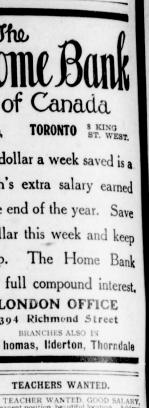
AUGUST 28, 1909.



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Catholic Record. The

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

### LONDON, ONTARIO, SATURDAY, SEPTEMBER 4, 1909

#### **TOLUME XXXI.** The Catholic Record every man is different in his natural and acquired idiosyncrasies from his neighbour so it comes to pass that there must

LONDON, SATURDAY, SEPTEMBER 4, 1909. RELIGION AND THE MAN ON THE ---- STREET.

8---ligion must be national. Protestantism, The man on the street is a fine fellow, he is heard to say, is as natural to the a good neighbour, and a pleasant comstalwart sons of Saxon and Teutonic panion. His views on different subjects ancestry as is the more ceremonious ould be acceptable because they are so Catholicism to the lesser breeds of the liberal, and, in a variety of cases where Latin race. Again, his religion, above contradiction would be apparent, his all, must be rational, that is gentlemanly instincts warn him not to to say he must be able to underpress his own opinions too far lest stand its doctrines and explain he should hurt the feelings of another them in the measure of his own knowman on the street. Above all things he ledge, and in the technical language of is agentleman, a business man if you like; modern science. Hence, because miracles shrewd and commercial in his make up, and prophecies and mysteries are inbut still withal careful not to injure the capable of being arranged within the feelings of his antagonist in a verbal domain of modern research, they are to encounter. The man on the street is be eschewed. If such facts ever did married, has a good little wife and a fine family of healthy Canadian youngsters of the Orientals, who have always seen whom papa and mamma are very proud. the finger of the Deity where the more Papa takes his piety from mamma and modern and better trained intellect bethe youngsters take theirs from both. holds only the manifestations of nature, Invariably all go to church on Sunday, mysterious only to those to whom they and even papa will accompany his family are inexplicable. A religion, therefore, when the weather is fine. If questioned that is rational, personal and racial; about his religion, he is a Protestant, such is modern Protestantism. To has strong political leanings, is charattempt to vindicate such a creed from itable to the poor, would even dethe Bible is evidently impossible, and fend his Catholic fellow-citizens against hence the sacred volume is eliminated the attacks of rampant bigots, but in because it is found out of accord with spite of all that he is hopelessly at sea modern belief. The High Priests of regarding the fundamentals of the Chris-Protestant modern belief are not the tian' religion. He is a Presbyterian preachers, but the so-called Scientists, because his parents were of that denom-Darwin, Hurley, Stuart Mill and ination, but he does not stick to the Spencer. They are the Law and the Westminster Confession, and of course Prophets. What wonder then that Prodoes not believe in the doctrine of testantism in England and Germany has eternal damaation. He has no fault to ecome pure Naturalism, which its find with his neighbors because they happen to be of other creeds and is frequently heard to say that "Our country is big enough for all classes !" and faith in the open Bible. The more we "I believe in freedom for all !" study modern religious conditions out-The man on the street is honest and side the church, the more deeply we are moral in a way, and though occasionally impressed with the necessity of emphaa transient lapse from the straight path sizing the fact that the Christian rereminds him that he is human, yet he ligion is divine and supernatural. It is

consoles himself with the reflection not man's way of expressing conscious that nature is weak anyway, and that or sub-conscious convictions, but rather God is much more merciful than He is God's way of revealing to His creatures painted by the preachers. Although he their duties to Him. If man does not is devoid of prejudices-he says so-yet understand those awful doctrines and he has an ill-digested stock of informasanctions, it is not because they are tion about the Catholic Church which opposed to reason but rather because is naturally not derived from Catholic they are above all reason, being supersources, but rather from the Sunday natural. This supernatural religion school papers of his youth and the corroborated by miracles and prophecies preachers with whom he has come into which in their terms come within the contact in early boyhood. When the scope of physical evidence and research, man on the street meets a Catholic, and is confined within the limits of an especially a priest, he invariably brings organic society or church, which is up some religious topic. He wishes to Catholic, that is to say, universal, inasenter at once into discussion on the Inmuch as it is adapted to the spiritual quisition, Galileo, the Jesuits, Sacerexigencies of men of every clime and dotal Celibacy, and a thousand kindred subjects. He does this because,

first of all, he is uneasy about his own position, and secondly, because he desires to hear what Catholics have to say for themselves regarding the teachings of their Church. It is a mistake to think that Protestants wish to insult us

when they make enquiries about the doctrines of the Church. Naturally the rod of Aaron and the staff of Moses and ways. having no definite ideas himself on religion, the every-day Protestant is and who is ever sustained by the presconstantly looking for something newer ence of the Invisible Spirit Who is and better than the conglomeration of called the Spirit of Truth. Protestantreligious ideas which he has at present, ism is personal, natural and national. The and which form a curious compound of religion of God is supernatural, imper-Protestantism, Buddhism and Agnostisonal and Catholic. cism. We hope we are not too hard on the man on the street. For him all RELIGION AT WAR WITH ITSELF. religions are equally good and equally All this reminds us of a clipping we made some months ago from a Methodist journal, World-wide Missions. The editor was talking about France, being true, and if he has any settled convictions at all they are that the harsh, stern and austere tenets of the older Chriseditor was talking about France, being thoroughly competent to speak on the subject, of course, since he knew nothing whatever about it. He rejoiced that the tie between Church and State has dissolved, but acknowledged that it was hard to bring the dissolution about. The Church was stubborn, of course; tianity should be discarded and the more balm-like doctrines of the fatherhood of God and the brotherood of man emphasized and adopted. Unfortunately the easier way in religion The Church was stubborn, of course; the State desirous only of intellectual is not the better way, and though our friend on the street may be a gentleand political progress. The Church, moved by neither, was stupid, and, since The Church manly fellow he is a poor Christian ; in fact he is not a Christian at all. The it could not bend had to be broken Christian idea taken from the Bible and had intended saying nothing about this because we read such things very, very often, but now it comes to mind at an opportune time, and we change to meet corroborated by the faith and practice of the early Fathers and successors of Church, which sends Protestantism fur-ther and further into modernism and then on into infidelity? What is left to-day of the sterling old Paritan, with only one glaring vice, his blind bigotry—but taving virtues with-ous number ? Protestantism is in trouble now, largely because it stood pumoved before every infidel attack ciety or Church. These are the two great points that our friend does not fully understand. To him the Christian religion is but another form of the cults of Gueece, Rome, India and China, and though he would deny this yet he unmoved before every infidel attack will admit that to be a religion at all unmoved before every innder attack upon the Catholic Church, encouraged and applauded. Protestantism heard Briand boast that he had driven Jesus Christianity must be man's own way of according to the light of his own reason and in his own peculiar environment. Hence for him religion must be personal because it is his own way of expressing his own duties to his Maker, and as

by "intellectual and political progress." He spoke of the altar erected by Modern progress, according to these Christians, means the driving of Christ from His own. Protestantism has been from His own itself, just because Christians, means the driving of Christ from His own. Protestantism has been willing to range itself, just because in dwas consecrated to the salvation of humanity. The Bishop said in sub-stance: Mean deneries, with the back-lodges and their vices and crimes, willing to serve the black mass. Is it possible that they did not know what their atti-stude meant? Yes, Protestantism knew, and knows now. It knows that the Cath that the object of persecution, that the robbers are in our Sanctuaries sof Charity, old and infirm sometimes, are being driven into the streets, our the people purchased for them. All the people purchased for them. All the protestantism knows, and wants to know no more. Her knowledge is as ilmited as her charity. But the day is coming when Dr. Myers and his honest friends (for we do believer they are honest) will not curse "they of the Catholic Church. The hatred that could dictate the editorial in works will not curse "the that the ould citate the editor the same trust his fellows. Why they are honest) will not curse "the the back mass is a hatred that permeates be different religions or different phases of the same religion. This, instead of being an evil, is a positive benefit, because it is so natural. Again, his re-

exist they existed only in the minds of that could dictate the editorial in World wide Missions is a hatred that permeates the man who wrote it as hell-fire per meates lost souls. The "bending" of such a man and of his system has played sad hovoc with the truths of the Master Who said of the "bending" city, "that it would be better for Sodom and Gom-orrah on the last day, than for that wide Missions is a hatred that permeates it would be better for Sodom and Gom-it would be better for Sodom and Gom-orrah on the last day, than for that city." The bending has made heresy a distinction and denial a virtue. The bending has driven God from schools and bending has driven bending has driven God from schools and decency from the marriage laws. The ending has filled Christianity with sects and checked her power for good in for-eign lands. The bending has flung on us an unbelieving generation of brutal underjaws and bold unbelief—but the bending, thank God, has not touched the "Rock of Ages," which will not be

Go on, gentlemen, and have your play out. Souls have been your victims and are your victims still. This thing will be settled by your children, who do not sit in the news their fathers convict sit in the pews their fathers occupied, and who know little about the old Bible adepts are endeavouring to accommodate to the minds of the people in both countries while outwardly placing their lived and plotted.—Extension.

#### FAITH LIFE'S ESSENTIAL.

SERMON BY BISHOP KEANE AT THE DEDI-CATION OF THE CATHEDRAL AT SALT LAKE CITY.

We are indebted to our contemporary the Intermountain Catholic for the following report of the beautiful dis-course on "Faith" delivered at the course on "Faith" delivered at the opening of the new Cathedral in Salt Lake City :

"Without faith in men, life and prayers were impossible, life a burden, and unsatisfactory motion between the gates of doubt.

zates of doubt. Take confidence away in the word of men, faith in the work of men, reliance in the possibilities of men, and the achievements we call history, the pro-gress of our pride were impossible. In faith the sailor crossed the unknown metors and discovered new worlds; in waters and discovered new worlds; in faith the miner delved into the earth; in confidence in the word, the loyalty of men, nations were built and the edifice of law and justice reared.

And shall we have trust in men, faith age. Catholicism is God's religion for mankind. It is not personal nor racial father Who is in Heaven? With hearts and instincts that ery after the unseen, nor rational in the modern sense, but rather it includes them all because it is above them all. In the Catholic relig-ion reason is the handmaiden of faith, and if there comes a time when the mind is darkened by doubts and mis-givings, we know that there exists 'n our midst an infallible authority who holds the rod of Aaron and the staff of Moses

the ground that he was an apostate. The former Bishop assured him that even an apostate in time of such dire necessity had full power given him by the Church driven him by

This leads to the conclusion that there must be a moral governor, and this re-sults in belief in a Supernatural Being, to whom man is responsible for his acts. It is only through faith that anything worth while is accomplished in a world-ly sense. Faith in the leader makes success in battle, and the greatest things in the world are accomplished through it. Columbus alone believed in a world in the west. He could not prove it by any system of reasoning and written pamphlet by Wharton, printed in Philadelphia, in which he attacked the Church and announced his abandonment Church and announced his abandonment of the faith. The title was 'A Letter to the Roman Catholics of the city of Worcester from the late Chaplain of that Society stating the motives which induced him to relinquish their commun-ion and heavens a member of the Protos ion and become a member of the Protestant church.'

Every faculty of a human being reaches after God and cries out for Divine revelation. If there were no United States of America by a Catobile Clergyman.' It was printed at Annap-olis, I784, making a volume of one hun-dred and sixteen pages, and in addition to being a splendid refutation of Whar-ton's sophistries, it had the distinction of being the first Catholic book written has notice and printed in the United God, what would the morrow furnish? It creates the hope of man's existence and makes living worth while in the promise of something better in the future. Instinctive love for the beautiful calls

for the unseen. Need of D.vine revela-tion causes one to expect it. Aside from this testimony of the longstates. The subsequent literature of the States. The subsequent interature of the Wharton controversy makes a long list in our Americana. Wharton then went whatch controversy match the went in our Americana. Whatch then went to Burlington, N. J., where he became pastor of St. Mary's Episcopalian Church, which office he held for thirty-five years. He died there in his eighty-five years. ing of the human heart for something higher the truth of Christianity is Then the growth of Christianity, also, defles all denial of its truth. The most cultared of all nations have embracedit, and its power and influence have grown steadily through the ages. Then it is such a wonderful creed; too wonderful to be man made. Christ is the only one who has ever a

steadily unrough a wonderful creed; too Then it is such a wonderful creed; too wonderful to be man made. Christ is the only one who has ever dared say, though I am a Protestant minister. I am the only one who has ever dared say, though I am a Protestant minister. I am the only one who has ever dared say, though I am a Protestant minister. I am the only one who has ever dared say, though I am a Protestant minister. I am though I am a Protestan sion and he gave her absolution.

as the simpler worshipper. This love inspires heroism and makes men go to death itself for their faith. Forit, they endure sacrifice for the good

of humanity and are glad to give their lives to Christ's service. Christianity has stood the test of time owed any one to do so in his hearing of his former Jesuit brethren." and is as vital to-day as it was in the THE CHURCH CENSUS OF THE UNITED

days of Christ. This magnificent temple is a confes-sion of faith of the Catholics of Salt Lake. Families will come and go. Revolutions will arise, but temples such OF 33.000.000 CHURCH MEMBERS LESS as this remain as lasting monuments to those who build them; monuments to

the living faith in human hearts." THE POWERS OF AN "EX-PRIEST."

IN THE ABSENCE OF ANY OTHER HE MAY ABSOLVE THE DYING.

A correspondent of America, signing himself "T. F. M." gives the following interesting account of the exercise of

1611

Home is Where The Heart is, Home's not merely four square walls, Though with pictures hung and gilded ; ome is where affection calls, Filled with shrines the heart hath

Home ! Go watch the faithful dove. Sailing 'neath the heavens above us ; Home is where there's one to love ; Home is where there's one to love us.

builded !

Home's not merely roof and room It needs something to endear it ; Home is where the heart can bloom Where there's some kind word to cheer it.

What is home with none to meet-None to welcome, none to greet us ? Home is sweet-and only sweet-Where there's one we love to meet

-CHARLES SWAIN.

#### CATHOLIC NOTES.

Newark, O., reports twelve adult con-verts as a result of a mission to non-Catholics given at St. Francis de Sales' Church, last May, under the auspices of the Newark Council, K. of C.

Among the teachers present at the National Educational Association, which met recently in Denver, were two mem-bers of the Benedictine Order, from Del Norte, Col. The Sisters teach in the Public schools of that place.

Dr. Sheehan, the author of "My New Curate," "The Blindness of Dr. Gray," now running in the Ecclesiastical Re-view, and several other books dealing with frich Life has been blood on the "The pamphlet at once drew a reply from the then Father John Carroll, 'An Address to the Roman Catholics of the United States of America by a Catholic with Irish Life, has been placed on the list of names sent to Rome for the vacant diocese of Lismore, Australia.

Rev. John J. Hughes, C. S. P., of the Church of St. Paul the Apostle, New York, has been chosen Superior of the Congregation of the Priests of St. Paul the Apostle in succession to Very Rev. George M Searle, who had held the office for the past five years. by a native and printed in the United

Sunday, August 15, was the most imortant day in the history of the Catho lic Church in Utah since the missionary fathers planted for the first time the cross in this territory, for on that day there was dedicated the new Cathedral of St. Mary Magdalen.

Count George Louis Esterhazy was Count George Louis Esterhazy was recently ordained at Innsbruck. He is sixty-one years old. Count Esterhazy is a member of one of the wealthiest noble families of Hungary. In his carly days he was an officer of the Austrian army, and won much distinction in active service.

About a year ago was noted the re-ception into the Church of Miss Downs, daughter of the late Rev. Mr. Downs, minister of the parish of East Kilbride, story is related by one of his friends, and Scotland. Her younger sister, Miss Muriel C. Downs, has received a similar the Episcopalian Bishop White in his memoirs of Wharton tells that, although ing the true fold at the Church of the Jesuit Fathers, Farm street, London. controverting the doctrines of the Church, he never spoke harshly or al-

Signor Tretanove's statue of Father Marquette, the famous Jesuit missionary explorer, was unveiled at Mackinac Island on the afternoon of September 1. Island on the alternoon of September 1. Speaker Cannon, of the House of Repre-sentatives, presided and the principal addresses delivered by Justice Wm. R. Day, of the United States Supreme Court, and Rev. Father Cunningham, of the Marquette College, Milwau-tree

Washington, Aug. 20. – Stahing out as a conspicuous feature of a bulletin issued to day by the census bureau en-titled "census of religious bodies," is the fact that out of a church member-ship in the United States in 1906 of Thish One of the pending reforms for Ire-land which 'John E. Redmond and the Irish parliamentary party hope to see enacted by the present British Ministry is the Catholic Disabilities Bill. This ship in the United States in 1506 of nearly 33,000,000, males formed consider-ably less than half of the total. Of the total church membership re-

Of the total church membership re-ported by the various religious bodies, brutal and blasphemous reference to the interesting account of the exercise of the priestly prerogatives under peculiar circumstances. He says: "In the Manchester, England, Guar-dian, of July 21, find the following inter-esting note concerning the absolution in the priestly prerogatives under peculiar dian, of July 21, find the following inter-esting note concerning the absolution in the males, while in the Roman Catholic in extramic 'given recently to the



His speech and reliance on His word has been the sole glory and greatness of our race.

our race. So in the Old Testament that great child of faith, Jacob, the Patriarch, an exile and lonely in the desert, strong in faith, saw the heavens opened, the angels ascending and descending. And in a marvelous history and a more marvelous line of spiritual descent, Jacob received the reward of faith. "In faith the young missionary of the

"In faith the young missionary of the West many years ago passed up and down this great state; he had little of the winning things of the world, nothing of wealth, nor name, nor family influence, nor fame. But he had faith in God; he had belief in the unseen things of that had belief in the unseen things of that Father; he had a message to convey. It was the message of the Crucified. Twelve simple men long ago brought that message to a pagan world, and the pagan world rejected them and put them to death even as their Master. Here and there it was heard and believed, and it was music that charmed into civiliza-tion and purity of life into homes and eities and governments such as the cities and governments such as the world had neither known nor dreamed. The victory that overcame the world vas Christian faith — knowledge of and

belief and confidence in Jesus Christ, the Son of the Living God.

To-day we dedicate here to Him another splendid temple. Lo!yesterday another spielatic complex then came edu-here was the desert and then came edu-cation and civilization and the Cross of Christ uplifted by the humble mission-ary. To-day we have this splendid temple, this witness to firm faith in the Crucified. Surely it is a day of rejoic Crucified. Surely it is a day of rejoic-ing for your great pastor, and you. It connects you with all the ages; the Man of Galilee is here in more than memory. He is in love and power; apostles and martyrs and confessors are all here and now; the ages of persecu-tion, the ages when worldly power bowed down to the church; the glory of the centuries is here in this heautiful

'in extremis' given recently to the late Father George Tyrell. The paper

"The statement in our yesterday's issue in reference to the death of Father Tyrell, that 'every priest has power to absolve a person 'in articulo mortis' absolve a person 'in articulo mortis' from all ecclesiastical censures' may be from all ecclesiastical densities may be amplified. By Catholic doctrine not only has every Catholic priest this power (in the absence, of course, of a priest with full power to deal with the more which might he one reserved to a case, which high be one reserved to a Bishop or to the Pope himself), but even al' schismatical,' 'heretical' or apostate

riest might exercise it if a Roman Catholic priest could not be got. This would include priests of the Greek and other Eastern Churches or of the Jansenists of Holland, whose orders are recognized by Rome, or an excommuni-

recognized by Rome, or an excommuni-cated priest. "'A story current in Ireland some years ago illustrates this latter point. John Butler, twelfth Baron Dunboyne, was the Catholic Bishop of Cork. Ac-cording to "G. E. C.'s Complete Peer-age," this see he resigned 13th Decem-ber, 1786, soon after he succeeded to the right of peerage, demanding at the same time a dispensation to marry. same time a dispensation to marry. This being refused by Pope Pius VII., he became a Protestant, his recantation being read at Clonmel, August 19, 1787. being read at Clonmel, August 19, 1787. He married in 1787, at the age of Learly seventy. —, daughter of — Theo-bald. He died —, aged about eighty, having reverted to his former faith, de-vising the Dunboyne estate for the purpose of the educa ion of Irish Roman Catholics at Maynooth College." While he was a Protestant, so the story goes, Lord Dunboyne was once being driven by his coachman, a Catholic along a long, lonely road, far away from any

by his coachman, a Catholic along a long, lonely road, far away from any village. The man was suddenly taken seriously ill. Both he and his master believed that he was at death's door. The Bishop, forgetting his Protestant-ism, besought the man to make his con-fession, so that he might absolve him.

Church the males formed 49.3 per cent

STATES.

THAN HALF ARE MALES.

Washington, Aug. 20 .- Standing out

of the total membership. Fewer males than females were found among the Latter Day Saints, the Lutherans, Disciples, Methodists, Bap-tists, Presbyterians and Protestant Episcopalians, the percentage of male members decreasing in the order shown, members decreasing in the order shown, and there being but 35.5 per cent male among the Episcopalians. Among the Christian Scientists, only 27.6 per cent were males, and of the Shakers, but 21.3 per cent, but in the Greek Orthodox Church, 93.9 per cent were

males. Other salient features of the report

church members formed 39.1 per cent, as against 52.7 per cent for 1890. Of as against 52.7 per cent for 1890. Of this, 6.4 increase, the Roman Catholic Church is credited with 4.4 per cent, and the Protestants with 18: the re-maining being divided among all other

denominations. The total church membership for 1906 was 32,936,445, of which number the Protestants were credited with 20,287.

to desire the things that we have than to have the things that we desire.—Henry different in the world to everything out-Van Dyke.

At Logansport, Indiana, recently, a We adding squire "performed a civil wedding ceremony over male and female apes. For shocking irreverence that squire should be invited to march up head. head. His action proves that he has no regard for the sanctity of marriage and by it he places all the human beings married by him on a level with beasts. The fact that he accepted \$5 for his ape wedding ceremony is enough to fill the nostrils with disgust.

The high altar of the new Westmin-ister Cathedral in London is hewn out of one solid block of stone. It was the mind of the late Cardinal Vanghan that show that there were a billion and a quarter dollars invested in church edi-fices and that every day eight new churches sent their spires skyward. Of the total estimated population of continental United States in 1906, the church members formed 39.1 per cent, as against 52.7 per cent for 1890. Of this de total estimated population of church members formed 39.1 per cent, as against 52.7 per cent for 1890. Of midst of this great temple as the stone of Sacriflee, witnessing thereby to the sacrificial character of the Mass which the heresy of the sixteenth century denied, and as an indestructible repara-tion for the ruined altars and shattered altar stones which marked the havoc and apostasy of the Reformation.

was 32,936,445, of which number the Protestants were credited with 20,287, 742 any the Roman Catholics with 12-079,142. Of the Protestant bodies the Methodists numbered 5,749,837
Methodists numbered 5,749,837
A sort of ecclesiastical cyclone, says A sort of ecclesiastical cyclone, says approximation. A sort of ecclesiastical cyclone, says approximation of the Liverpool Catholic Times, not very deep, it is true, has lately disturbed usual anti-eyclonic stagnation of Church affairs in cyclonic stagnation of Church affairs in true, has lately disturbed usual anti-eyclonic stagnation of Church affairs in cyclonic stagnation of Church affairs in true, has lately disturbed usual anti-eyclonic stagnation of Church affairs in cyclonic stagnation of Church affairs in twice that for all the Protestant bodies combined.
Resignation is the final courage of old age ; it arrives in its own season ; and it is a good day when it comes to us. Then there are no more disappointments ; for we have learned that it is even better to desire the things that we desire.—Henry A sort of ecclesiastical cyclone, says

By permission of Little, Brown & Co., Publishers. young man's back was still toward may, and I could not so much as catch a glimpse of his face, yet his lithe figure and the spirited poise of his head with its short, wavy locks were strangely IN REATY WITH HONOR A Romance of Old Quebec.

familiar.

"Perhaps."

fronted me.

lady?" "Her name is-?"

ove, will you take a letter from me to

eauty of the view.

im also," she answered.

answered glibly.

have passed in safety.

face twice.

outer

He had talked much of the frigate, and

CHAPTER XIX.

TROUVEUR.

became thenceforth the

pear on the western rampart, and as w

other than Trouveur, Jacquette's favor-ite companion in the old days at St.

not, sir, in Heaven's name," pro

"What news is there, sir?" I so con-

"We were sent by friends to ascen

"Pray introduce the name of Mr.

" It is against

"Ramon is here," I said. "I know. Tell him I pray daily for

I, too, bent over the wall at a distance

town

ville."

MARY CATHARINE CROWLEY.

Author of "A Daughter of New France," "Thereine of the Strait," "Love Thrives in War" etc.

CHAPTER XVIII. CONTINUED.

When they were gone the miserable fellow, in his rage, attacked Culver with fellow, in his rage, attacked outfor with a knife. The sergeant called the guard, who reported the matter. The follow-ing morning Sutherland was taken from our room and locked into one of the black holes which adjoin the guard. house. Thenceforth we made a point of sending him all the small comforts we sending him all the small comforts we could, partly because we really pitied him on account of the shattered condi-tion of his nerves, also for the reason that we wished the officers to suppose we, too, regarded him as demented.

At the time he was separated from us the appearance of his tall, lank form certainly partook of the grotesque. His dark print blouse, which he had made himself, was supposed to be of the pat-tern of a Kentucky hunting-shirt, and had wings, intended for epaulettes, on the shoulders. His hair was long and unkempt; under the black locks which his forehead a pair of dull fell eyes looked out from a lean and sallow visage, while his bristling moustache gave him a wild air which he considered soldierly and fierce. Luckily for us, we had never confided to him our hope of getting away. As I have already said, the rear wall

of our prison was built along the side of the moat of the fort. To make an open-ing in this wall sufficiently large to permit of our getting out would not be difficult, and we began the work.

We soon found, however, that guards were stationed along the most, as they were stationed along the most, as they were in front of the building. Conclud-ing that we could not pass them, we set about filling up again the space we had made in the wall. This we were able to do so well that when the task was finish-ter building up again the task was finished we ourselves could hardly detect the spot where it had been. The wall, from ampness, was of a dingy yellow color, which we imitated in a plaster com-posed of flour mixed with water in which a small quantity of tobacco had been soaked. Thus we obtained the exact tint of the original mortar, and very proud we were of our piece of masonry.

plan I now proposed was more The hazardous, but to its ingenuity I trusted for success. Ramon and the others ed that the scheme sounded well, but they doubted if it could be accom plished.

"If I provide the means, will you try?" I asked.

"Yes, yes," they promised with enthu-sm. What it was will be made clear, later.

Jacquette had been able to send me a Jacquette had been able to send me a bottle of sympathetic ink by pre-tending it was a bottle of cough mixture. Nancy had told her Major Adair suffered from the dampness of the prison and was, she feared, going into a consumption. The sergeant's wife sup-posed the pretty girl she had met at the market was, by means of the interchange of reading matter and small attentions, carrying on a harmless flirtation with a man whose loneliness she pitied

young man whose loneliness she pitied On the margin of two or three pages of one of these books I now wrote a note my darling with the hope that, ob-rving the turned-down leaves, she serving the turned-down leaves, she would hold them to the fire, and thus serving the the writing would become visible. Without telling her the details of my project, I asked her to send me several steel files, if possible. I also reminded her of the time she wished to send Ramon and me away from the Richelieu. and how she had provisioned and left canoe in readiness for us. I confessed her that I still treasured the little glove I found in the cance on the even-ing when my comrade and I groped our way to the mouth of the cave. "At that time, dearest love," I wrote,

"I would not go, because never in my life have I run away from a fight. Now, truly, I am like to run into one. Never-theless, if you will arrange to have a rowboat armed, supplied, and waiting at Never-

# THE CATHOLIC RECORD

we require?"

of my cap prevents the corporal from seeing my eyes. What about the news-paper reports of another contemplated

A nod. "Will the people of the United States

help by invading the upper country?" He hesitated, but after a moment's re

order by other means than the post?"

over there,

my letter yesterday." He looked at me blankly, and at once

me when.'

norrow, to-morrow.)

urrection. Are they true?"

"We will help you with everything and in every possible way, Mr. Forsyth," he rejoined, pointing with his cane to young man's back was still toward me, the town.

We proceeded with our conversation thus, introducing the names of the American secretary and of Lord Durham at frequent intervals. The sergeant, assured that we were talking of nothing eise, stood at my side all the while. "You are French, sir? Perhaps you are acquainted with my friends in the "Then in the name of the girl yo

"My name is Droulet," said the young man, "and my friend here is Antoine Beaufait. He is married and Antoine Beanfait. He is married and lives just outside one of the town gates." "In anticipation of your coming, messieurs," I rejoined, "I made a rough sketch of our plan, and this I will leave in the mouth of the cannon yonder, the one nearest to the wall. When we are "Mademoiselle Jacquette de Rou-"I was now within a few feet of the stranger. As I spoke the name of my darling he wheeled around and conne nearest to the wall. gone you can take it out. Later also I beg you to go into the ditch behind ou prison room and make a draft of the "Take care, do not betray any surprison room and make a draft of the ground for us, as we cannot see it our-selves. Please find out, slso, the differprise," he said. Truly the warning came none too soon. The visitor was Jacquette her-self; Jacquette who had risked detection and arrest for the chance of seeing me. ent posts outside of the citadel where sentinels are stationed at night. When you have gained this information write it down and leave the letter in the mouth How I longed to fold her in my arms, to thank her with kisses for this which she had done for me! But I dared not of the same cannon where you have found ours. We will get it when we betray recognition even by approachfound ours. We will get to may send come out. For any answer we may send you, look into the cannon when our guards are withdrawn. Whoever you ing nearer to her. To avoid suspicion, she had turned away, and leaning over the parapet, ap-peared absorbed in contemplating the

guards are withdrawn. Whoever you send up must act warily, for we are closely watched. If your messenger brings that dog you have, I think I can manage to communicate with you through him." "We shall be

"We shall be very prudent, Mr. Forsyth, and will do all we can do for you," vowed Monsieur Droulet. "Au "Well, who were the men?" asked "Well, who were they had gone. man what's readin teered the corporal.

of about a yard from her. She stretched out a hand to me, and I slipped the letter into it. What a happiness to me was the touch of her delicate fingers! Yet I clasped them only for a moment. Out of the corner of my eye I saw the sergeant when they had gone. "Rather impudent fellows," I answered

Out of the corner of my eye 1 saw Chubbes coming toward us. "Sweetheart, remain where you are until the sergeant has passed," I whis-pered, and went forward to meet him. laconically. "Ha, hal I suspected as much," de-elared Chubbes, proud of his astuteness. "When you talked with them in their outlandish gibberish, sir, I thought you were angry with them. But I hope they will say pothing to any of our officers

"Who is that man loitering against the wall," he asked gruffly, observing the stranger for the first time. "I had only a passing glance at his face," I replied truly, with a shrug of the shoulders. "But I should say it might be Lord Alexander." The latter will say nothing to any of our officers about me for letting you speak to them. I would not have the adjutant know it or the best bottle of porter in the canteen and a dollar to be

tace," I replied truty, with a suring off the shoulders. "But I should say it might be Lord Alexander." The latter was a young officer of the Coldstreams. "Lock, sergeant," I continued, "I have been watching the new English ship at anchor in the river. She has seventy guns, did you not tell me so?" "Sourcets four if you please sir." he "That is a broad hint, sergeant," said I with a laugh. "If the men come here again, take no notice of them, but I feel sure they will say nothing against you.' Our time being up we were now marched back. Later I gave Chubber now "Seventy four, if you please sir," he the dollar for the risk he ran.

The next afternoon I observed that Monsieur Droulet was again at his post my interest in it now prevented him from suspecting anything. A few with Trouveur—the dog being this time at liberty. The young man had taken up his position at the extreme end of our minutes later, when our party were marched back toward our prison, and during the time we stopped while the ground, and as the afternoon was sultry there were no visitors beside himself He lay on the grass in the shade pre door of the enclosure was being opened, I saw my brave love affecting the careless swagger of a young gentletending to read a book, but I perceived that he watched me narrowly.

of the success of my ruse. The soldiers laughed in derision because they im-I strolled over to the cannon and At another time I should have laughed augned in derision because they im-agined I was defeated in an attempt to steal the stranger's dog. "Never mind, sir," said the corporal. " If you are fond of dogs I will give you one I got from a French boy the other leaned against it as I chatted with the to see her, as she walked nonchalantly toward the gate, whose sentinels, I pre-sently knew, since there was no com-motion from that quarter, she must sergeant. The other two men of my band, knowing my purpose, managed to take up the attention of the corporal and sentinel. Seizing a propitious moment when the eyes of my goalers were not on me, I slipped my hand into the cannon's mouth, drew out the letter of the visitor, which he had rolled into a ball that I might grasp it the more rea Though Jacquette's adventure had and pushed it up my sleeve. All the time I went on conversing with Chubbes succeeded, she was too wise to hazard a second visit within the citadel. While but at this juncture something happen leading which neither I nor my friends had counted upon, and yet it was an incident When we got into our room and the second band of our men had gone out, I read the letter I had found in the mouth spirit outside the fort in the plot for our escape, she prudently left to the others the part of coming to the ramparts for we should have foreseen.

Trouveur, with his nose to the ground of the cannon. It contained the draft of the ditch, was unsigned, and written in French. The following is a trapslathe purpose of snatching at any oppor-tunity to communicate with us. ran distractedly to and fro, following my footsteps as I had doubled upon them. Finally, dashing forward with a bound and a series of short barks, he In my letter I had said that if she sent a messenger, he would better ap tion : "Monsieur,-If you and any of you eaped upon me, making every demonapproached him, he should, with his left hand, take from the breast of his coat a companions who decide to take the ris get to the place where you pro

stration of recognition. "By Jove," cried the corporal, "the dog knows him." white handkerchief and with it wipe his

For a moment I feared all was lost The next evening two young civilians and the rapid glance I cast at Droulet were on the promenade. They had with told me he shared my alarm. Unex-pectedly, the sergeant came to my them a fine tawny dog on leash, and my heart gave a bound as I recognized the animal. For I was sure it was none

"Knows him!" he scoffed in his super-or wisdom. "Mr. Hadair was brought 'ere direct from the boat so closely guarded that neither man nor beast Denis, the faithful watch dog that had shown us his teeth upon our arrival at Dr. Nelson's when, as hunted fugitives, answered, lower a package with the twine. The person watching will could get within ten feet of 'im-hand 'e never was hin Quebec before. Why 'e knows the town only through the

the prime mover in the plan to free us. the eye of Droulet I went on patting Trouveur, pulling his ears and talking to ention it to any one else might involve her in the tragic consequences we should fail. "If your master understands me, he will

The next day brought us nothing, but please answer my questions affirmatively by a slight bow or some other sign of assent, and negatively by a shake of the head? about a week later, when we walked out one afternoon, I noticed Monsieur Beaufait on the ramparts. From the signal head," said I, giving the collie's ears another tweak. "Will our friends in the he made I felt sure he had with him the articles for which I had asked, but how to get them from him I did not know. another tweak. "Will our friends in the town be able to furnish us with the tools They were too large to be laid down we require?" The man on the grass inclined his head so slightly that the motion was I could pick them up, unobserved and I had forgotten to arrange that they should be put into the mouth. only just perceptible. "Your master must not raise his head cannon's from his book, mon pauvre chien. I can see well enough as he is, and the peak

The young man managed very dis-The young man marged very mer-creetly. After manoeuvering about, he took his station near the flagstaff, which was at the farthest point from us. As it chanced upon that day, being an-noyed at Sergeant Chubbes' neglect of some part of his duty to us, instead of chatting with him as usual, I walked with one of our men. I had previously told the other two to keep the sergeant After manoeuvering abo The nesitated, but after a moment's re-fiection, shrugged his shoulders. By it I readily understood him to mean that he diu not know. "Could you send a letter across the told the other two to keep the in conversation that I might be on the watch if anything should occur.

" The visitor over there has a packet for us," I said to Culver, my companion. "I shall make a desperate effort to get it. When I open my coat you mus" do something to attract the attention of the guards " A nod. "I will leave it in the cannon next the guards.

Sunday." Another nod. The sergeant, looking As we were permitted to walk about at his watch, now approached me. "The time is up, Mr. Adair," he said. freely within the space allowed us, and the young man was, through the negli-"I must ask you to go indoors." "The time up? Oh, it cannot be gence of the sentinels, within the edge of our bounds, I paced forth and back "The time up? On, it cannot be Wait a little longer, Chubbes," I urged. "Perhaps we might coax this fine dog in with us. Do you know who owns him?" 'I think he belongs to that ere gentle several times, always getting a little nearer to him, until I was able to speak to him softly as if humming a tune. Soyez pret ! Soyez pret !" (be ready) I rolun

teered the corporal. The time was up and I had not said what I most wished to say. "Hush," I whispered to the sergeant "I'll try to make him follow me." Again patting Trouveur, and in a voice Having repeated the words once more, to make sure he understood, I threw open my coat as though I was overwarm from exercise, and drew clos to him. He was standing with his face toward me and his hands behind his resembling coaxing, I hurriedly asked Droulet, "When can you bring me the tools we need? I sent a list of them in back. At this instant Culver uttered a ery and ran to look over the wall, as if saw some sudden happening in the market-square at the base of the cliff.

The guards looked toward the place. perceiving I had asked a question for which he had no sign, I added, "I will try to bring the dog with me. Whistle Seizing the moment, I brushed against the stranger, took the packet from his hand, and approaching the part of the wall nearest to me gazed down below, try to bring the dog with me. Whistle him back and as if it were his name, tell as if I too were interested in what had attracted the attention of the others. While still appearing to read, he smiled at this new stroke of invention. The guards were waiting for me, and I At the same time I was able to conceal the parcel in the breast of my coat as ept on coaxing the dog to follow. Suddenly, however, his master rose from the buttoned it again.

"My friend, get away at once," I hummed, addressing the young man. He strolled off, and I walked towards the grass, whistled to the animal, and cried but as if calling his name, " Demain, Demain, Demain !" (To morrow, to-

"What are you looking at ?" I in-The dog returned to him. I smiled. quired. "From this height the people and there was a broad smile also upon the faces of the soldiers of the escort. walking about in the market-place be-low look like flies or a colony of indus-But how different were the causes that produced the smile. Mine was because trious ants, do they not ?" "I thought I saw a fox on the ter-

race," exclaimed the man who had been my companion. "Then it was doubtless the adjutant's

pet fox," said the sergeant. And so the sentinels decided. For the first time since my imprison

one I got from a French doy man," said day." "Of a French girl, you mean," said Sergeant Chubbes. "You are in love again, my lad. But give the major the dog—it will amuse him inside." "No thank you, corporal, I will not deprive the dog of his liberty," said I; "but I am obliged to you all the same." When we got into our room and the ment I felt the short interval we were allowed to spend out of doors to be interminable. The packet concealed in the bosom of my coat caused it to bulge out enough to make me fear detection "Sergeant, I feel a little ill ; I vill go in," I said at last. He offered no ob-jection, but sent a soldier with me.

When I reached our prison room I re tired to the farther end of it. which was quite shadowy, pulled out my bed, and threw myself upon it. Here I re-mained until after the sergeant left us locked in for the night.

amined the package. Folded in a news-paper was all I had asked for — the file, the steel spring such as is used for it. Ey the first gray light of dawn we excan, on some dark night to be appointed, mainsprings of watches, a vial of acid, a daily, your friends in the town will easily be able to help you to escape from that point. We will send you the card on which a quantity of twine was wound flat, and a gardener's knife with a saw blade. tools you mention and also a ball of stout twine. On the night we mutually

As the sentinel was dozing outside we found the time propitious for begin-ning our work. Picking up a hickory stick frem our firewood I bent it into a reach the position on the ramparts, you bow handle for the steel spring, and with these and the file I made another what it had best be.) Then, when it is saw. Then, cautiously, we marked the place where the bar of our window was will attach to it a rope-ladder, which you to be cut.

SEPTEMBER 4, 1909.

Thus we continued our task, always working in the daytime and only when the sentinel on duty could be distracted from watching us. When the work of each day was finished, we filled up the up the interstice made by the saw in the iron with a bit of candle tallow blackened with soot. Lest attention might be attracted to that part of the grating as tracted to that part of the grating as being more greasy than the rest, in a supposed ardor of neatness, one fore-noon, we cleaned the glass of the win-dow, and under pretence of dusting the bars rubbed them over with a greased cloth, so that every part of them looked alike. But we sadly needed a finer file

alike. But we sady needed a finer file and the material to make still another saw. Those we had were wearing out. It was some time since any of our friends had appeared on the ramparts, Doubtless a long spell of cloudiness and rain had something to do with their de-sertion. Alack, if we had only been ready then to take advantage of the inready then to take advantage of the in-clement weather. A pleasant day came at last, and that after noon when we went out, to my great joy, I beheld Monsieur Droulet, loitering near the spot where the last messenger had been. Unfortunately I could no longer leave a messence for him in the campos of

a message for him in the cannon. Since a message for in as a postoffice, some practical joker, visiting the fort, had spiked one of the guns of the saluting spiked one of the guns or the saluting battery. As a result, every piece of or. dinance was now daily examined by an officer of the artillery. Prison life arouses all of the captive's natural in-genuity, however, and before long I found an opportunity to tell  $D_T$  what we wanted.

The master cook of the officer's mess was an old Frenchman, a privileged character, who had permission to come within our bounds whenever he pleased In his youth one of Bonaparte's con-scripts, he had been taken prisoner by Wellington's troops and sent to England, where he remained until the offer of a handsome wage from the mess brought him to Canada.

When he came out in his little white cap and jacket he used to chat with me in the French language. Frequently, too, he disputed in English with the sergeant, maintaining that no troops in the world could equal those of France, nor could any warrior or statesman hold a candle to the fame of his emperor. The day before, he had gone away in a fury against Chubbes because the latter con-French soldiers tended that no body of could resist a British charge. Now as I walked with the sergeant I suddenly thought to ask him if he made up the quarrel with the old man. "No, hindeed, sir, I 'ave not," he said.

"By the way, your illusion to that bayonet charge was rather hard upon him, but his explanation of the rout of the French was certainly unique," added quizzically.

"Why, what was it ?" The sergeant bridled at the recollec-The sergeant bridled at the recollec-tion of the argument. I saw that our friend was watching me, and keeping my eyes on him significantly, I contin-

"The old Frenchman said, sergeantho, ho, I must repeat it just as he said it,"--and then hastily I rattled off in French, "We need another file, finer than the last, and another piece of spring steel; bring them here in the spring steel; bring them here in the morning and place them in the little hollow you will find where I am now standing. I will take them when I come out. We are nearly ready now.—Which means, sergeant," I added, turning to Chubbes with a laugh, "that the French soldiers fled precipitately be cause, being extremely consisting they could not extremely sensitive, they could not bear to be pricked by the English bayonets. Ha, ha, ha !"

"Pricked !" exclaimed the sergeant in a rage. "His that what the hold fool calls being run through the body ? I his lucky for 'im hi did not catch up Hit lingo hor hi would 'ave poked 'im with a wengeance. Pricked hindeed !" By the convulsed countenance of our

friend I saw he had much to do to restrain a shout of laughter. But he evi-dently understood my method of translating, for the next day I found the fi'e and the wire where I have told him to eave them.

All went well until one evening when the sergeant came into our room while we were at supper. The benches being occupied, he seated himself on the window ledge and, as luck would have it, SEPTEM

you." "He stopped rubbed off the until I had m "What is in "Under the stopped "What is in "What is in "

"Cnly a lit "Oh, I was

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rowboat armed, supplied, and waiting at we came out of the woods. My darling a certain place upon a certain night, in her journeys no doubt brought this when I shall send you word, you will perform an act of humanity. And upon dumb friend as a protector. As it happened, the newspapers had Mr. Forsyth, the American Secretary of State, by appointment in Montreal a

happy day in the near future, you and , beloved, will meet, please God, to part no more. The book I sent back by Nancy. No day or two before. response came to my missive, however. Fearing that, by some mischance, Jac-

quette had not discovered it, I wrote another on a scrap of wrapping paper with the governor-general, and is actand carried it about with me, hoping for an opportunity to send it to her by ually in the city?" Chubbes went over and put the quessome other means.

tion to them but they appeared not to comprehend. They had given the signal I designated, and I therefore During our evening walk upon the ramparts we often noticed strangers who, either from a wish to see the interior of fortifications so famous, or a knew from whom they came. "They seem to be French Canadians, desire to view the surrounding panorama from so lofty a position, had obtained a pass to enter the works. Perhaps, too, and do not know English. I will speak to them myself," said I. were interested to see prisoner who had obtained an uppleasant notor tested Chubbes in alarm. iety. From the appearance of these my orders." "Pshaw! who will be the wiser?" I laughed. "And a bottle of porter will men we could easily judge whether they commiserated our fate or were rancorraise your spirits, sergeant. Stand here with me. What harm can come ously hostile to us.

One afternoon, shortly before sunset from my asking a simple question ?" I lifted my hat to the gentlemen. One of them returned the salutation. "Can you tell me, sir," I said, address-ing him, "if Mr. Forsyth, the American when we had come out as usual, I noticed a young man leaning against one of the walls inside the grounds allowed and reserved for us. His face was turned from me, but in figure he seemed Secretary of State arrived in town with scarcely more than a youth. At first I supposed he was one of the young Lord Durham?" "No, sir, I am not informed," he re officers of the garrison who, when off plied in French. were fond of loitering about in "You see he does not understand English," I declared, turning to the ser-geant. "I will try him in his own lancivilian's dress. No doubt the sergeant thought so also, for without noticing him Chubbes busied himself in orderin guage and see if he knows anything of off all the stragglers who had invaded on all the stragglers who had in placing the cordon of sentinels around us. While he and the corporal were thus engaged, I sanchered toward the stranger Into my mind had flashed the the report. tinued. tain what you need for your plans and what we can do to help you," he rejoined thought that he might be a friend. "It is a fine evening, sir," I said in a subdued tone, addressing him in French. readily.

The voice was deep, yet it seemed to me disguised, and there was a note in it that I fancied I had heard before. The

hird's eve view 'e 'as of hit 'ere from the ramparts. "Zounds, you're right!" laughed the

orporal. "I forgot." These men had no knowledge of those

days at St. Denis when we waited for the storm to break over our heads, Droulet had the presence of mind to call "Sergeant," said I, " will you please the dog off, under pretence that the animal's excitement was aggressive or due only to an exuberance of spirits. ask those gentlemen if there is any truth in the rumor we heard this morning that Mr. Forsyth came on to Quebec

"The poor brute has been kept chained and he is now beside himself with de-light at finding himself free," I remarked to Chubbes as I turned away. "Ay, sir, you hought to comprehend 'ow that would be," he answered with an impudent grin. Trouveur was now back and fawning

at my feet as if in apology for his blunder. Pretending to make his ac-quaintance, I patted his tawny head, and picking up a peoble threw it some dis-tance for him to bring to me. He was after it like a flash. Chubbes stood by, jesting over the manner in which I was entertaining myself. "Your orders are that while on the

ramparts I shall not hold communication wi h any individual whosever. Do you think, sergeant, this means that I must not talk even to a dog?" I asked goodhumoredly. 'Lud, no sir," he responded, and there-

with walked away to speak to the drum major, who was at another part of the ramparts.

The dog had failed to bring back the stone, "Come here, sir," I called to him. Wary after my former rebuff, Trouveur

did not obey. "Ha, ha," I remarked to the corporal. "He is a French dog, and evidently looks on me with suspicion."

The man, but a few months out from England, turned to the sentry with a leer. "Hit his a queer country, Bill, where the dogs do not hunderstand the queen's henglish," he said in disgust. "Hif we told that in Lunnon, blast my buttons hif they would believe hus," re

will haul up the guns of the battery. By means of the ladder you can descend the cliff, and we will then conduct you to a place of safety. We must warn you and your comrades, however, monsieur, that the adventure will be unprecedented and hazardous in the extreme, and we beg you to count the cost before you decide upon it. If you are still resolved, you again we perfected our arrangements. Ramon was to wield the saw, the others were to busy themselves whittlupon it. If you are sold resolved, you need not trouble yourselves to tain for anything beyond getting to the ram-parts. Everything else will be ready for your flight to the States, and we will gladly defray all the expense of ing bits of wood with pieces of broken glass and make all the racket they dared, while I, being acknowledged a good talker, was to play the part of entertaining the guard. the undertaking.

arrange for your attempt, when you

must make a certain signal (let us know

What we, on our part, planned to do, was to saw off a bar of one of our win-Before long I found my portion of the work by no means the least arduous. To distract the attention of the sen-tinels I tried every artifice suggested by was to show on a barto one of one of a data dows. This would give us a space large enough to get through. Having loosen-ed the bar, we would choose some dark and stormy evening, of which there are many during the autumn in this region. my varied opportunities for the study of character. At every change of guard the corporal was wont to cry out and On a rainy night the sentinels usually sought shelter inside the porches before the doors. Perhaps, therefore, they the sentinel relieved to repeat after him. the warning to the new sentinel — " The sentry is to hold no communication with would not be so watchful as at othe the prisoners, nor shall he allow any one to converse with them, or to enter their times. Once through the opening be-tween the bars, a man, by placing one room, or pass them any paper." The same order was pasted up on the wall foot on the iron crosspiece of the win foot on the iron crosspiece of the win-dow and the other on the frame of the fence opposite, could easily climb to the top of the latter. Then, by means of a rope made of sheets and fastened to one of the window bars, he could let himself down on the other side and thus get free of the enclosure. outside. Often, therefore, my efforts were utterly fruitless, and at these times our work necessarily ceased during that guard. But usually the soldiers looked

apon the order as a matter of form. Sometimes, as I feigned to be very care-This we must do one by one and ful lest the sentinel outside the enclos ure should hear his comrade's disobedi-ence of instructions, our sentry would noiselessly, so as not to alarm the sen-tries outside or those stationed on the or those stationed on the embankment above our quarters. would, indeed have to creep along as stealthily as Indians. But since we had taken pains to learn the position of every sentinel inside the fortress, we ought to be able, with precaution to elude them, gain the saluting batteries, and from there descend the outer wall to the spot where our friends would be waiting to spirit us away.

ing sound. It also served as a screen, preventing any one from the walls above, Bold and dangerous as was the proplied the sentinel. I now called to the animal in French die in the attempt. Only to Ramon did and he came at once. Having caught I confide the secret that Jacquette was cer that way. or the angle opposite, from seeing our work, if chance brought a soldier or offi-

Alas, scarcely had I touched the saw leaned against the very bar that was nearly cut through. At the same time to the iron, when I discovered that the file was too coarse. Moreover, the noise it made would have attracted the he tossed aside a stocking, apparently flung there carelessly, but which had in reality been so placed to cover the weak attention of the sentry had I not  $sto_P ped$ at once. This put an end to our task for the time, but when all was quiet

His chance action was unnoticed by the others, but I perceived it instantly and, as he was a robust man, I feared his weight against the bar would cause it to give way. In another moment Ramon, taking in the situation also, called outon the "Ha, sergeant, here is room

"Thank you, I 'ave 'ad supper," Chubbes answered, shifting his position. Every second added to the probability that we should be discovered. In des-peration I rose from the table, and sauntering to the opposite window, made a sign to him that I wanted to speak to him. Happily for us, he came : and we

I put to him some trifling question with an air of secrecy, and presently he turned to go. Then, to our dismay, we saw that his white jacket was marked for some inches above and below the shoulders with the impression of the grease and soot we had put on the bar, the very indenture made in the iron by the file being plainly visible.

If he should go out with that mark upon him all would inevitably be re-vealed. Yet how was this catastrophe to be averted? I availed myself of the first rules that counted to up theory that first ruse that occurred to me, there was no time for reflection.

"Sergeant, I feel really ill," said I, putting a hand to my side as if in sudden distress. "No doubt it is the trouble of come up close to my window. We would come up close to my window. We would continue the conversation thus, while my companions sawed at the bar of the other window, only six or eight feet from where he stood. That he might not turn around quickly and discover the heart from which I sometimes suffer. If you will go to the canteen, get a pint of spirits, and smuggle it to us here, I shall be very grateful. With the change you may as well get a mug of beer for yourself, too." them, we always took the precaution of hanging out a blanket in such a position that its heavy folds deadened the grat-

As I spoke I slipped half a dollar into his pocket. Gratified, he turned away, but again I called him back, crying, "Why, where have you been, sergeant? There is a dark spot on your jacket.

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#### CMBER 4, 1909.

ed our task, always ytime and only when yt cuild be distracted When the work of ted, we filled up the ted, we filled up the ted tallow blackened tention might be at-art of the grating as than the rest, in a neatness, one fore-the glass of the winetence of dusting the over with a greased y part of them looked ly needed a finer to make still another nad were wearing out. me since any of our ared on the ramparts, pell of cloudiness and g to do with their de-f we had only been e advantage of the in-A pleasant day came teruoon when we went

r had been. could no longer leave in the cannon. Since t as a postoffice, some visiting the fort, had guns of the saluting sult, every piece of or-daily examined by an artillery. Prison life e captive's natural in-r, and before long I aunity to tell Droulet

oy, I beheld Monsieur

ok of the officer's mess enchman, a privileged and permission to come is whenever he pleased, he of Bonaparte's con-been taken prisoner by pps and sent to England,  $n \in d$  until the offer of a from the mess brought

e out in his little white e used to chat with me language. Frequently, in English with the serng that no troops in the al those of France, nor rior or statesman hold a me of his emperor. The had gone away in a fury s because the latter con-body of French soldiers British charge. Now as the sergeant I suddenly him if he made up the

e old man. l, sir, I 'ave not,' he said. y, your illusion to that was rather hard upon planation of the rout of as certainly unique," I

rgument. I saw that our

ly. was it ?" t bridled at the recollec-

tching me, and keeping a significantly, I continenchman said, sergeant pepeat it just as he said hastily I rattled off in need another file, finer , and another piece of bring them here in the place them in the little ill find where I am now ill take them when I come nearly ready now.-Which nt," I added, turning to a laugh, "that the French

ecipitately be cause, being nsitive, they could not cked by the English bay-, ha !" exclaimed the sergeant lis that what the hold fool

In through the body? Hit im hi did not eatch up 'is would 'ave poked 'im with . Pricked hindeed !" rulsed countenance of our

he had much to do to reof laughter. But he evi-tood my method of trans-next day I found the fi'e where I have told him to

ell until one evening when came into our room while pper. The benches being seated himself on the win-nd, as luck would have it, st the very bar that was rough. At the same time ide a stocking, apparently arelessly, but which had in so placed to cover the weak ar. action was unnoticed by ut I perceived it instantly us a robust man, I feared his st the bar would cause it to so the oar would cause it to in another moment Ramon, e situation also, called out-eant, here is room on the me. Sit here and take a ith us."

#### SEPTEMBER 4, 1909.

Wait a moment and I will brush it off for satisfaction in it. "There are seventyfive now. "And how did it come about, my

on the

the arm, and said : Well, God bless him ! God bless

Shall I describe the beauty of it all ?

him a bit the congratulations. They were a part of Father Broidy's triumph, too. It was small wonder that the

too. It was small wonder that the dean whispered to the Bishop on the

left the Dean's and went to keep house

for the priest at Alta. Story followed story, as dish followed

missions for months hever passed the noticed. The Dean was to astmaster. "Right Reverend Bishop and Rever-end Fathers," he began, when he had enforced silence with the handle of his fork, "it is my pleasure and pride to be

"He stopped short, and with a cloth I rubbed off the mark as well as I could, until I had made it at last indistinct. "What is it?" he asked. "Chy a little dust," said I. "Oh, I was leaning against the wall in the barracks," he decided. "Thank you, sir, I will be back with the spirits presently." " He stopped short, and with a cloth I "And how did it come about, my lad?" questioned the Bishop. "Mostly through my mission bring-ing back some of the 'ought-to-bes' but I suppose principally because my friend McDermott opened his factory to Cath-olics. You know, Bishop, that though he was born one of us he had somehow acquired a bitter hatred of the Church.

After that occasion we took good care

After that occasion we took good care to carefully rub the bar so that not the least mark would be made upon even the glove of any one who might take hold of it. Moreover, to prevent the source of acquired a bitter hatred of the Church, and he never employed Catholics until I brought him around. There was a shadow of a smile that had meaning to it on the Bishop's face, glove of any one who might take hold of it. Moreover, to prevent the sergeant from again sitting on the window ledge, we contrived to have it lumbered up with one thing or another, and a chair was always ready for him if he wished to be seated when he came in to see us. When the others were at work, while Labetted with the guard. Linvariably as he patted the ardent young pastor

him! But I suppose we must begin to vest now. Is it not near 10 o'clock ?" Father Broidy turned with a little When the others were at work, while I chatted with the gnard, I invariably listened intently for the sound of the saw, but I seldom distinguished it. If it ever chanced to grate louder than u-ual, however, the noise was immediate-ly drowned by the shrill notes of a fife method herrowed from one of the hand shade of disappointment on his face to the work of preparation and soon had the procession started toward the chare

Sunday atternoons there were always many visitors to the citadel, and In going upon the ramparts we tried to appear as neat as possible. On a cer-tain Sunday one of our men, who was usually eager to take the air, refused to go out, saying his clothes were too shabby. He retired to the back of the room and, thinking he was unhappy and discouraged, I went to him, said I would willingly loan him anything he needed from my scant wardrobe, and that he must not become ill just when a storm might come up any time and afford us the opportunity we wanted to make the effort to get out of the fort.

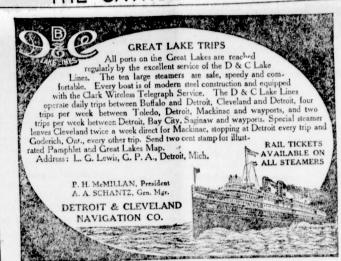
effort to get out of the fort. "Ah, sir, you are too kind to me," he faltered. "I wish I were dead." Unable to get more out of him, I left him to himself and paced the room wait-ing for my turn to go on the ramparts. When Ramon came in with his band I saw by his flushed face and perturbed manner that som-thing had hannened.

manner that some thing had happened. "We are betrayed," he muttered as he passed me. "Betrayed! Impossible! Whom do

you suspect?" "That fellow has sent a communication to the adjutant, telling all," he in-sisted, pointing to the man who had made the excuse to stay in. Therewith he strode over to the bed upon which the coward lay, dragged him out of it and east him on the ground at our feet and cast him on the ground at our feet. "You have revealed our plans," he cried, shaking the wretched man vindic-

tively tively. "I threw a note out to the sentinel, "I threw a note out to the sentinel, but no sooner was it gone than I re-gretted what I had done. I only said you hoped to escape. I did not the about the bar," whined the miscreant, half dead from fear of our vengeance. "The men will certainly kill you they hear of your treachery," said I. "You must know nothing about the note "Yes, sir," he rejoined, entirely cowed. Leaving Rycerski to keep watch over him, I went out to exercise, as usual, and the sergeant, walking with me, treating dream with the story. "The men will be the story." and the sergeant, walking with me, they hear Broidy's secret, but we are "I threw a note out to the sentinel,

### THE CATHOLIC RECORD



ly drowned by the shrill notes of a fife we had borrowed from one of the band boys, and upon which our men had taken to practising vigorously by turns. At last, after infinite trouble and great perseverance, the bar was cut through. This step accomplished, we had wasted the beauting of the sound almost could best be imagined like the feel in the heart of the young pastor who also succeeded in informing our friends in the town that we would make the adcord every line of the building. He attempt to escape on the very next dark and rainy night, between the hours of 10 and 12 o'clock. But alas, for three weeks thereafter, the weather continued unpro-pitiously fine for our purpose; the even ting were moonlit and exceedingly beau-tiful. Sunday afterno.ns there were always many visitors to the eitadel, and it in him. He did not envery tain Sounday one of our men, who was

and give him actual contact with the hardships of life in a pioneer State. Soon, he thought, he would be willing to return to work in his larger field. The Bishop, in other words, wanted to test him. I sadly needed priests, so when he came with the oil still wet on his hards was again walking through the shades the Long.

too. It was small wonder that the dean whispered to the Bishop on the way back to the rectory :
"You will have to put Broidy at the top of the list now. He has surely won his spurs to-day."
But again the shadow of the meaning smile was on the Bishop's face, and he said nothing ; so the dean looked wise and mysterious as he slap ;ed the young pastor on the back and said :
"Proficiat, God bless you ! You have done well, and 1 am proud of you, but wit and listen." Then his voice dropped to a whisper. "I was talking to the Bishop about you."
The dinner ! Well, Anne excelled hered young back path the shadow hered to the say that encey the lived on the pitteradbare and his shoes were sadly pathed. There was a brightness in his charge and his shoes were sadly threadbare and his shoes were sadly about it, and everyone said that Broidy was in his usual good luck when Anne left the Dean's and went to the Dean's and went to the back and said:
Anne's cooking. Then you surely have heard of it, for the diocese knows all about it, and everyone said that Broidy was in his usual good luck when Anne left the Dean's and went to the priest at Alta.
Was in his usual good luck when Anne left the Dean's and went to the priest at Alta.
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Was an his usual good luck when Anne left the Dean's and went to the see prises that Alta.
Was an his usual good luck when Anne left the priest at Alta.
Was hear the bar and went to the priest at Alta.
Was hear the priest at Alta.
Was hear the bar and mored to have the priest at Al quarrel with a former priest who had attended Alta from a distant point, had left MeDermott bitter. He practically made, of a soul won back, but in the con-versation I actually stole the sad tale of his poverty from him. Yet he made no complaint and went back cheerfully to Alta.

dish, and a chance to rub up the wit that had been growing rusty in the country missions for months never passed un-this time "The next month he came again, but this time he told me of the dire need of aid, not for himself, but for his church. aid, not for himself, but for his church. The people, he said, were poor pioneers, and in the comfortless and ugly old church they were losing their grip on their pride in religion. The young people were falling away. All around were well ordered and beautiful sectarian churches. He could see the effect not visible to less inter-ested eyes but very plain to his. He feared that another generation would be lost, and he asked we if there was any possibility of securing temporary aid such as the sects had for their buildbe lost, and he asked we if there was any possibility of securing temporary aid such as the sects had for their build-ing work. I had to teil him that no-thing could be done. I told him of the poverty of my own diocese, and that while his was a poor place, there were others approaching it. In my heart I knew there was something sadly lacking in our national work for the Church, but I could do nothing myself. He wrote to his own State for help, but the letters were unanswered. Except for the few intentions I could give him, and which he devoted to his work; ft was impossible to do anything. He was brave and never faitered,

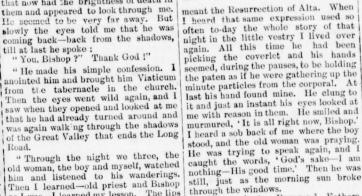
rich places, bu you have no obe to be here. Please ask the Bishop to let me stay. I think it is God's will.' The day I received that letter 1 heard one of my priests at the cathedral say: 'How seedy that young Belmont looks ! For an Eastern man he is positively sloppy in his dress. He ought to brace up and think of the dignity of his calling. Surely such a man is not calculated to impress himself upon our separated when he spoke it was always when gentle dignity, and a depth of sympathy and feeling that compelled attention. "It is a great satisfaction, my dear Fathers," he began, "to find so many of you here to rejoice with our young friend and his devoted people, and to thus encourage the growth of a priestly life which he has so well begun in Alta. No one more than I glories in his success. No one more warmly than I. his Bishop, tenders congratulations. This is truly a day the Lord has made—this day in Alta. It is a day of joy and gladness for priest and people. Will you pardon an old man, if he stems the tide of mirth for an instant? He could not hope to estem it long, for on such an oceasion as this it would burst the barriers, leaving what he would show you once more sub-Surely such a man is not calculated to impress himself upon our separated brethren. And another chimed in : 'I wonder why he left his own diocesse?' "I heard Lo more for two years ex-cept for the annual report, and now and then a request for a dispensation. I did hear that he was teaching the few abildeen of the parish himself, and children of the parish himself, and every little while I saw an article in some of the papers, unsigned but sus-piciously like his style, and I suspected that he was earning a little money with this it would burst the barriers, leaving what he would show you once more sub-merged beneath rippling waters and silver-tipped waves of laughter. It seems wrong even to think of the depths where lie the bodies of the dead and the bulks of the wrecked. But the bottom station. I went out on the platform to secure a breath of fresh air, but I had station. I went one fresh air, but I had secure a breath of fresh air, but I had scarcely closed the door when a boy rushed up to me and asked if I were a Catholic priest. When I nodded, he said: 'We have been trying to get a priest all day, but the wires are down in the storm. Father Belmond is sick and the doctor says he will'die. He told me to look through every train that came in. He was sure I would find some one. Reaching at once for my grip and coat I rushed to the home of the pastor. The home was the lean-to vestry of the old log church. In one corner Father Bel-"Do you remember Father Belmond, the first pastor of Alta? Let me tell you then a story that your generous priestly souls will treasure as it dea to be define the event an agnostic count in the paragraph of a sermon, that passers by, perforce must hear. To day, it is to be consecrated, the cap-stone is to be set on Father Broidy's Arch of Triumph, and the real life of Alta parish to begin.
"I thought you had but sixteen families here;" said the Bishop, as he with a the eread into the church.
"There were but eighteen, Bishop," the young priest answered, with a the eread with a sixteen the eread with a sixteen the eread with a sixteen the eread and the eread with a sixteen the eread and the eread with a sixteen the eread and the eread and



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"That minute, Reverend Fathers, "Equation of Alta. The ld woman told me how it happened. old old woman told me now it implement He was twenty-five miles away attend-ing one of his missions when the blizzard was at its height. McDermott fell sick and a telegram was sent for the priest-the last message before the wires came down. Father Belmond started to drive through the storm back to Alta. He through the storm back to Alta. He reached McDermott's bedside and gave him the last Sacraments. He did not break down himself until he returned to the vestry, but for twenty-four hours he tossed in fever before they found him. " McDermott was better. He sent for

me when he heard I was in town. The first question he asked was, 'Is he dead?' I told McDermott the story just as I am telling you. 'God forgive me,' said the sick man, 'that priest died for me. When he came here I ordered him out of my office, yet when they told him I was sick he drove through the storm for my sake. He believed in the worth of a soul, and he himself was the noblest soul that Alta ever had. "I said nothing. Somebody better

"I said nothing. Somebody better than a mere Bishop was talking to Mc-Dermott, and I, His minister, was silent in His presence. 'Bishop,' said Mc-Dermott, after long thought, 'I never really believed until now; I'm sorry that it took a man's life to bring back the Faith of my fathers. Send us a priest to Alta-one who can do things. One after the stamp of the saint in the vestry. I'll be his friend, and together



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th us." ou, I 'ave 'ad supper," wered, shifting his position. and added to the probability ald be discovered. In desrose from the table, and o the opposite window, made n that I wanted to speak to ly for us, he came : and we

him some trifling question of secrecy, and presently he o. Then, to our dismay, we white jacket was marked aches above and below the other the improvement of the with the impression of the soot we had put on the bar, lenture made in the iron by g plainly visible.

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ke I slipped half a dollar into Gratified, he turned away, I called him back, crying, ere have you been, sergeant? a dark spot on your jacket.

BY FRANCIS CLEMENT KELLY. Father Broidy rushed down the stone steps and ran towards the Bishop's car-riage which had just stopped at the curb. He flung open the door before the driver could alight, kissed the ring on the bard extended to him, helped its on the hand extended to him, helped its owner out and with a beaming face led him to the pretty and comfortable rec-

"Welcome ! Welcome to Alta, Bishop !" he said as they entered the house, " and sure the whole deanery is

house, " and sure the whole the house here to back it up." The Bishop smiled as the clergy trooped down the stairs echoing the greeting. The Bishop knew them all and he was happy, for well was he aware and he was happy, for well was he aware that every man meant what he said. No one really ever admired the Bishop, but all loved him, and each had a pri-vate reason of his own for it that he never confided to anyone but his near-est crony. They were all here now to witness the Resurrection of Alta—the poorest parish in a næ too rich diocese, hopeless three years ago, but now—well, hopeless three years ago, but now-well, there it is across the lot that symphony

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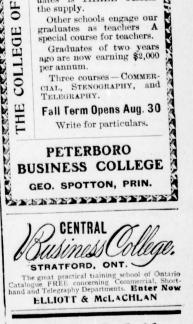
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LETTERS OF RECOMMENDATION. tolic Delegation. Ottawa, June 13th, 1905

nas Coffey

My Dear Sin.—Since coming to Canada I hav been reader of your paper. I have noted with sain faction that it is directed with intelligence an ability, and, above all, that it is imbued with a stron Catholic spirit. It strenuously defends Catholi principles and rights, and stands firmly by the teach and ratholic spirit. Follow d authority of the Chuich, at the second ing these

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

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congra-tulate 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 faithful. Bless-ing you and wishing you success, believe me to re-main.

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

LONDON, SATURDAY, SEPTEMBER 4, 1909.

THE CALL OF THE COUNTRY.

Many of our Catholic contemporaries beyond the line are putting forth their utmost endeavor with a view to inducing an exodus of our people from the city to the country. Amongst others the Michigan Catholic points out that time was and not far distant, when to enjoy any of the privileges and consolations of his religion, it was necessary for the Catholic to locate in the populous ed. centres of the land, but that such a day is now past, new villages springing up everywhere and scarcely any place so situated but that it has a priest to minister to the spiritual wants of the people. The claim is also made that despite the number and proximity of city churches the unselfishness of pastors and the many facilities which these afford, that thousands of our people literally go to seed in our cities, young men and young women growing up to an aimless life of

idleness and oftentimes something worse. The plea of our contemporaries is worthy of attention. It strikes a note hitherto heard but faintly over the vast areas of our broad Dominion. It is true the "call of the West" has become a slogan with which the country at large is familiar, but as of particular application to us as Catholics, the call has not, we think, been generally accepted.

Some years since the tendency to drift eityward and locate there, was perhaps for the majority having education, spiritual and secular, in mind, a ferred to above. This is the great army thing to be commended. Opportunities of boys and girls to be found in every for such elsewhere were rare and unsatisfactory. Conditions, however, have changed beyond all calculation, even a general way, together with stenography

nature and all else that it offers, never appeared in fairer guise than at present. that will give the majority of our boys It has been noted that even with the inferior opportunities of the past, that a large proportion of our prosperous business and professional men spent their early years in the country. With all this in view it would seem the height of wisdom that would direct our Catholic

families in large numbers to the open areas that are even now calling them. To possess religious consolations for them selves and families, it is only necessary to have accord amongst a certain number being of prospective settlers, the number being large enough to assure the building of a church and its support, when a priest to minister therein will invariably be found. It is then with full confidence in our

message that we add our voice to that of our contemporaries who advocate settlement on the farms. A few strong and initiative leaders, here and there, capable of organizing Catholic settlements, are the one thing necessary. The settlements themselves will quickly follow.

PRACTICAL RESULTS DESIRABLE

In our issue of last week we drew the brought about by our present educational system, a system which some time ago we were wont to laud and speak of in accents of pride as a great educational system of Ontario. Later we spoke in more guarded, less confident tone, because we, in common with others, were learning by experience and by the application of practical tests, that the

teaching and training given by our schools were largely on the surface and in no wise adequate to the calls and needs of every day business life.

Canada, or at least Ontario, is as vet new land. Its people are largely an agricultural and commercial population. That which tends to advancement along these lines upon which they are engaged is the thing above all others to be desired from a merely utilitarian aspect, and as this is the only purview of which the schools outside those under Catholic guidance take cognizance, it is a

point to which attention must be direct-Now and for years the secular education of the primary and secondary schools both Public and Separate has been along the same lines. The pupils in both have been tested, as we pointed out last week, in their passage from class to class and from school to school by exactly the same methods. The same examination papers have been handed out at all centres and results have been allotted to Separate and Public school pupils by the same set of examiners. This being so it is quite within our province to criticize

the educational system of Ontario as a whole. As one proof that when tried the system has been found wanting we pointed out in our former article the bewildered and bewildering ideas of history entertained by those young men and young women soon about to be let loose upon the Province as fully fledged Normalities and therefore accredited as teachers and guides for the present day children and youth of the land. To day

we wish to put forward another proof one too touching a much larger class than even the Normal graduates re city and commercial centre, who are supposed to have sufficient knowledge in

ful prelate of St. Paul does not deny commercial community, an education that a worthy saloon keeper is an impossibility or that liquor selling might and girls a sound, systematic and worknot be classed outside the things called ing knowledge of the essentials before morally wrong, but he shows, and that delving into the numberless extras, is without difficulty, that so rarely are the something which is commending itself conditions met with that would make the more and more to all interested in the business of the saloon honorable, that prosperity of our country from a comfor all practical purposes they are mercial and business outlook. not worthy of consideration.

A DEAD WITNESS.

Very soon the world, the English peaking portion of it at least, will celebrate the two hundredth anniversary of Samuel Johnson, the painstaking, sometimes humorous, though often ponderous man of letters. Born two centuries ago, September 18th, Johnson deserves the gratitude and appreciative remembrance of the lovers of the English tongue the world over, but it is not as the author nor as the essayer of quaint and wise conceits that we wish to bring him before our readers, but as one who, though dead, bears testimony to the necessity for church and creed things which many of the present-day men of letters are doing their utmost to sweep from the face of the universe.

"To be of no church," said this moralist, " is dangerous. Religion of which attention of our readers to the conditions the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed, by stated calls to worship and the salutary influence of example." What wisdom and knowledge of the necessities of human nature are revealed in this pronouncement of the philosopher of two centuries ago! His judgment on the most non existent. subject of religion is on the side of ecurity and solidity and in accordance with the needs of the limited conditions gives us a graphic and all too true of the human side of humanity. Those picture of things as they are, things who now-a-days preach one creed as

good as another, or no creed at all, who would do away with the temple, altar and sacrifice, who decry ceremony and ceremonial, and who give nothing in return forget the constituents of the human composition, this altogether apart from revealed religion or the commands of an omnipotent Being. Some thing tangible to which we may anchor is necessary, hence Johnson said, "to be of no church is dangerous," and he

seeking with painted windows and rows gives his reason, " because religion, anof lattice-work to hide its traffic from imated only by things indefinite, will public gaze as if a shamed itself of the glide by degrees out of the mind unless nefariousness of its practices. The it be invigorated and re-impressed by keeper has one set purpose-to roll in external ordinances, by stated calls to dimes and dollars, heedless whether worship and the salutary influence of lives are wrecked and souls damned. example." How logical and sane do not The hopeless inebriate and the yet inthese sentences appear and rising as nocent boy receive the glass from his they do from the tomb of the centuries hand. He resorts to tricks and their clear call is a warning and a redevices to draw customers to primand to the fickle-tongued and light stimilate their appitite for drink. penned triflers of to-day who in the unrestful atmosphere of their environment well as day, he is at work to fill his flutter about, disturbers of the old order and giving nothing permanent in silver and gold. This is his ambition ; return.

and I am willing to pay him the compli-How admirably in keeping are the ment that he executes well his double words of Johnson with the attitude and task. Such is the arraignment of His teaching of the Church. How she in-Grace of St. Paul. Strong and scathing vigorates her members and impresses it is beyond doubt, yet none can deny her salutary teachings over and its truth. over by th eminutiae and specifical-There are few living within city or ness of her ordinances. The ceremonial town who do not know either from which to some is meaningless, is deobservation or experience that the fended, if such were necessary, by these reality of the evils of intemperance in words of an outsider when he declared the matter of alcohol and of those who the occasion for "external ordinances" cater to it are beyond even the eloquent for "stated calls to worship" and the tongue or pen above quoted. The peace influence of example.' The command for Sunday observance

of countless households has been destroyed, families are being disintegrated is no longer the "Thunderer." It has and obligatory attendance at Mass are wise and salutary from the statement of daily, the career on many a bright road been shorn of the great influence it at as been shortened, physical giants have one time wielded and is now but seldom and the influenc his outside become physical wrecks, lives have been of example which he advocates is met by the assemblage engaged in religious through the blight and menace of alcoexercises, an influence impossible to be hol. And yet the shadow of its presotherwise exercised. ence is with us and it lifts itself in Looking back, it seems strange that its ugliness, and with a power that o deep a thinker and one so honest in fascinates its victims it holds them the expression of his thoughts, should strongly in its uny ielding and relentless not have journeyed further. It is strange grasp. The words of His Grace of St. that a plurality of churches did not Paul are none too strong and sweeping. appeal to him as absurd. The grace to distinguish the one lustrous light is So long as the saloon exists as a rendezyous for the indiscriminate distribution not however given to all, but the soul of of alcohol just so long will those evils the Church has within its embrace many exist and so long too will the 20th who, even unknown to themselves, are century call for another Father Mathew signed with the marks of the One fold, to turn the tables and rescue the cease the Shepherd of which needs none to en lessly falling hosts from the now lighten Him as to those for whom His triumphant enemy. arms must be ever open. But Johnson

### religious fervor of the good Sisters who uffered from these socialistic rebels.

MR. MARTIN LUTHER ROUSE, of Toronto, writes a letter to that department of the Toronto Mail and Empire which is decidedly anti-Irish and anti-Catholic,a criticism of the inscription on the monument erected to the memory of the famine victims by the Ancient Order of Hibernians. The inscription reads: Archbishop Ireland gives us a picture

"Sacred to the memory of thousands of Irish emi-rants, who, 'to preserve the faith, suffered hunger nd exile in 1847-48, and, stricken by fever, ended here beir sorrowful plugrimage." of the ideal saloon keeper. He is, he tells us, an upright, honorable, conscien-

tious man, who will never sell liquor to Mr. Martin Luther Rouse of Toronto an habitual drunkard or to a person who decidedly objects to the terms herein has already been drinking and whom employed. He would have us believe another draught will intoxicate; he will that the paternal British Government of never permit minors, boys or girls, to that day gave £10,000,000 to relieve the cross his threshold; he will not suffer distress. We hasten to assure Mr. around his counter indecent or profane Martin Luther Rouse of Toronto that language; he will not violate law and the British Government did nothing of the precious traditions of his country by the kind. It voted a large sum of money selling on Sunday; he will never drug to charter ships to get rid of the Irish his liquor and will never take from his level the cabins and turn the little farms patrons more than the legitimate market into pasture land to fatten cattle for the value of the fluid. Upon these condi-English market. The inscription on the tions being observed, says this great monument is the simple truth. The Irish noralist, I will not say that the selling of Church Mission Society and its army of liquor is a moral wrong, and he even proselytizers were on the ground and admits that this ideal portrayed is possible Perhaps you may have met him, Catholics who were willing to give up says. Perhaps Diogenes, lamp in their faith were directed to the soup kitcheus. But there was no soup for hand, searching through our American those who would not apostatize. Mr. cities, would discover him, before weary-Martin Luther Rouse of Toronto must ing marches would have compelled him have been studying some of the pamphto abandon the search, but this margin which the Archbishop allows only lets issued by the Government of that day, the object of which was to whiteerves to accentuate the fact that, like he ancient philosopher whom he quotes, wash their black doings. Mr. Martin Luther Rouse of Toronto would have us his belief in the possibility of the one believe that the inscription is false bewhom he pictures is so slight as to be alcause he has not read in any history that the Government money was not The Archbishop does not stop at things used for proselytizing purposes. There as they might be, but continuing he

are people, we may remark, whose reading of history is very limited. We can assure our Toronto friend that the truth which in the lime light of the strong of the inscription on the monument can be vouched for by the writer of these lines, for he lived in Ireland at the time make all but the already degenerate, mentioned. One of the street ballads heard in the City of Dublin in those days explains the conditions. The first verse reads as follows : saloon as it usually now-a-day exhibits itself, down in an undergound cellar, O come along to Merrion squ

words before us are a portrait of sor-

didness and blare effrontery sufficient to

and perhaps even they, flee the pre-

cincts of danger. I have at present be-

fore my mind, continues His Grace, the

away from the light of the sun, or if it

does open its doors to the sidewalk,

d as sure as m, name is Riley, ry murthern' thief will get mutton and beef, e prays with Mrs. Smyley."

As to the cause of the famine the historian will lay it at the doors of the states-

men who brought about the union at the beginning of the last century. The names of Peel and Castlereagh will ever be held in execration in Ireland. The great Henry Grattan, a rigid Protestant, said that "the union of the legislatures was a severance of the nations ; that the ocean forbade separation ; that England in her government of Ireland had gone to hell for her principles and to bedlam for her discretion." Mr. Sunday as on Monday, during night as Martin Luther Rouse of Toronto will find these words in the 2nd volume of victims with alcohol and his till with Morley's Life of Gladstone, page 554 .

EVEN THE VERY greatest organs of public opinion sometimes fall from their high estate. So it was with the London Times. Because it was the organ of the privileged class in the United Kingdom a sense of justice counted for but little in its editorial management when the interests of the wealthy landlords was under consideration. For many generations it reviled the Irish people with a bitterness and a pertinacity little short of satanic. But the time came when Irishmen brought it to its knees and it

higher criticism to lower that standard. necessarily finds itself in a perilous position in which its defenders can see nothing but defeat." This is very frank indeed. As to the future the same paper states that "the Protestant churches will gradually become absorbed, and that the final discussion concerning faith will be carried on between the Catholic Church and the Church of Jesus Christ of Latter Day Saints, the two extreme wings of the forces professing Christianity." It is altogether likely, however, that Mormonism will go the way of the other ects. " Cutside of naturalism," says Father Doyle, who has just come from a missionary trip to Utah, "the Mormons have little religion now, and they are losing hold of their young folks. There can be but one victor in that final discussion."

ARCHBISHOP GLENNON, at the national convention of the Knights of Columbus, which lately assembled in Mobile, Ala bama, gave a splendid address which should sink deeply into the hearts of the members of that excellent order. The constitution of the United States, he said, is a guarantee of religious liberty and the time had come when no set of men could array themselves against Catholic citizens because of their religion. His Grace urged the Knights to sustain every cause that is noble, placing citizenship above party and extending to all, irrespective of race or creed the even-handed justice that they them selves demand. A grand expression indeed, and just what might be expected from a Prince of that Church which in season and out of season, preaches truth and justice and charity to all mankind. That his advice will be followed by the Knights we have no manner of doubt. He has but spoken the words that describe their procedure. Would we could say the same of all societies outside the Church. In Canada as well as in the United States, we have some whose practise is to keep Catholics in the background wherever possible. We have yet to hear where a Protestant as such has been denied a public position in places where Catholics form a majority of the people.

THE HOUSE OF LORDS is getting into an ugly humor again and the time is approaching when they will either have to be ended or mended. Lord Lansdowne is fearful lest this may be the outcome, if the budget of Mr. Lloyd George is rejected. This noble personage would dearly love to kill it, but he is afraid of the consequences. About one hundred peers attend the sessions of the House of Lords more or less regularly, but there are four hundred more who are purely oramental and detrimental. They muster in full force, however, when a popular measure is up for consideration and joyously march in line with the

'nays." The noble and wealthy gentlemen are very wroth because the new budget calls for an additional tax from those who are best able to bear it, namely, the class to which the noble lords elong. To show their patriotism and intense love for the Empire, they wish to ee Dreadnoughts built by the dozen and the army raised to a German standard, but contend that the pernies of the poor should pay the bills. Verily the House of Lords, as at present constituted, is a promoter of socialism. The claim of many of the members to distinction has been the royal favor only.

A GENERATION since the ex-priests and ex-nuns, or at least those who call themselves such, and many of whom are sailing under false colors, could easily find entrance to the pulpits of non-Catholic denominations. The public halls knew them too, and invariably one or more preachers might be seen on the stage, thus giving the performance their countenance and approval. A few weeks ago, in Motherwell, Scotland, much bad feeling was engendered by the appearance of some of those no-popery orators. Scenes of disorder resulted and now the sober-minded citizens are beginning to size up the situation. The Glasgow Herald truly says that "what is required, in addition to the firm enforcement of the law, is that the heads of Protestant churches in Motherwell should take steps not merely to dissociate themselves from the kind of Protestantism that is indistinguishable from rude intolerance, but to visit it with public censure." Happily we now rarely have occurrences of this kind in the Dominion of Canada. Protestant ministers as a rule have become disgusted with the "brand snatched from the burning." They recognize him as a fraud who is playing upon their credulity.

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during the last decade of years, and on accompanying instrument the time obstacles no longer exist. Many typewriter, to carry on the corresponmodes of transit have made traffic and dence of business houses in a creditably travel easy. Railways, good roads and business-like manner. In most cases organized waterways cover the face of these boys and girls, young men and young women, have diplomas of prothe country. Settlement is thus made comparitively easy and Catholics with a ficiency from some business school or college, and, strange as it may seem, it little foresight may band themselves tois not a lack of these special branches gether, and dotting the country here and which causes them to fail miserably when there with colonies, find themselves pro tested by the exigencies and routine of vided in short space with school, church ordinary every day business life. It is and all else necessary to the carrying the foundation that is lacking. The on of divine worship and to a life vital old and ever to be revered three R's with Catholicity and to the spirit that have been wofully neglected, and the makes for religious and secular prosuperstructure erected upon the fallible gress.

It may be that all this will not satisfy, underwork proves altogether useless in the strenuous business life of to-day. that the wealth of church ritual and its gorgeous accompaniments would be Business men the country over are calling out for competent assistance. In missed beyond recompense by some, but all too many cases only the weak and if it be true that thousands are going to incompetent answer the call. Those seed midst an opulence of church observances, is it not possible that those same who present themselves may take dictation at a "hundred or more a minute" backsliders might be strengthened by and their fingers may fly over the keys the necessity for striving after the of the machine with all the facile executhings which now they find so easy of tion of the skilled pianist. But with all acquirement and their supineness turned this results are often lamentable. to ruggedness in an effort to establish Errors in grammar and spelling are and retain things to which they are now gross and frequent, and punctuation indifferent ? oftentimes a thing unknown. Who on

From a utilitarian standpoint too great advancement has been made of what is to blame? Once again impartlate. Along the lines of agriculture, ial analysis must point to the schools, schools, institutes and conventions for where the crowded curriculum with its the teaching and sending abroad the best and latest methods of farming, have been established and are common throughout Ontario at least. Beneficent results are being everywhere felt and more are promised. The life of the farm is not now or at least need not be, a drudgery, and the independence of country living, its communings with this and for a still pioneer and largely as we write. The far seeing and power- organ is from the mark-and testify the and then having admitted the right of

was too full of himself to see beyond his own circumscribed horizon.

THE SALOON AND ITS KEEPER

To champion the good and condemn the evil, is and ever will be, part of the duty of every Catholic newspaper. Complying with this line of thought we have never hesitated to express our condemnation of the liquor traffic in its many vicious phases, even though in the doing of it we have offended some whom otherwise we might rank amongst our friends and supporters. There have been perhaps times when our championship multiplicity of subjects and its too early of absolute temperance in the matter of alcohol scemed too intense, but if such a options has made thorough grounding in the essentials impossible, and has left thought ever arose in the minds of the thinking portion of our readers, it will the market ever at a premium where good business assistants are concerned. be forever put to flight by the words of are Catholics. Therefore all Catholics A liberal education attained by much Archbishop Ireland, the great prelate of and varied knowledge is a good thing, Western America, whose utterance on

quoted as an authority upon public extinguished and souls eternally lost affairs. A New York paper has suffered a like collapse. Horace Greely had made the Tribune an ideal paper, but it has sadly degenerated. On its staff was one of the most distinguished dramatic critics in the country, but he has been asked to send in his resignation because he spoke boldly and truthfully in regard to obscene performances in some of the New York play-houses. The Tribune management did not want to lose the advertising patronage of the theatrical managers. The Jews control nearly all the places of amusement, but it would appear that their first object is to make money, despite the pathetic protest of Rabbi Alexander Lyons, who has now made an appeal to his countrymen to abstain from attendance at these places THE BARCELONA RIOTS.

of amusement. The New York Press is the only paper now in that city which has the courage to denounce the immoral

A GREAT CATHEDRAL has recently been dedicated in Salt Lake City, the home of the Mormon cult. The condition of the Catholic Church in that part of the American Republic is roseate indeed. The Deseret Evening News, Utah's leading non Catholic newspaper, reprise to many a hard-working Protestsands every year abandon the Protest ant ranks for the Mother Church. But is it not surprising. Protestantism, having abandoned the doctrine of con-

THE REV. JOSEPH HOCKING, whose literature, we regret to say, finds place in some of our Canadian Protestant weeklies, appears to be getting into trouble in England. In one of his lectures he stated that crime, cruelty and outrage obtained in monastic institutions. He is very careful not to specify any particular monastery. The editor rev. gentleman to make a specific charge

We commend to our charitable friend, The Christian Guardian, a letter which we copy in this issue from a religious play. sister about the riots in Spain. In its habitual impetuosity The Christian Guardian laid the blame upon both the racial character and the creed of the Spanish people. Our logical colleague formed some such syllogism as this: The Spaniards are Catholics; some

Spaniards are in rebellion : Therefore all Catholics are inclined to riot. Our marks that "it will probably be a surfriend reasons from the effect to the cause and throws in a conclusion with ant minister to learn that so many thouthe pepper-castor of prejudice. Some Spaniards are rioting. All Spaniards are rioters. We advise the Christian Guardian to read the nun's letter. It tinuous revelation and accepted the and athing to be desired. But before the saloon and its keeper lies before us will show how wide the Methodist Bible as its only and ultimate standard, of the Catholic News challenges the

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ism to lower that standard, inds itself in a perilous posich its defenders can see defeat." This is very frank to the future the same es that "the Protestant will gradually become d that the final discussion faith will be carried on be-Catholic Church and the lesus Christ of Latter Day two extreme wings of the essing Christianity." It is likely, however, that Mor-I go the way of the other atside of naturalism," says le, who has just come from a trip to Utah, "the Mormons religion now, and they are of their young folks. There one victor in that final dis-

HOP GLENNON, at the national of the Knights of Columbus. y assembled in Mobile, Alae a splendid address which k deeply into the hearts of ers of that excellent order. tution of the United States, a guarantee of religious libertime had come when no set uld array themselves against itizens because of their relig-Grace urged the Knights to ery cause that is noble, placnship above party and extendirrespective of race or creed. handed justice that they them mand. A grand expression id just what might be expected ince of that Church which in d out of season, preaches truth e and charity to all mankind, advice will be followed by the we have no manner of doubt. out spoken the words that deeir procedure. Would we could ame of all societies outside the In Canada as well as in the States, we have some whose is to keep Catholics in the and wherever possible. We have ar where a Protestant as such a denied a public position in here Catholics form a majority eople.

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so that investigation might be held. It olics form the majority of the people ; is not likely, however, that particulars in England they are but a small minorwill be given, because Mr. Hocking is lty, and are compelled to fight in self known to be a slanderer of the blackest defence all along the line. While he wears the livery of Christianity he is engaged in the work

IT WAS A beautiful tribute which that of the enemy of mankind. If he does great American, Dr. Oliver Wendel not make good his assertions the editor Holmes, paid to the Catholic Church of the Catholic News states that he will when writing his experiences in the have him branded as a poltroon. The Eternal City. Of his visit to St. Peter's wonder is that such men are recognized he says :

by our separated brethren. The no-"I listened to the music as it died popery lecturer is in the business just away. Standing, as I was, behind a massive pillar, which obscured my view, for the same reason as the man who makes the announcements at a circus caught the words of a sern nounced in faultless English, and n side show. He wants to make money. ing forward to catch a view of the speaker, to my astonishment I beheld there in a pulpit of St. Peter's a full

AT THE CONVENTION of the American blooded negro preaching the Gospel of Christ, and I said : 'Nowhere else could Federation of Catholic societies held recently at Pittsburg, Prof. J. C. Mona-I have witnessed such a scene but in the Catholic Church.' " ghan attacked the Socialists, and we

are told that his remarks created not a little enthusiasm. He said that Social WE GLADLY WELCOME to our exchange ism is a mark of disloyalty to the relist The Western Catholic, published public. "We want no revolution," he at Vancouver, B. C., the first number of continued, "but we want evolution which appeared on the 14th of August. under the law, men who have achieved Rev. W. F. McCullough, O. M. I., is success did not waste their time with editor and Mr. A. G. Bagley business lamentations, like some of our Socialmanager. The paper is printed neatly ists of to-day. If the Socialists would on good paper; the selections are made look more for opportunity than they do in good taste and the editorial articles for a chance to stir up discontent, they of a high order. We trust our British Columbia contemporary will have a sucwould be more worth while." In the dominion of Canada we have a small cessful career.

into the cause.

of Sir Hugh :

send the bulk of her sons to the States.

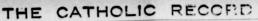
IRELAND AND ITS PEOPLE.

contingent of those misguided men who are made to believe that they can get something for nothing. Around us the door to prosperity is open to all. This Why not have Hon. Charles Murphy look into this ?-London Free Press. is a country of workers. And those who no not work, either with their brains or their hands, cannot expect to reach the goal of prosperity. Were the Socialists to obtain all they want it ner in the United Kingdom should look would not be long before the last stage would be worse than the first.

EVEN IN THE faraway Philippine Islands there is a disposition on the part f some newspapers to be unfair to Catholics. There are newspapers, says the Philippine Catholic, appealing to Catholic patronage who, with unblushing effrontery, make no scruple at intervals of attacking what the true and sincere Catholic holds as dear as life itself. This cap fits some of the Toronto dailies. That city, we are well aware, contains a vast number of people to whom ridicule of Catholics is most agree-

able and there are a couple of dailies who pander to this vile spirit. It is cowardly in the extreme. The curious feature, however, is that some Catholics are found supporting them, either by way of subscriptions or advertising. They do not show a bold front and resent the insult. Hence the editors treat them with contempt and continue the practise of reviling their faith. There is nothing that will so quickly bring an anti-Catholic writer to his knees as cutting off the supplies.

THE ANTIGONISH CASKET draws attention to the fact that the Americans are in the habit of dreaming about the decadence of England while their own decadence has been going on at a rapid rate through race suicide. "The average of children in New York city," says our contemporary, "is one child for can well take care of themselves every ten persons." The editor also calls attention to other deplorable con- a few facts and reflections, from Protestditions prevailing in some of the large American cities, and claims they are as bad as in any over-crowded city of the bad as in any over-crowded city of the out for their instruction and entertain-



countries in Europe, yet there was less theft, less cheating, less house-breaking. less robbery of all kinds than in any other country of the same size in the civilized world. In the wild district civilized world. In the wild district where he lived, they slept with unlocked doors and open windows, with as much security as if they had been . . . with the saints in Paradise, for any danger to which they were exposed. . In the last hundred years, at least, im-mutic her hear theorem in the purity has been almost unknown in Ire-land. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their ever-lasting honor, to the influence of the Catholic local Catholic clergy."

THE BARCELONA RIOTS.

ACCOUNT BY A NUN.

pro

We give below in translation two let-We give below in translation two let-ters received from the Reverend Mother of one of the two houses of the Little Sisters of the Assumption at Bar-celona at the Mother House in Paris: While we were the advertise

Hon. Frank Oliver says a good class of immigrants are coming from England and Scotland, but Ireland continues to

In the garden we saw a lot of men astride on the wall; we gave ourselves up for lost, but they were friends, who in a couple of minutes helped us all over the wall. I never once let my precious burden out of my grasp. I don't know how they pulled us over the wall, but pot ope of us was hort. Four of us ware not one of us was hurt. Four of us were to lay His head. Of our little convent hauled over at one end, four at the nothing remains. Everything has been The Hon. Charles Murphy is powerhauled over at one end, four at the other, and there was besides an invalid Benedictine Sister who was under our care ! ! What anxious moments we passed before we knew we were all safe! It was fully ten minutes before we all met. Our neighbors were, without a single exception, truly admirable. We less in the matter. The dominant partsingle exception, truly admirable. We were taken to a house across the road before we were brought together. Ar-rived there, I placed my precious bur-den on a chest of drawers, and we all gathered round it. Before It we had to put off our habits so as not to com-promise our friends. The several fam-ilies supplied us with dresses worn by the working-classes. All this time our sweet little convent was a prey to fire Sir Hugh Graham ought to re-organize his Irish office. The letters which come to the Montreal Star from Ireland beoken the anti-Irish West Briton, loaded with a very pronounced antagonism toward the people amongst whom he is living. We commend the following

the working-classes. All this time our sweet little convent was a prey to fire and pillage. But so much the worse for those maddened people! We thus re-semble the more closely our Saviour, and, if it were not for the outrage offered to religion, we should be thankful for this special grace! In our safety our thoughts went at once out to our dear article taken from our excellent contemporary, the Casket, to the attention The Montreal Daily Star is in the habit of publishing letters from corre-spondents in the British Isles, Its "London Letter," and the one "Fra auld Scotia," are usually hightoned and quite interesting; but its "Irish Letter" often contains cheap stuff, orme of which is calculated to put the this special grace; in our safety our thoughts went at once out to our dear Sisters in Moneada, and a man belong-ing to the Red Cross Society went, at the risk of his life, to tell them that some of which is calculated to put the Jesus and His little servants were safe. people of Ireland in a bad light as com-pared with the people of England and of Scotland. We have not been following On his return he informed us that nothing had yet happened to them. I hape they wont attempt to come out here to us. There are barricades everywhere. those letters closely, but we believe judging from specimens of them that have been brought to our notice, that what is said of them is in the main Our next thought was to send word to the presbytery that the reserved Sacred The brought back was with us. The answer brought back was that Santa Madona, the parish church, had been burnt down. answer correct. Irishmen very naturally would prefer seeing The Star omit its "Irish Letter" entirely to publishing news items which are liable to give a false The smell of burning reaches us here

impression of their country. Any at-tempt to create such an impression 5.30 p. m.—We have been obliged to eparate : each one has gone off with the even though it be unwittingly made, is family where she is to lodge. Our fordoubly irritating in view of the fact that mer patients came in mer patients came in search of their crimitas (eremites), happy thus to find an opportunity, unique of its kind, of prov-ing their gratitude. None but gladly exposes himself for us. They have all undertaken to send me news of their re-spective charges, if they cannot bring it themselves. How heartbreaking it all is! We had not time to bring away our office books Ireland, instead of getting credit for her high morality, has been foully maligned, in the past, by b.gots, who are always ready to play the Pharisee where Catholics are concerned, and thus see the mote in their neighbor's eye though blind to the beam in their own. We hold no brief for Irishmen; they

not time to bring away our office books and our rosary is our sole means of

prayer. To-morrow morning, if it becomes necessary to do so, we will consume the

bad as in any over-crowded city of the old world. The democracies of the old world no longer look to the United States, but to New Zealand, Australia and Canada, says the Casket. We should not, however, shut our eyes to conditions at our own doors. We have no reason to be proud of some parts of our Dominion so far as morality is con-



has contrition, on condition, however, that he submit them to the "Keys of that he submit them to the "Keys of the Church" (that is, confess them) as soon as he reasonably can: and if, for some reason or other, that course does not lie open to him, or he assumes, in good faith, the validity of his confes-sion, then the "virtue of penance" alone suffices to cleanse him from his sins. The doetrine of the Catholic Church is that no one --Christian or Pagan-is dammed, except through his own fault. The Rev. Dr. Thos. Stewart is evi-dently steeped in what Newman calls the Protestant Tradition. He is deter-mined, it would seem, to keep the old mined, it would seem, to keep the old weapons well furbished. Clearly be be longs to the class that the great English Cardinal hits off, in so mosterly a fash-ion, where he has this to say of the "Establishment": The Protestant Tradition, left to

itself, would in the course of time lar guish and decline : laws would becom bobsolete, the etiquette and usages society would alter, literature would

Little Sisters of the Assumption at Bar-celona at the Mother House in Paris: While we were at our reading these maddened people came and summoned us to open to them. We at once file into the chapel and surrounded our Lord. They tried to force the door, elimbed up to the windows, firing on us and wrenching off the bars. On this, dear Mother, in spite of my unworthi-ness, I opened the little door of the tabernacle and brought away our adored Jesus. All our little Sisters fol-lowed me out through the back door into the garden. To this door we owe our safety. Sister Mary of the Assump-tion carried the sared vessels; Sister Dolores took hold of the bell. Arrived in the garden we saw a lot of men astride on the wall; we gave ourselves up for lowed me wall; we gave ourselves up for ave. which are to batter us and the objections which are to explode amongst us, and vere the in-inuations and the shanders which At are to mow us down. The Establish-ment is the keeper in ordinary of those national types and blocks from which Popery is ever to be printed off—cf the traditional view of every Catholic doctrine the traditional account of every ecclesiastical event, the traditional lives f popes and bishops, abbots and monks destroyed by fire. Even the trees have of popes and bishops, abouts and homes, saints and confessors—the traditional fictions, sophisms, câlumnies, mockeries, sarcasms, and invectives with which Catholics are to be assailed "—The Casket.

THE CARDINAL AMONG THE JEWS.

A society of Jews in Baltimore, Md. A society of Jews in Dartmore, and, held a bazaar recently in order to raise funds for a medical dispensary for the poor. One of the visitors to the fair was Cardinal Gibbons. He went around to all the tables, encouraged the attendants, and made a contribution to the good work. He was then requested to deliver an address, and did make a few remarks in the course of which he said: "I am deeply gratified to see you making this effort in behalf of a great char-And will you receive this one? They say that railway communication has been interrupted and the telegraph wires cut. There is even no gas. We are all feeling worn out, but we are full of courage, and if it were not for the hatred of God which animates them, we should have measure to be contented with ity, a non-sectarian medical dispensary, for charity knows no religion, race, con-dition or color. When a man needs charity we must not ask him his race or religions belief, but must simply remem-ber that he is a member of suffering hu-manity. Furthermore, I am glad to be here with you, because I have received many fearer from the neoule of your reliity, a non-sectarian medical dispensary should have reason to be contented with nere with you, because 1 have received many favors from the people of your reli-gion, and when I returned from abroad one of those who welcomed me was a Jewish rabbi. Nor are we ever more worthy to be called children of God than when we our fate. Up to the present nothing unusual is happening at the Moncada unusual is happening at the hardware convent, and as for ourselves, we are like prisoners in the respective houses assigned to us, with nothing at all to do! All the eighteen in our borrowed clothes! What shall we do if this is meet together on such occasions as this. I hope that your enterprise will meet every success, and will be furthered by going to last? The poor woman who is sheltering us has nothing to give us in the way of ford. We took from her a mere bit of bread. As we were eating every citizen of Baltimore, without re-gard to religion or nationality."

Catholics are not allowed to particiit, there was a knocking at the door. It pate in divine worship with persons of was a young man bringing for us some preserved milk from our two Little Sisanother creed nor to promote the spread of any other than the true religion, but they may co-operate with persons of any denomination in works of charity. They may do all the good they can by themters housed lower down. We now know, more or less, where each one is quartered. We offer up a part of our suffer-ings for our dear Mother House, and we live with every confidence. God is the Master and knows what is good for us. selves and may help all others to do good. They should love their neighbors and hold no prejudices against them. Hebrews and Catholics have many In any case au revoir, my dearest Mother. What God looks after is well looked points in common. They ought to be friends.-Catholic Columbian. after. Bless your persecuted daughters here, Sit nomen Domini benedictum !--

CATHOLICS IN ENGLAND.

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at once, to nearest

McClary Agency and

pick out size desired.

Catholicism stands high in British so ciety to-day, and it is most gratifying as we enter the numerous Catholic church-Here is how Dr. Thos. Stewart, Pro-fessor of Church History and Practical Theology in the Presbyterian College at Halifax, views "auricular confession:" "The mediaeval teaching was that the pardon of sin could be obtained through priestly lips alone. It was entirely in the power of priestly men to withold pardon, no matter how repentant the sinner might be—to bestow it no matter how unrepentant, provided the perform-It existed in Eugrand at the time of the Puritan supremacy. There is a great and welcome change over the whole face of the Church in the United Kingdom. In the period ed publication of our religious statistics, the army returns of



These Wonderful Fruit Juice Tablets Are Winning Friends on Every Side,



Lancaster, Ont., Sept 16, 1908. I was a martyr for many years to that distressing complaint, chronic Constipation. I tried many kinds of pills and medicines without benefit and consulted physicians, but nothing did me any real good. Then I began to take "Fruit-a-tives," and these won-derful little fruit tablets entirely cured

me. At first, I took five tablets a day, but now I take only one tablet every two days. I am now entirely well, and thanks to "Fruit-a-tives," I give you permission to publish this testimonial. (Madame) Zenophile Bonneville.

(Madame) Zenophile isonnevale. This is only one more link in the chean of proof that "Fruit-a-fives" never fail to cure Constipation or non-action of the bowels. Size a box, or @ for \$2.50, or trial box 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

the religious denominations of the noncommissioned officers and men, give to Catholics the high figure of 34,542. This figure is 1,000 more than the united strength of the whole of the Non-confermist element-Presbyterians, Wesley-ans, Congregationalists, Baptists and other Protestants altogether. Of course, the number is exceeded by the so-called "Church of England" communicants, but "Church of England" communications, but it is well-known that for a soldier to reply "Church of England" when asked his re-ligion, is an easy answer and means in most cases that he has practically no strong religious connections at all. At Portishead, Bristol, England, the Conventual have re-

Franciscan Minor Conventuals have re-ceived into the Church Mrs. Mayne, widow of Maj. Gen. J. E. Mayne, of the Indian army. This is the second distin-guished convert received there since Easter Sunday, the other, whose recep-tion took place on that day being the daughter of a clergyman of the Church of England.—The Missionary.



ns, or at least those who call themsuch, and many of whom are sailder false colors, could easily find ace to the pulpits of non-Catholic ninations. The public halls knew too, and invariably one or more hers might be seen on the stage, giving the performance their enance and approval. A few weeks n Motherwell, Scotland, much bad g was engendered by the appearof some of those no-popery orators. es of disorder resulted and now the minded citizens are beginning to up the situation. The Glasgow ld tru'y says that "what is required, dition to the firm enforcement of aw, is that the heads of Protestant ches in Motherwell should take not merely to dissociate themselves the kind of Protestantism that is innguishable from rude intolerance, to visit it with public censure." oily we now rarely have occurrences is kind in the Dominion of Canada. estant ministers as a rule have bee disgusted with the "brand snatched the burning." They recognize him fraud who is playing upon their ulity.

HE REV. JOSEPH HOCKING, whose ature, we regret to say, finds place some of our Canadian Protestant klies, appears to be getting into ble in England. In one of his leces he stated that crime, cruelty and age obtained in monastic institus. He is very careful not to specify particular monastery. The editor the Catholic News challenges the gentleman to make a specific charge our Dominion so far as morality is concerned. Statistics tell us that the boastful Province of Ontario has a lower birth rate than any other country in the world save one.

WE HAVE been informed by a clerical friend that many a time he has been pained to notice the absence of prayerbooks in the hands of some of the young men and young women in his congregation. His parish church however, is not alone in this matter. A few may be found in almost every church in the country. They are for the most part the young people who have received very indifferent Catholic training in their homes. In the church their thoughts still belong to the world and they feel relieved when the priest leaves the altar. The world has their affections and they fly to it again with joy at the first opportunity. Every head of a family should see that the children are

provided with prayer books and beads.

Indifferentism in this regard unusually

generates the bad Catholic. THEY HAVE A Catholic Truth Society in Ireland which promises to have a career of usefulness. Over half a million penny Catholic booklets have been circulated. It is to be regretted, however, that they have not yet obtained that degree of earnestness, perseverance and sacrifice in this undertaking which is observable amongst the Catho-

lics of England. Of course conditions are not the same. In Ireland the Cath-

Scotland, 6,487. The Cheltenham (English) Examiner, age failed. One and all were ready to age failed. One and all were ready to lay down their lives before the taber-nacle. Only when He left the premises did they leave to follow Him. I am now left only with Sister Marie-The other than the other

The Cheltenham (English) Examiner, May 16, 1886, says: "Death sentences are eight times greater in England than in Ireland to equal numbers of population. London, equal in population to that of all Ire-land, has double the number of indict-able offences. Rural crime is also shown to be greater in England than in Ireland: Accorated assults on women and chil-

massacred.

Aggravated assaults on women and chil-dren for the same population—England 597 : Ireland, 337."

"The proportion of crime," says the me writer (a Presbyterian) " is not same writer (a Presbyterian) " is not only greater in Britain than in Ireland but it is also of a more brutal character," and he adds, what Mulhall also observes: Agrarian crime, for which there is a pretext that is wanting this (the English) side of the Channel, is included in the list given for crimes in Ireland." Mr. French, agent to Lord Lans-downe, bears this testimony : "There are ten times as many mur-

ders in England as there are in Ireland. The English ruffian murders for ney; the Irishman murders patri-

otically-to assert and enforce a prin-ciple. The Irish convict is not necesciple. The first convict is not needed sarily corrupt—he may be reclaimed. The English convict is irreclaimable" (Journals, etc., 1868, vol. II., pp. 130, 221, 222.)

221, 222.) James Anthony Froude was no lover of Ireland or Irishmen. He wrote a good deal to discredit and malign both. Father Tom Burke, the great Domini-can orator, went to New York to reply to him. And he did reply to him in a manner that caused the famous historimanner that caused the famous histori-an to hide his head. Yet this same

how unrepentant, provided the perform-ances were attended to." This piece of gross misrepresentation

London Tablet.

CONFESSION.

arises from a confusion of ideas. In the mind of Dr. Stewart there seems to be no distinction between "pardon of sin" and I am now left only with Sister January Dolores. The ciborium is on the chest of drawers with a small Jamp burning before it. We are watching before Him before it. we taking over us.

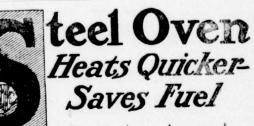
and He is watching over us. Good-bye, dear Mother! We have at do well to dip into the pages of the greatest exponent of Catholic thought in the Middle Ages (or in any age for that matter), namely, Thomas Aquinas. And even without taking any special pains to inform himself, the absurdity of

Good-bye, dear Mother: We have at this moment nothing to envy our Sisters in France. They expect a terrible time to morrow. The guns of Montjuich are loaded for a bombardment; but as the his statements would, no doubt, have occurred to him if he had taken the good God wills. This morning the priest came in haste to us to give us absolution. Our confidence is in God. occurred to him if he had taken the trouble to reflect a little. God, every Christian knows, does not restore His friendship to the man who sins grievously, except through repentance. According to the learned Professor, the belief of Catholics is that "priestly men" concorregula even the decrees of the absolution. Our confidence is in God. It At the present moment they are cutting one another's throats in the streets. If My God, what sins can men commit! 12.30 a.m. We are anxiously looking out for the morning to appear. About 4.30 we propose at every risk to go in small groups to Moncada. It is believed that at that hour everything will be quiet. Yesterday evening all these poor people shared their bread with us. When we come to think of all that has hannened, we cannot help seeing somecan overrule even the decrees of the Almighty Himself. Ob. no doctor, Catholics are not the fools you imagine them to be. They believe in the Sacra-ment of Penance because our Divine Master asked them to believe in it. When they cannot approach this sacra-ment, repentance alone, if it is of the right character, will obtain pardon for happened, we cannot help seeing some-thing miraculous in it; one moment of delay, and we should all have been

their sins; but, in their case, true re-pentance involves a proposal to confess their mortal sins, at least when they are Massacred. Oh! my dear Mother, I leave this letter in the hands of our good Angel. Bless us in the manner that the Carmetheir mortal sins, at least when they are able. No absolution is given to the "un-repertant," and if it were, it would be null and void; nay more, if knowingly iven, it would be a sacrilege. More-over, absolution ought never to be refused absolutely to the truly re-pentant though, from motives of prudence, it may be deferred in a given case. If, from any cause whatever, it lites of Compiegne were blessed before they were martyred. Oh! I can assure you that God in His goodness gives us the necessary strength at such an hour. May His name be blessed for ever! Blessed be also Our Beloved Lady of Mercy. I cannot bear to think of it all!

Froude in his fifth lecture delivered in New York, in 1872, said : "He did not question the enormous power for good which had been exer-cised in Ireland by the modern Catholic insta. Ireland was one of the poorest iests. Ireland was one of the poorest ing after passing over the barricades would be remitted neverthcless, if he

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### FIVE-MINUTE SERMON.

6

Fourteenth Sunday after Pentecost.

TRUSTING IN GOD. , or what shall we drink, or where's thed? For after all these things t r your heavenly Father knoweth d of all these things." (St. Matt. v

We are the children of God, dear brethren. From the day we first saw the sun until this God's hand has held the sin until this Gods hand has been us up and His strength has been with us. We are His heirs. By our baptism we have become His sons and the brothers of Jesus Christ. We have been called to a supernatural life and have been to a supernatural life and have been offered an imperishable reward—nothing less than God Himself. God has dealt tenderly with us; His mercies have never been wanting; He has shown in-deed that "God is love."

In the first place, like the Catholic Orders, these communities appealed to the select few on'y—to those who had a Have we not every reason to have con-fidence in Him and to put ourselves in His hands with childlike trustfulness? produce, to possess and yet to share, was really an invitation to renounce. His hands with childlike trustuiness? When has He been untrue? When has He deserted us? Many times—too many times, alas!—we have been un-faithful to God, but "God is faithful" study of all forms of Socialism which are not strictly industrial, is that however faithful to God, but "God is faithful always. He leads us to those safe places wherein our souls may rest in peace, and He bestows upon us all things needful for our souls and bodies. Yet we are not always disposed to see the evidence of abolishing the category of employed and employed, it has only prospered in pro-portion as it maintained and accentuated the category of the directors and the di-rected, and utterly eradicated the princi-His providence. Look out into the world : are men con-

ples of self-employment, in the sense of leaving the laborer to work in accord-ance with his own discretion. tent with God's providence 2 Are they not asking each other : "What shall we eat, or what shall we drink, or wherewith eat, or what shall we drink, of wherewich shall we be clothed?" Are they not consum d with desires of getting? Do they live for aught plac? Does God and eternal life concern them? It is, unhappily, but too true that the tion as the individualistic motive is abolished and exceptional talents are

deprived of any corresponding rewards which shall raise their possessors above the common lot, nothing will induce lives of most men are made of self-seeksuch exceptional talents to exert them-Each one is trying to do the best for himself. Each one wants to be happy ascetic enthusiasm which only religion and is running after happiness every hour of the day, and yet few know in And behind these two conclusions is this one, namely, that the individualism of the ordinary world—the desire of each to possess in accordance with his own power of production, and to retain for himself such advantages as his own efforts have gained, has its deepest roots in marriage and the individual

what true happiness consists. They attain the wish of their hearts They attain the wish of their hearts: they become rich; they have pleasures, and "they have their reward." For them the earth with its fulness is enough. Beyond is the unknown country for which they care nothing. Life with its jors engrosses them; still they are not heapy

roots in marinage and the individual family, and that, therefore, in order to make theoretical Socialism possible, marriage and the individual family are the ultimate factors which must be safeguarded and these are exactly those How can they be? "God alone is good," and they have not God. They do not love Him; they do not serve Him; they hardly know Him. Yet He is the beginning and the end. which Socialism seeks to eradicate or eliminate.

Oh, busy toilers! working so hard for so little, so anxious to provide for the passing hour, so full of human prudence, Of all non-religious experiments, the history is virtually the same. Where religion was excluded, the social fabric so rich in your own conceit, so poor in reality; would that you might know a possessed no permanency.-N. Freeman's Journal. hitle of that peace which God gives to those who put their trust in Him and not in riches! Work, indeed, you must, GREAT ST. BERNARD PASS. an iprovide; but why make the having of money and land and name your end?

can generate

Come with me in the alpine diligence of money and land and name your end? Why spend your strength, your lives, in getting, only to feel the greater bitter-ness in parting with your goods? It is God Who gives; it is God Who takes wway; and He gives and takes away for your soul's sake. Close your eyes and rest yeur minds; let God speak to your thearts; let His holy Spirit show you something of His treasures—something of the sweetness, the unuterable sweet Come with me in the alpine diligence for a drive up the queer zigzag road that goes twisting and elimbing until it pierces the wet and misty clouds and reaches a region of eternal ice and snow. Here, writes W. G. FitzGerald, in St. Nicholas, in a climate almost as cold as Greenland, we shall find a band of men who de a greet and good work assisted who do a great and good work, assisted by dogs, as Bernard de Menthon did of the sweetness, the unutterable sweet-ness, of the Son of God. "I have been long years ago. young," sings David, " and now am old,

ohorgh-

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special vocation; and their invitation to

The conclusion to be derived from

much Socialism, in practice, may aim at abolishing the category of employer and

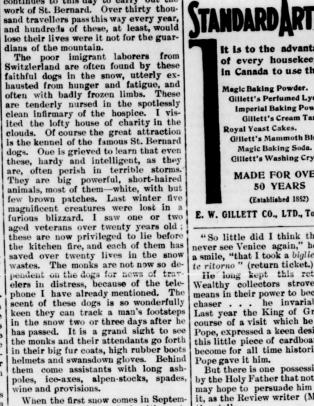
Another conclusion is that, in propor

selves, unless it is that religious or

And behind these two conclusions is

We start from the lovely village Chamonix at the very foot of mighty Mont Blanc and drive to Martigny. This "diligence" is the road-coach of the Alps, drawn by five big horses all decked with bells and fly-flickers. The air is like wine for its bracing sweetness, and all around us are roaring cataracts, glistening glaciers, or moving ice-seas gloomy ravines and towering peaks, below whose topmost crags thin wisps of cloud float like wreaths of gauze.

Round and round, up and up. It grows



ber the paths are marked with posts twenty feet high. But these soon disappear and other posts are fixed on top of them, and so on. Soon the winter of them, and so on. Soon the winter paths lead indifferently over enormous rocks and buried alpine huts. The greatest danger comes from the furious gales shifting the snow and making return impossible. The rescue parties are always led by dogs, whose intelli-gence is never questioned. Sometimes the does go prospecting on their own the dogs go prospecting on their own account, and each carries a supply of

good red wine in a flask about his Should he track and find some wayfarer in the snow, or fallen down a precipice, he gallops back to the hospice with a message that is unmistakable. Then the rescue party goes out, rubs the frozen limbs of the unfortunate with handfuls of snow and encourages him to rise and walk a little. If this be im-

possible, or the victim is dead, he is borne back on the stalwart shoulders of the monks' attendants. I was most interested to learn that

the pure race of St. Bernard dogs cannot live away from the mountain they have associated with for so many centuries. In the plains they degenerate in size and strength, and their wonder-ful sagacity grows duller. Under no ful sagacity grows duffer. Other hospice sell or circumstances will the hospice sell or part with their dogs, although they have had many tempting offers from foreign travellers, who will pay a high

price Most notable among those four-legge saviors is Oliver, with a record of fifty-six rescues. He is to be sent to Martigny, where the monastery has a kind of a sanatorium in which the dogs try to regain the health and strength they have lost in the service of strangers.

#### THE POPE'S RETURN TICKET.

Roundand round, up and up. 16 Prows colder as we ascend and the smiling landscape fades away. The pretty flowers disappear too-the anemone and gentian; dark-leaved saxifrage and sweet alpenrose. We shiver, even in sweet alpenrose. We shiver, even in August, and put on our wraps and furs. We have passed from summer to winter in a few hours. Now we enter the Valley of Death, so called from its many fatal memories. Here at the most a little shelter-house has been built; and parties climbing still higher to the fam-narties climbing still higher to the fam-nul the shelter coming. This has saved hundreds of lives. For nowadays after such a message, the good monks at the



### THE CATHOLIC RECORD

At present the monastery costs about \$9,000 a year to keep up, and this mone At present the monastery costs about \$9,000 a year to keep up, and this money is partly collected in Switzerland and partly derived from the revenue of the monastic order. But in the middle ages the monastery was stripped of all its wealth, though it still continued and continues to this day to carry out the work of St. Bernard. Over thirty thou-sand travellers pass this way every year, and hundreds of these, at least, would lose their lives were it not for the guar-dians of the mountain. The poor imigrant laborers from

clouds. Of course the great attraction is the kennel of the famous St. Bernard dogs. One is grieved to learn that even these, hardy and intelligent, as they are, often perish in terrible storms. They are big powerful, short-haired animals, most of them—white, with but few brown patches. Last winter five magnificent creatures were lost in a furious blizzard. I saw one or two

become for all time instruction and the Pope gave it him. But there is one possession so prized by the Holy Father that not even a King may hope to persuade him to part with it, as the Review writer (M. Rene Lara)

all the solemn moments of my life. What jewel could be more precious to

cord in the broad sash which he wears round his waist; and he did not hesitate to offend against the etiquette which hitherto had obliged the Pope, when he wished to know the time, to apply to one

an event we hope and pray may be far distant. Ad multos annos.-N. Y. Freeman's Journal.

That was a beautiful thought which sprang from the heart to the lips of a lowly hospital nun She was attending a young woman a trifle worldly in her ways, whom the doctors had given vays, over and who ceased not weeping day and night.

from around her own neck and placing it between the clasped hands of the dying woman, said sweetly :

CMAT

SE

Most enough have so encies, the savi discoura begin t keep it They want to Nobo people whose t ing and unlovel is possi But the mis people some e from the No r a star than 2 capita and op We merel; spend while. you n slavis you to able t prese Ma waste mone Gr the w Some lived cause mone Wi gethe into wate sche lure shak Ge worn away sche char bett agai D It c mor one thin Y the

is inviting to the dreamer of autopian dreams, says W. H. Matlock, in the Dublin Review, with the important ex-ception that the really practical is miss-

and have not seen the just forsaken nor his seed seeking bread."

his seed seeking bread." This, indeed, is happy living—to be God's child, dependent upon Him for all things necessary for salvation, and to be content with these. This is misery—to live for the sake of earthly goods and happiness, forgetful of God, forgetful of our our highest and truest interests

nappiness, lorgetful of God, torgetful of our own highest and truest interests— the good of the soul. "Be not solici-tous, therefore, saying : What shall we eat, or what shall we drink, or where-with shall we be clothed ? For after all these there are the heat the result of the

these things do the heathen seek. For

THE IMPRACTICALITY OF SOCIALISM.

There is everything in Socialism that

your heavenly Father knoweth that you have need of all these things."

Socialists are prepared to do every-thiag except show that they are practi-cal men by putting their theories into practice. Nothing of a genuinely prac-tical nature can be said to have been by the work ardient of such a message, the good monks at the top look out for the travelers, and if top look out for the travelers, and if they fail to appear after a certain time search parties of dogs are sent out to look for them. Here is deep snow even in August. It is so bitterly cold that we get off and walk to warm our numbed limbs; and soon the bare bleak walls of the world's loftiest house of charity loom through the damn mist. Winter attemped even by the most ardent of the advanced school of Socialism, in order to demonstrate its own sociological value, as against the conditions that have hitherto prevailed.

England once produced an ardent Socialist in the person of William Morris. Morris went into business on loom through the damp mist. Winte lingers here for ten long months; and the few weeks of summer do not suffice to melt the wilderness of ice and snow. his own account, and confessedly with a view to carrying on his trade on "ideal" socialistic lines. We are here nearly nine thousand feet above the sea, and the slightest exer-

socialistic lines. He was an artistic printer; but his books always contained the legend "printed by me, William Morris," with no mention whatever of his associates. tion distresses our breathing apparatus so rarefied is the air. No sooner are we at the door than a dozen monstrous

dogs come baying forth to greet us. No questions are asked. It is under-stood we require dinner, a warm and In the end, William Morris proved himself to be a "capitalist" of the very first and very self-seeking order. After his experience in business, he had no further respect for theoretical Socialism. comfortable bed, breakfast next morning, and full directions and protection made to carry out a truly for our onward journey. Accempts made to carry out a truly Socialistic propaganda have, says Mr. Mailock, in no case been successful in polot of Socialistic doctrines, no matter how much they may have otherwise thriven in point of financial profit. In the reception room is a big piano

which King Edward, then Prince of Wales, gave the monastery nearly fifty years - ago. The Emperor Frederick of Germany and his consort also passed the night there, as also have a host of The strongly economic or materialist basis upon which they were conceived, however, soon destroyed any notion of philanthropy arising out of feelings which religion does not fail to engender. world-famous celebrities. For nearly ten centuries, from generation to generation, some fourteen monks and eight or nine attendants have occupied the mon-astery and helped travellers crossing over the summit of the Great St. Bernard.

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For all their denunciations of "pri-wate property" and irrational religion," as the real promoters of discord in human society, the would be reformers It is sad to think that even these proved eventually that it was religion that really held together the real reins of the social fabric; that with it, conhelpers have to descend periodically in search of health, so terribly trying is the climate. The dogs themselves even structive sociology was impossible and impermanent. suffer severely from rheumatism.

Socialistic schemes which won a last-i ag sz ccess, says Mr. Mallock, particu-larly in America closely resembled the monastic orders of Catholicism; and when it is remembered that not one of the many great American Socialistic schemes was Catholic, it is hard to imigine a fact more curious and more in-Trench's Remedies Ltd., Dublin teresting.

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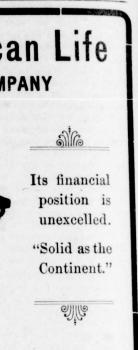
THE CATHOLIC RECORD, Agents LONDON, CANADA

### SEPTEMBER 4, 1909.

# ed Position?

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### HE ROMAN INDEX



**ILSON'S FLY PADS** Will kill many times more flies than any other known article REFUSE UNSATISFACTORY INITATIONS

TALKS TO BOYS.

happened to get in back of three boys

happened to get index of the born of the soft from the public school. They were con-versing quite boisterously with one an-other. Among other little incidents which they related concerning their stay at school, one of them in a very boastful manner told how he used to help the defined efficiency with colored

himself and fill his pockets with colored pencils, when his teacher would send

you say something untrue to deceive an-

other.

They would like to be rich, but they want to get rich quick. Noboby wants to transform our young people into money-grubbing misers whose thoughts never rise above scrap-ing and saving. The miser is about the unloveliest specimen of human kind it is possible to imagine. \* \* \* \* \* \* \* \* \* \* \* \* \* \* But there is a golden mean between the miser and the spendthrift, and young people should try to attain it. Here is some excellent advice in this connection from the Savings Journals. for you ought to considered, and that from the Savings Journals. No matter how little it may be, make unnecessary splashings of liquids and dropping of crumbs and morsels of to d is the most reprehensible indication of No matter now little it may be, make a start to save. Begin to live on less than you make; begin to put by the capital which will one day mean free dom thoughtlessness. We often forget that criticism does

not mean fault-finding. It means rather the art of finding virtues; and after any and opportunity. We do not advise the saving of money the art of moning virtues; and after any private entertainment, at which each performer has done his best for his audience, it is very bad taste to point out all the defects in his work: you may do this at rehearsal, but not after the merely for the selfish gratification of spending it. That would not be worth while. We urge you to save now that you may be spared the humiliation of slavish dependence later on. We advise do this at renearsal, but not after the work is done; you may discourage him by touching on something that he can not help. A frierd of mine once played a part in Box and Cox, but on the day after the performance he was much cast you to save, above all, that you may be able to seize an opportunity should one

present itself. Many of the world's brightest men are wasted because they lack the little ready money that would let them carry out their ideas. Great inventions have been lost to

the world for lack of a very little money. Some of the world's greatest spirits have lived miserably and died in despair, belived miserably and died in despair, be-cause they could never learn to keep the money that came to them. When you do get a little money to-gether, put it in the bank. Don't be led

SEPTEMBER 4, 1909.

The Saving Habit.

getner, put it in the bank. Don't be fed into schemes. Don't buy anybody's watered stock. Let no trust mining scheme or other large hearted swindle lure you. If those things over pay, they shake out the little men first.

snake out the fittle men first. Get enough money to free you from worry, and don't let anybody get it away from you. Don't put it into any scheme. Let it simply enable you to change your employment, if you see a chance. Let it make you secure better chance. Let it make you secure against poverty in old age. Do not give up your little certainty. It comes very slowly; let it go out even more slowly. Begin now to save. Be one of those hat are free, that have some-

You will never know what real inde-

rod will never know what real inde-pendence is until you are independent of any man's pocket book save your own. We are exhorted to lay up our treasures in heaven, and if we fail to do this, the most important duty of all-all our savings, all our scheming and planning, all our possessions of earthly riches, are of no avail.

But our nature is twofold. Our life But our nature is twofold. Our life on earth has two sides, and the laying up of treasures in heaven does not preclude the wise forethought and thrift which bids us lay up some of this world's treasure for a rainy day. To be occupied altogether with worldly interests and affairs, to have one's thoughts continual-ly on the dollar or the dime or the nickel —all this is dieastrons to our higher ly on the dollar or the dime of the matter —all this is disastrous to our higher nature and our eternal welfare. But we owe a duty to ourselves and our neighbors in the matter of saving our money. It should be the desire of every

money. It should be the desire of every one to be so situated that we may not, when misfortune comes be a burden on anyone. And the only way for the most of us to accomplish this is to get into the habit of saving a little when we are money.

This means self-denial, of course. It This means self-denial, of course. It means the loss of a reputation for being a "good-fellow." But it means a help toward the building up of a reliable character. It means being in a position, later on in life, to help others. The spendthrift is no good to himself or any one else when the hour of trouble comes. He can neither help himself out of a hard place, nor have the satisfaction of helping another who may happen to be in straitened circumstances.

comes. He can neither help himself out of a hard place, nor have the satisfaction of helping another who may happen to be in straitened circumstances. If you would have friends you must cultivate the qualities which you ad mire in others. Strong friendships rest upon a social, generous, hearty nature. There is nothing like magnanimity, and real charity, kindness, and a spirit of helpfulness for attracting others. Your interest in people must be a real one, or you will not draw them to you. No great friendship can rest upon pretenee or deception. Opposite qualities can-not attract each other. After all, friend-ships rest largely upon admiration. do you hear? Some boys seem to have no conscience at all for committing little thefts, or stealing on a small scale. However, I cannot understand what good reasons there was have to even a themselves ships rest largely upon admiration. There must be something worthy in you, something lovable before anybody will love you. If you are chock full of dessomething lovable before anybody with love you. If you are chock full of des-picable qualities, you cannot expect auy-one to care for you.—The Beacon. What Makes a Gentleman. If a friend passes from among us one of the most enduring of our consolations is that we never gave him needless pain while he lived. And who can say which of our friends may go next? He who sits by you to-night, he who greets you first in the morning, may suffer from a hasty word or a thoughtless act that you can never recall. It is in the ordinary ways of life that the true gentleman shows himself. He does not wait until he gets out of school to pay attention to the little things. He begins here and he begins the mom ment he feels that he ought to begin Somebody once wrote that the man who has never made a mistake is a fool. hasty word or a thoughtless act that you can never recall. It is in the ordinary ways of life that the true gentleman shows himself. He does not wait until he gets out of school to pay attention to the little things. He begins here and he begins the mo-ment he feels that he ought to begin. Somebody once wrote that the man who has never made a mistake is a fool. And another man adds to this, that a wise man makes mistakes, but never the same mistake twice. A gentleman at heart may blush when he thinks of his mistakes, but he never repeats them. It is a mistake made by thoughtless young people to stand near others who are talking. It is a grave sin against politement he feels that he ought to begin. Somebody once wrote that the man who has never made a mistake is a fool. And another man adds to this that wise man makes mistakes is a fool. And another man adds to this that wise man makes mistakes of the state of the stat



form his conscience to suit himself. The fact that be commits many small thefts and excuses them under all kinds of pre-tenses goes to show that he can shape tenses goes to she within the cash shape his conscience to suit his two tastes and desires. But, if he can do this in some things he can do it in all things. Such a fellew is, as I said before, liable for doing anything. He is not to be reckoned on.

Many a man has cone to his ruin through dishonesty in money matters. Money has made many people happy, indeed ; but, just as many and even more unhappy. If you let the love for money get tae best of you when still so young, and let it form your conscience to its own purposes, or even kill the voice of conscience in you entirely, then, you are to be pitted. Your love for money is going to be your stumbling block some day, the cause of your mis-fortune and misery. I am sorry for you. And don't come with any excuses.

And don't come with any excuses. Don't tell me, for instance, "They're only pennies I have stoler." Boys, I only pennies I have stoler." Boys, I have more hope for the lad who has the misfortune to steal a large amount, than for the habitual penny thief. The for-mer will sooner or later be caught, pun-ished and corrected. The latter will down by the comments in one of the daily papers. "Mr. Smith," the critic said, "was admirable, but he should not have made himself ridiculous by wear-ing such an abnormally long false nose." As the nose happened to be Mr. Smith's own, he was discouraged. carry on his thefts unnoticed, will grow stronger in his bad habit, will increase his thefts gradually, and finally will end as a hard hearted, incorrigible thief and OUR BOYS AND GIRLS. robber. F

And again, don't tell me, " My parents TALKS TO BOYS. The other day, while out on a walk, I appened to get in back of three boys rom the public school. They were con-tersing quite boisterously with one an-ther. Among other little incidents there they related concerning their their they related concerning their and have taken it nevertheless you But now that you have not have a solution and have taken it nevertheless, you have taken it contrary to their will, contrary to the owner's will. Isn't that stealing? There is no way of getting around it, boys. Be honest! Hands off what does not belong to you !

FATHER KLASEN.

pencils, when his teacher would send him to the supply room. "You bat your life, you're all right," said another of the boys on hearing this. But I said to myself, "Alas! How these boys lack a correct idea of what is right and wrong ! How can they praise an act so entirely dishonest? Where is their sense of justice." This kindness to himself, this act of healone himself to the colored pencils on

This kindness to himself, this act of helping himself to the colored pencils on the part of the boy sent to the supply room by his teacher, I believe we call that stealing; don't we, boys? Yes, in-deed. Well now, what about that? Is stealing wrong? Let us see. What is stealing? Stealing is secret-ly taking something that doesn't belong to you, contrary to the owner's will. Whether you steal big things or only small ones, it matters not; you steal neverthe-less. The only difference is the sin you commit is greater or smaller in propor-tion. There are boys who think it steal-ing only when they take something very valuable. They, however, are much mistaken. Whether you take an apple from a peddler's wagon or a fine watch The bitter touch often to be found in The bitter touch often the receives illustra-the humor of the poor receives illustra-tion in several anecdotes. A man about to emigrate is given a box by a charit-able lady. "And what is the box for ma'am?" he asked. "To put your clothes in." "Arrah, ma'am, do you wish me to go naked?" And when a ragged old woman was commiserated for the loss of her last tooth: "Time for me to loss 'em when I've nothing for 'em the humor of the poor receives illustramistaken. Whether you take an apple from a peddler's wagon or a fine watch from a jeweler's show-case, you steal nevertheless. It's the same with telling lies. Whether you tell a big lie or only a so-called "fib," you lie all the same,

me to loss 'em when I've nothing for 'em to do," she replied.

Now, what about stealing? Is it a Now, what about stealing? Is it a very bad habit? Truly, it is, boys. And understand me well. I am not speaking of the boy who steals big and valuable things. I do not suppose that you are so ignorant or wicked as not to know that such a boy is ungodly, that such thefts are most sinful. I am, there-fore, not talking about such a lad. Of the one who has the bad habit of steal-ing little things now and then, just as FLYNN A HEBREW. Hawry Flynn, a blue eyed, red-headed boy of seventeen, stood in the prisoner's dock in Judge Rosalsky's part of Gen-eral Sessions recently awaiting sent-ence after having pleaded guilty to the theft of a gold watch on June 5 last. The droning voice of a court officer taking the priscner's pedigree added to the drowsy atmosphere of the room, but the court woke to interest quickly when Flynn answered the last question. FINNN A HEBREW.

the court woke to interest question. Flynn answered the last question. "Father born in Ireland, mother in Denmark," drawled the officer. "Religion—" His peneil was al-ready marking a "C" for Catholic when "Religion di the consum-ready marking a "C" for Catholic when "Religion di the consum-ter and the society that these pray-ers were to be recited until the consum-ter and the society that these pray-ers were to be recited until the consum-ter and the society that these pray-ters were to be recited until the consum-ter and the society that these pray-ers were to be recited until the consum-ter and the society that these pray-ers were to be recited until the consum-ter and the society that the society that these pray-ter and the society that the society that the society that the society the society that the society the society the society that the society the so



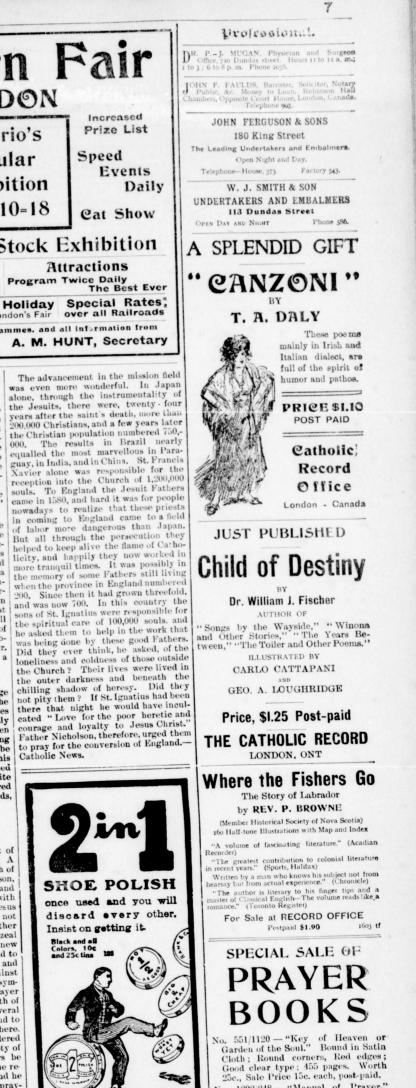
#### was even more wonderful. In Japan York Sun.

A little boy had lived for some time A little boy had lived for some time with a very penurious uncle, who was one day walking out, with the child his side, when a friend accosted him, ac-companied by a greyhound. The little fellow, never having seen a dog of yo slim and slight a texture, clasped the creature round the neck, with the im-passioned cry: "Oh, doggie, doggie, and did ye live wi'your uncle too, that ye are so thin?" passioned cry: "Oh, doggie, doggie, and did ye live wi' your uncle too, that ye are so thin ?"

· Letters like the following, which were sent to a Western editor, are the cause of premature baldness in editorial sanctums: "Please send me a few copies of the paper which had the obituary and of the paper which had the obituary and verses about the death of my child a week or so ago. Also publish the en-closed elipping about my niece's mar-riage. And I wish you would mention in your local columns if it don't cost anything that I have a couple of bull calves to sell. Send me a couple of extra copies of this week. As my sub-scription is out please stop my paper. scription is out, please stop my paper. Times are too hard to waste money on a newspaper."

not pity them? If St. Ignatius had been there that night he would have incul-cated "Love for the poor heretic and courage and loyalty to Jesus Christ." Father Nicholson, therefore, urged them to pray for the conversion of England.-Catholic News.





READY FOR SOLID FOOD.
"Well, my man," said a military doctor to a young Irish soldier who had been on low diet for a long time, "how do you feel now?"
"Oh! much better, sir," answered the soldier.
"Could you eat a small chicken today?" asked the doctor.
"That I could, sir," said the soldier.
"What would you like it stuffed with ?" asked the doctor.
"Please," replied the hungry patient, "I would like it stuffed with another." WIT AND HUMOR.

#### THE JESUITS IN ENGLAND.

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Flynn answered up "Hebrew." "What !" exclaimed Judge Rosalsky, "Say that again." "Yes, if it please your Honor," re-plied Flynn, "my father was an Irish Jew." Judge Romalsky smiled with satisfac-tion. "This is where I get even with Judge O'Sullivan," said he. "Judge O'Sullivan had an Irishman named Rosalsky before him last week, and now



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The Catholic Record LONDON, CANADA

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#### SET THE MINISTER RIGHT.

A few days ago, in the Salem Re-formed Church, Doylestown, Pa., the Rev. W. L. Schmalhorst, a former Pres-byterian missionary to Chill, undertook byterian missionary to Omin' his missionary experiences in the Catholic coun'ry. They were of the usual Protestant order, and portrayed the immorality of the people of that country, their supersti-tions, their intemperance and utter lack of personal responsibility. Of course, the speaker said, the Protestant schools and missions have wrought some chan es in this sad condition of affairs, hence the great need of help from the zealous Protestants of this country. The Presbyterian calumniator was not long in being refuted, and to the Doyles-town paper, which published the report of his address, Mr. James H. Fitzgerald, who appears to know something about Chill himself, sent a letter of reply. He writes : to regale his listeners with his missionary Have you failed in your efforts? You think so. Be not too sure of that as long as you are quite sure of an earnest endeavor to be a worthy Christian; the seed, you fancy, has been thrown away on barren soil; it may at a future time be given a better recention from the be given a better reception from the memory of your words than it has re-ceived at the actual speaking of them. —The Missionary.

writes :

"The inhabitants of Chili are a Chris-tian people, and therefore do not worship idols. If they raise a statue to a saint, they do no more than was done in Doyles-town, where there is a monument to the memory of the defender of a nation. If we believe that we may ask a living man to pray for us, and that the prayers of a just man are available, it is just as rational, if we believe in immortality, to ask the same man to pray for us though he be dead. "The inhabitants of Chili are a Chris-

as the share the property of a people, that is a subject for sociologists to discuss. Dr. Leo S. Rowe, a professor in the University of Pennsylvania, who has anade a study of the real South America, in a recent address showed that the pol-itical instability and turmoil which characterize the management of public affairs are largely counterbalanced by the staunchness, stability and purity of the family life, and that the latter is beyond reproach. There is probably no priests this wise: I ignore this season of persecution. I repair clocks, sewing machines, watches, locks, and toys. I bind books. The anti-clericals respect me and patronize the family life, and that the latter is beyond reproach. There is probably no other section of the world, except Ire-land, in which the family organization rests upon so solid a basis. Men and women marry early in life, and as they have no 'afinities,' there are few if any divorces. The teachings of the Church which include rules for every man, no matter what his vocation in life may be, have so molded public opinion that im-moral practices would be followed by social ostracism. I do not wish to make any comparisons, but I have reason to believe that there is plenty of work for the missionary to do in our own country.

the missionary to do in our own country. "As to the alleged superstition of the Chileans, the article does not give any explanation, and we are in doubt as to whether they carry rabbits' feet or not." Probably they have an aversion to the number thirteen or walking under a ladder. It would be interesting to know what kind of advertisements are in their newspapers, as this might enlighten us. If they contained the cards of mediums, clairvoyants and fortune tellers, we would know that the people of Chili were as superstitions as the good people of the United States arc.

" I give the speaker credit for his com mendation of the schools of Chili. They were established by Catholic mission-aries centuries before he was born. They also established colleges and uni-versities in South America and Mexico and turned out thousands of graduates when the site of Harvard, the first uni-versity within the original territory of the United States most a swamp A versity within the original territory of the United States was a swamp. A word might also be said of their libraries. & or we have none to equal them, and the wealth of a Carnegie could not purchase or duplicate them. Only recently Don Anibal Cruz, the Chilean Ambassa'or at Washington, on behalf of the Univer-Anibal Cruz, the chiefan Aubassa of the Univer-sity of Chili, presented four hundred rare volumes to the University of Pennsylvan'a. I have his splendid ad-dress delivered on that occasion, and that missionary society should hear it cead."

#### THE MISSIONARY'S SECRET OF SUCCESS.

Upon what does the success of our attempts to spread the truth depend? Absolutely on the blessing of God be stowed upon our efforts. Without that, all human ability, all human exertions are The subscription of the sacraments. It is not brains, study, force of character, study, study, force of character, study, s a success of any private apostolate, and these ever form the main element of a fruitful public apostolate. Object, if you will, that very imperfect Object, if you will, that very imperfect man, who are clever, do save souls. We do not deny this, though we call for in-stances in proof; they are found to be wery few indeed. And in these ex-ceptional cases God blesses the work without blessing the worker. Do you covet that relationship of God? Stupidity, as we are aware, is no bar to one's own salvation; and besides that, many a dull Christian has saved other many a dull Christian has saved other casen's soul-, making converts not a few, the quickness of his heart quite making up for the slowness of his head. But we have yet to hear of cleverness being a valid claim to eternal beatitude for oneself, or an apostolic equipment in saving the souls of others. aving the souls of others. An infidel bookseller may convert me to Christ by selling me a true book. He is my apostle by accident. By his inci-dental, his commercial apostolate, he gains not profit but a few pennies, and I gain an eternal weight of glory. Bear in mind the difference between a really apostolie man, and an incidentally or accidentally apostolie man. gains not profit but a few pennies, and f gain an eternal weight of glory. Bear accidentally apostolic man. A saint's original employment is the stady of God and of himself. This rule is not call invariable, it is also exclus-ter in the work of saving men's souls, it is only because this original employment is the stady of God and of himself. This rule is not call invariable, it is also exclus-in the work of saving men's souls, it is only because this original employment of personal holiness is accompanied by heavenly inspirations of zeal. As he is already a saint, so he now becomes a hero in convert making. In proportion to his progress in personal, instruments for their salvation, and that is all orders of Christian life, from the Holy Father in Rome down to the hum-blest haborer in Christ's vineyator. Holy Father in Rome down to the hum-

### THE CATHOLIC RECORD

FARM LABORERS' Oshawa Galvanized Steel cod for a hundred years. Shingles , Send for the free booklet. EXCURSIONS **PEDLAR People of Oshawa** 

# 20,000 Men Wanted for Western Harvesting

Western Harvesting To meet the demand for farm laborers in Manitoba, Saskatchewan and Alberta, special second class excursions will be run by the Canadian Pacific Railway from all Ontario stations. Cost of one-way ticket to Winnipeg is \$10.00, and from Winnipeg to points where laborers contract to work they will be carried without charge. After at least one month's work in the harvest field, a ticket back to Ontario starting point will be issued at \$18.00. Tickets are only good on Farm Laborers' special trains. Tickets will also be issued to women, but no half-rate for children. Leaving dates of excursions are as follows:follows

August 19th and Sept. 7th, from all

August Fein and Sept. Ini, Hou an stations in the territory between Toronto-Sudbury line and Toronto-Sarnia line of the Grand Trunk. August 23rd and Sept. 7th, from all C. P. and G. T. R. stations on Toronto-Sarnia line and south thereof (in Canada) and all stations in Ontario on M. G. D. M. and H. & P. Dra

scuiptors and nive by the brush and by the chisel. The working curés have formed a Union and have founded a news-paper to protect their interests. The Abbe Louis Ballu, curé of Parnay, Maine-et-Loire, has published a work entitled Trades Suitable to a Priest of To-day. Canada) and all stations in Ontario on M. C., P. M. and T. H. & B. Rys. August 27th and Sept. 10th, from all stations east of Toronto-North Bay line, to and including Kingston, also stations on C. O and B. of Q. Rys. and stations on K. & P. south of Renfrew. For the three excursions in August special trains will be run from all points on C. P. If you are in any doubt as The Abbe Pelissier, now a clock-maker, has voiced the spirit of the working

on C. P. R. If you are in any doubt as to date of excursion from your district apply to local C. P. R. agent, who will also furnish times of special trains, or write to R. L. Thompson, District Passenger Agent, C. P. R., Toronto.

the sanctuary were also : Rev. V. Naish, S. J. yola College, Montreal ; Rev. P. S. Dowdall anville ; Rev. M. J. O'Brien, D.D., and Rev. V. Mc-dyen Peterboro.

a Peterbors, delightful music rendered by the Sisters cho not but call forth the deepest sentiments of non in the hearts of all present. After Mas flowing sermon was delivered by Rev. V. Nais the eloquent and experienced director of the

.], the eloquent and experienced director of the treat. And the Lord said to Abraham: "Go forth our f thy country, and from thy kindred, and out of thy that shouse and come into the land which I shal how thee. And I will make of thee a great na how the And I will make of thee a great na halt be blessed." (Gen xii, 1, 2) The first call oo lod to perfection is the same as the last, and is the all that is answered today. You are bidden to go the out of your father's house to go forth from our kindred, and to come into the land which. Go as shown you—this home of His Sarced Hearthis convent in which you will be His true spous lear Sister, you bring to this exposed with the Sing, a rich dowry—your yows of poverty, chastit and bedience. By your yow of poverty, you giv Him all that you might have had by toil of brain o and, you dedicate all to fils service.

### MISSION TO NON-CATHOLICS.

me. I charge them less than others in order to prove that a priest is a good man.-M. J. Costello in the Catholic

World for August.

French Clergy Become Tradesmen.

Some of the clergy have taken to secular callings in order to support themselves. Hence we find some priests

We are pleased to learn from our Eng-lish Catholic exchanges that the impor-tant undertaking decided upon some time ago by the English hierarchy of inaucurating accurates of missions of inaugurating a system of missions to non-Catholics in England similar to that conducted here has been advanced a further step. Dr. Herbert Vaughan who has been in this country making a thorough examination of the methods of propaganda, has now submitted an ex-haustive report to the Archbishop of Westminster. The Archbishop has not only approved of the report himself, but it has been submitted to all the other

it has been submitted to all the other bishops, and they too have expressed their approval. The report proposes that each Bishop shall select from the most promising speakers and theolo-gians of his elergy two or three who will go to Willesden, where, with Dr. Vaughan as their rector they will pur-sue a course of study similar to that given at the Apostolic Mission House Washington. Then they will return to their own dioceses to devote their whole attention to the giving of miswhole attention to the giving of mis-sions to non-Catholics.—Sacred Heart Review.

#### Organ for St. Peter's, Rome.

Rome, August 23.—An international ommittee has been formed with the object of presenting to the Pope, in commemoration of his forthcoming epis-copal golden jubilee, a colossal church organ for installation in St. Peter's. Besides the small organs in the side chapels, there are at present only two very inferior instruments, which are wheeled about to whatever part of the great church the choral service happens

to be in. The Pope has already given his sanc-tion to the proposal, and, in addition to Cardina' Rampolla and various foreign Cardinals, the renowned composer, Cam-ille Saint-Saens, and the Duke of Nor-folk have joined the committee.

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ster M. Emerentia. The novices who were professed were : Sister Mary erard, Sister M. Columba, Sister M. Francis Xavier ister M. Francis Borgia and Sister M. Florence.

#### URSULINE COLLEGE.

ESCRIPTION OF THE MANY COURSES OF TRAINING OPEN TO STUDENTS .- THE FALL TERM BEGINS ON SEPT 14.-- AN EXCELLENT INSTITUTION.

14.—AN EXCELLENT INSTITUTION. Chatham Planet. Among the many schools and institutes of high fucation for which our province is justly famed, t issuine College of "The Pines," Chatham, On ccupies a foremost place. Years of successful teac which the arts and sciences of its yarjous department by your vow of chastity you giv oure, unsullied love of your your ole-hearted devotion which will le 

are entreme or more a series of a more series of a more series of a more series of a more series of a series of emunerative positions in Canadian and Ameri business houses. This year the School o tess has been transferred from Merici Hall tt nain building, and has been newly furnished all the offices necessary for the actual trans n of business during the course.

The Art departments are no less perfectly equipper and directed than the College and Business schools The school of Music may well be styled the Conser-vatory of Western Ontario. Its courses in -iano Violin, Voice and Theory are identical with thos of Toronto Conservatory, with which it is affiliated The latter institution is recognized by all who ar he latter institution is recognized by all wno ar ipable of judging as the only music school i anada-perhaps in America-which maintains th andard of the old European conservatories. Othe theois teach instrumental and vocal music, but n chools teach instrumentation of theoretical know there exacts the same amount of theoretical know edge; and yet it is on this that the whole solidity used education depends. To rank with such

The School of Art has a comprehensive curriculu acluding courses in free-hand perspective, cast dra including courses in tree-hand perspective, cast draw-ing, oil and water color painting, designing, life drawing, clay modelling, mechanical drawing, com-position, pen drawing, keranucs, tapestry painting, wood carving, pyrogravure, etc. The beautiful and artistic work shown in the studios bespeaks the activity and excellence of this department of the

The Domestic Science department has been grow ng steadily during the past few years, and now orms quite an important course. Owing to the in rease in the classes, the apartments have been con



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out in beautiful, airy sleeping rooms. We cannot close this very oriel sketch without a glance at the play grounds of the college. Few schools can boast such an extent of ground, or so many inducements for the practice of all games and healthul outdoor amusements so attractive to young girls. Fully twenty-five acres of property are re-served for sporting purposes, and at any time dur-ing the recreation hours of the students, the lawns and fields present scenes of life and merriment while the young ladies refresh themselves with games of basket-ball, tennis, croquet, baseball, etc. or during the winter enjoy themselves at skating sleighing, toboganning, and other sports of the season. eets on the and and 4th Thursday of every month eight o'clock, at their hall, in Albion Block, Rich-ond street. Thomas F. Gould, President, JAMES McDougall Secretary. Felightful Reading Reautiful Illustrations 26th year-JUST READY-26th Year SPECIAL OFFER

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eason. The classes at the college will be resumed on Tu lay, September 14, at 9 o'clock. Parents desirous ecuring for their daughters the best modern educ ion, and at the same time entrusting them to a cc t once vigilant and kind, cannot do better than iace them at the Ursuline College of the Pin Thatham, Ont.

There is more Catarrh in this section of the o than all other diseases put together, an last few years was supposed to be inc a great many years doctors pronounce il disease and prescribed local remedies. cal discuss and prescribed local remedies, an unstantly failing to cure with local treatment punced it incurable. Science has proven co-be a constitutional discusse and therefore re-onstitutional treatment. Hall's Catarrh anufactured by F. J. Cheney & Co., Toledo, the only constitutional cure on the market-ken internally in doses from to drops to i poonful. It acts directly on the blood and m urfaces of the system. They offer one hu collars for any case it fails to cure. Send for res and testimonials.

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remains of Mrs. George Cushen, Barton of Rev. Father Cushen, of St. Paul, Minn. id in their last resting place in Holy Sepulchr v. Hamilton, with imposing religious cere

Death of Mrs. Cushen.

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LONDON, SA PROTI

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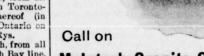
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Thile we congratulate each young religious and a her every blessing in her new life, let us ask her ray that the noble example she has shown, may re the necessary incentive to many another gener-soul to accept the divine invitation ; " Go, sell it thou hast, give it to the poor, and then come follow Me."

di follow Me. di follow Me. Si Gertrude Kennedy, Chapeau, Que, in religion ster M. Jovita; Miss Elizabeth McGrath, Mt. St trick, Ont, Sister M. Adelaide; Miss Gertrude anagan, Montreal, Que, Sister M. Barbara; Miss arg Garvey, Douro, Ont, Sister M. Barbara; Miss argaret Fitzmaurice, Bracebridge, Ont., Sister Mary the Angels; Miss Julia E. Foran, Eganville, Sister Gregory ; Miss Margaret Grier, Eganville, Sister Gregory ; Miss Margaret Grier, Eganville, Sister M. Emerentia. The novices who were professed were : Sister Mary

Death of Dean Egan. It is with much regret we announce the death of a Sunday, the zght ultimo. He had been il with eart trouble for the last sixteen months, and during lattime had not performed the duties of his parish. The late Dean Egan was born in County Clare, Ire-ind, in 1843. He was educated at the Diocesan Col-ge, Ennis, Ireland; St. Michael's College, Toronton dthe Grand Seminary Montreal. He was ordained i r873, and made parish priest of Caledon in the ime year, In 1886 he became rector of St. hombill. From there he came to Barrie in 1885, ion. During his twenty-site with hop of Peters an Egan showed himes on the Hospital, Public brary and Collegiate Institute Boards. Under scharge the parish prospered greatly and there so charge the parish prospered greatly and there so in the Egan was atable and genial and well evonto Globe.

#### DIOCESE OF PETERBOROUGH.

leautiful ceremony at Mount St. Joseph. Peter borough.—Reception of eight postulants into th Congregation of the Sisters of St. Joseph.—Fiv novices pronounce their vows.—Eloquent sermo by Rev. V. Naish, S. J.

by Rev. V. Naish, S. J. The retreat of the Sisters of St. Joseph was closed his morning by the beautiful and impressive cere-ony of the reception of eight young Iadies, and the rofession of five novices, at which the belowed pass or of the diocese, Right Rev. R. A. O'Connor, D.D. Miciated, surrounded by a number of his devoted level.

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In the catholic rath, that race of women to God, that institution in which you all the delicacy and sympathy of your work of saving souls ! ore God's purpose to make of you a mighty the generations of children saved, in-consoled by you, will yet rise up and sed. se in the classes, the apartments have been con-ably enlarged and more fully equipped, so that pective students may be prepared to find large ting rooms supplied with all things necessary for inviting rooms supp the pursuance of household science.

the life you have chosen, but this does not as the world so often falsely thinks, ou are to become unnatural, to forget those ave behind. No, God forbid ! You, by your only sanctify and purify your love for those each pay memores of the past interfere with rk you have before you. God, in return will ou that which is best and holiest in this life-ivation of your families. He will bring you er in heaven, He will unite you once more those whom you've loved and left in this because you've left and sacrificed all for

they understood not wh did you seek Me ? Did you ut My Father's business

nation, and the generations of children saved, in-structed and consoled by you, will yet rise up and call you blessed. And so to-day when you pronounce those vows to God, all the sins and infidelities of the past are bl. tied out, and you begin again in the book of life on a clean white sheet "Your life is now hidden with Christin God." We bid you rejoice, and ask you to pray for us who are in the world, for us cast amid the dangers of our active ministry, pray too, for those you've left behind and ask God to give them in His own good time, the come from a scircifice made for God, and accepted by Him in the spirit of faith, hope and charity !" The series having given been concluded His Lordship, vested in cape and mitre, and with crosier in hand, questioned the postulants regarding the motives which had led them to desire to embrace this angelic life. Having given satisfaction on that point, they went forth to be clothed in the humble garb of the order. The five novices then passed revenently into the sanctuary, and kneeling there before their God, who was now exposed upon the later, they solennly consecrated themselves to His service, by pronounc-ing the three simple and perpetual vows of poverty, chastiy and obedience. This Lordship, in a few well chosen words con-gratulated the newly professed religious, and the community on the beutuful and edifying ceremony

ee simple and perpenant some dobedience. dship in a few well chosen words con-i the newly professed religious, and the von the beutiful and edilying ceremony ssed. In his fatherly manner he assured eaven's choicest benedictions not only for s, but for their parents and friends, for the sacrifice they had made to God.

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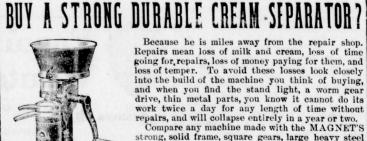
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