. Oat., Kent Co. 1499 4.

TEACHER WANTED FOR JUTLER school. Must, be a Catholic. Good school. Attendance 35 to 40, Salary \$400 per year. Apply to J. P, Ouellette. Cutler. Oat. 1499.4 WANTED, CATHOLIC TEACHER FOR R. C. S. S. S. No. 3, Tilbury East. Duties to commence August 19, 1997, for balance of year, one capable of teaching English and French preferred. Apply, giving recommendations and salary required, to Peter Simard, Fletcher P. O.. Ont.

WANTED FEMALE TEACHER FOR R. C.
Separate school. Duties to commence
after vacatian. Apply to Fred C. Ducharme,
Secretary, St. Joseph Ont. 1502 2

WANTED FOR THE OPENING OF School, the 3rd of Sept. next, two Catholic lady teachers holding proper professional certificates and having sufficient knowledge to teach and converse in the French language, one as principal; \$425 salary per year. The other one as an ordinary teacher holding a 2ad class professional certificate, \$375 salary per year. Apply to Rev. E. Tourangeau, S. J. Sec. Steelton, P. O., Sault Ste. Marie, Ont. 1502-3

TEMALE TEACHER WANTED FOR R. C. S. No. 3. March. holding lab. or 2nd class professional certificate. State salary and experience Duties to begin August 19th. 1977. Apply to Thomas Scissons, Sec. Treas. Dunrobin, Ont. 1502-3.

Dunrobin, Ont. 1992-3.

WANTED QUALIFIED TEACHER FOR W. R. C. Soparate School Sec. No. 22. Duties to commence August 19th. One who can teach some French preferred. Apply stating salary to P. J. Snaith, Orleans, Ont. 1502-2.

WANTED SIX ASSISTANT TEACHERS for R C Separate School, Araprior, Onto Duties to begin Sept 2nd, 1997. Applicant of state salary, experience, and qualification, Applications will be received up to 9th Applications E, C, Armand, Secretary.

WANTED FOR THE ROMAN CATHOLIC WANTED FOR THE RUBBAN Only, female Separate school, Cornwall, Ont., female teacher, Normal school training, Salary 825 per annum, Duties to begin Sept. term, For further particulars address, E. O. Callaghan, Sec. Treas. R. C. S. S., Cornwall, Ont. 1502 2.

TEACHER WANTED FOR SEPARATE School Section No. 6, Arthur Township, for term commencing August 19th. Please state experience, qua ifications, references and salary. Applications not later than August 8th. Address James Feehan, Clare P. O., County Wellington, Ont. 1562 2

County Welliegton, Ont. 1502 2

WANTED A CATHOLIC TEACHER FOR Public School Section, No. 1 Rutherford, Duties to commence August 19th, Second class professional certificate, Male preferred. Good qualifications and well experienced. Salary no restriction. Apply at once to P. R deLamorandiere, Sec. Treas., Killarney, P. O. Ont. 1502-1

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