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Catholic

Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JULY 17, 1909.

The Catholic Record

LONDON, SATURDAY, JULY 17, 1909.

A SCATHING ESSAY.

In his latest work, "Essays, Literary, Critical and Historical," published by William Briggs, Toronto, Dr. O'Hagan

shows that his pen is as virile and cultured as of old. One essay that should provoke comment is that entitled "The Degradation of Scholarship." While the other essays may find just appreciation from educators and persons of literary taste, this arraignment, scath- THE "BETTER CLASS" AGAIN. ity. Years ago James Antaony Froude ing and very definite, should call for an emphatic protest.

Dr. O'Hagan asks his readers to examine it carefully, remembering that Catholic editor. To see it in accounts the courage to state a truth is a more valuable asset of character than the gift of bestowing false praise, though that praise should secure friends.

Referring to the degradation to which scholarship is subjected at the hands of certain so-called educators, the author asks "How could it be otherwise when pedantry with all its assumption and presumption usurps the throne of scholarship, and true culture finds but little welcome in the class-rooms and academic halls of our land?" Nor is this an exaggerated picture of the educational methods which obtain right here in the Province of Ontario.

Dr. O'Hagan contends that the work done in the primary and secondary schools of Ontario is the merest pedantry, tricked out in the feathers and pomp of a school curriculum. The Latin, French and German as taught in these schools are proofs of pedantry rather than of scholarship. Reading is badly taught in both the Public and High Schools. The fault lies in the fact that neither teachers nor inspectors of Public or High Schools have had any efficient training in the subject of reading. While the schools have libraries, little direction is given to reading, with the result that pupils gallop or amble through books without gleaning an idea. It follows that the mind becomes flaccid without the power of attention or concentration or of making a sustained effort. In many cases the teachers cannot teach composition because they cannot write

Referring to the foundation subjects, writing and spelling, Dr. O'Hagan says that perhaps nowhere else in the world can be found as many slovenly and bad writers as here in the schools of Ontario. The work done in Latin, German and French is not thorough. The teaching of history is characterized by a one-sided presentation of facts. In the syllabus of the High school course in Mediæval and Modern History, but one work of a Catholic author is on the list of the books of reference. Why not put on the list Jansen's work dealing with the history of Germany on the eve of the Lutheran revolt, or Father Denisle's "The

"The Thirteenth Greatest of Centuries." The author asks, why does the Government of Ontario refuse, and against all justice, the Roman Catholic Separate School system the right to develop beyond an elementary status? The Government of Quebec has recognized the right; but Quebec has ever been the custodian of truth and justice and champion of tolerance and amity which are no inefficient factors in the upbuilding of Canadian nationality.

Dr. O'Hagan's essay may well be a stimulus to the mental activity of the rate-payers of Ontario. It cannot be thrust aside as the preachment of a special pleader or dismissed as a mere tissue of generalities. Woven out of facts, it should be inspected by those who support the schools and pay the salaries of the gentlemen who wield the sceptre over pupil and teacher. If crude in their teaching of foundation subjects, inadequate in the department of modern languages, and one-sided in the study of history, these schools should be so refashioned as to give the ratepayer a decent return for his money.

TEXT-BOOK RIDDEN PUPIL.

The child of this generation is one of the sharers of the White Man's burden. We see him trudging to school carrying a load of books, on a multiplicity of subjects, to be pondered over and to be crammed with for examination. He may achieve a bowing acquaintance with some of the ologies, to the pleasure and glory of the gentlemen who set the questions and to his own discomfort and harm. He frequently suffers from mental anæmia to the weakening of his has a miscellaneous assortment of odds is no fire to fuse them.

and ends, learned names and dates, but he cannot think for himself. He is so hurried in his efforts to keep pace with the work that he does not understand why some poems are sung along the streets of Ispahan and some pages of prose are part of the world's licerature, though he may pass and be acclaimed as the finished product of the school system. In every day life, however, the mental machinery, unclogged with stuff useless and undigested, is the one that sees an opportunity, meets an emergency and is able to think and to act swiftly and accurately.

The "better class of Catholics" is a phrase that is unseemly on the lips of a of entertainments is bewildering to those who believe that the Church's children are before her altars as equals and the one distinction recognized by her is that of virtue. The poor man with horny hands and shabby coat may be on her bead-roll of honor, while his manicured and broad-clothed brother may be not. But does a stone mansion and bank stock give a man the right to enter the charmed circle of the "better class?" Is the frow-frow of the silken dress and indubitable sign of Catholic superiority? But let us blame it on the hot weather and expunge the idiotic phrase from our vocabulary.

THE GREAT WHITE PLAGUE.

Against the Great White Plague is arrayed public opinion, backed by medical authorities and a discouraging amount of mortality statistics. Good food, fresh air, hygienic surroundings, the weapons in the fight, are within the extract much comfort from the plentiful tuberculosis. They have to fight as best fetid shops. Of what avail to him is it to harp upon good food when he can get but what is barely sufficient to sustain life? Or of hygienic surroundings when he lives in unsanitary homes? A good feature in this commendable campaign would be to force the landlords, who wax rich on rents from tenements that are a menace to health and to the industrial efficiency of the individual, to put their property in a sanitary condition. The Government, in our opinion, might be induced to provide hospitals in which the poor would find the good food, etc., that are, we are told, the only means to uprear a barrier against the inroads of this devastating malady.

OUR GRADUATES.

Within the last few weeks we have heard many addresses to graduates. Some were commonplace, reminiscent of other days; others were, like Mark Twain's German, trains that started from nowhere and got nowhere. One Life of Luther," or Dr. J. J. Walsh's address, to our mind, was worth while, There was not a word in it about ambition. The speaker did not refer to the graduates as Galahads eager to flesh Revell. For example: their swords in the body of evil.

Not a word about the grory of life, its possibilities, its strivings, conquests, but it was filled with the peace that is made by war. Not that his lot was in easy places. His feet were cut, if not bleeding, by much walking on the stones. But when he advised the graduates to be, rather than to have, he spoke out of the garnered experience of many years. To be-to stand firm however the wind blows-to have the heart It's only a knack." of a child despite all-to eschew cynicism as a thing odorous of hell-to bear, to love, remembering always that in so doing we claim kinship with the men and women who keep the tired old earth moving. They would be puzzled, ofttimes, at the riddle of life-mayhap would be tempted to spit scorn on his words as meaningless and as useless as a fairy tale. But patience—the light of other spheres illumines the darkest way.

UNTO THIS LAST.

A writer in a popular magazine says, in reference to the condition of religion in New York, that indifference is on the increase, and Sunday congregations are falling away despite the most strenuous activities to keep the work at a white heat. "The Protestant churches as churches may be said," he declares, " to have no longer any very positive convictions or any very definite programme. They no longer believe their own creeds, and the old fervor of hostility with which they becudgeled one another intellectual grasp. It is true that he is gone. Neither do they unite: there

leaders confess that religion is to-day of very low vitality. Without commenting on the intellectual processes by which Protestantism has been undermined, it must, we may observe, strike its adherents that the disease must be organic-They palliate its symptoms, but they cannot reach the root. And so, despite the patronage of the wealthy, the proud profession that it alone could appeal to a free and enlightened people, that it was responsible for the most cherished blessings of civilization, it stands to-day destitute of inherent strength or vitalsaid that "the non-Catholic portion of

"The Catholic Church is gaining ground in the more energetic races that had been the stronghold of Protestantism."

Christendom has fought almost its last

fight with Satan." And he also said,

THE CYNIC. We have all met the Cynic. He is just a Remnant. His sentiments are moth-eaten and his speeches shop-worn. His manners require much basting and his morals many patches. The gloss has been rubbed off his illusions and the color has gone out of his emotions. His temper is worn and frayed at its raw edges-and shiny on the seamy side. He has many unnecessary pleats and wrinkles to be smoothed out of his disposition. In short, he needs to be ironed out, trimmed over and cut down.

THE TEACHER.

"Commencement" exercises are now in full swing. We wish the teachers and their charges a pleasant, restful holiday. Of all workers, teachers, perreach of the rich. But the poor cannot haps, most need vacation, for they are the most prone to fall into the habit of advice as to how and when to withstand crossing bridges-ofttimes before they come to them. That constant terrorthey can, to suffer and strangle in the Course of Study-that, like the tenements and crowded work- poor, we always have with us, divides time, life and its duties into months and it is all so hinged together that to come out even in the end, the teacher must begin work in September with an eye on next June's requirements, or the boy or girl will not emerge all rounded up and "developed."

There is a comfort, even to the strongest of us, in feeling that the crooked lines and the many blots on vesterday's page may be left behind and that the pleasure of a "fresh start" may be enjoyed every morning.

Only we must remember that we are to do all the better "to-day," because we have learned from "yesterday's" failures the best ways to avoid them. Living in the present, contending only with the evils of to-day, is the great secret of a calm philosophic temperament. Can we catch it—the secret?

JUST TO LAUGH.

Much practical optimism is hidden between the covers of "The Knack of It by Charles Battell Loomis, published by

"If some one hadn't been enthusiastic we might still be running people down with carriages instead of motor cars." "It is easy to be generous with advice but if you take my advice, you won't

ever give it." "If you are not having a good time now, think of the good times you have

"Wake up. Live. Be happy. Let's al be happy together. Hands all around

SUMMERISMS.

This is the time of year when a ma will pay \$20.00 for a panama that make him look very rakish; but a panama hat cannot disguise a cad. Many tailors may make a man but they cannot make a gentleman. Once upor a time there was a man who offered his seat in a train to an unattractive, uncertain-aged lady-but this is only a fairy tale.

THINK IT OVER.

As long as the public rates the teachers' services equal, in many cases lower than that of the day workman who digs our streets, it has no right to ask for anything better-it gets now very much better than it pays for. Said a grand, big-hearted school official lately: "We want a woman of culture for this vacancy -a woman of force, of character, of excellent qualifications, eminent experience. She must understand human nature in its many and varied phases, be able to cater to all creeds and classes, please all kinds. She must be fully up in methods and able to infuse her mag
conomy, marriage, divorce, the home, te pered.

The multiplex issues of morality, the vitally important problems of political in methods and able to infuse her mag
conomy, marriage, divorce, the home, te pered.

"Three hundred dollars! Give us just the right one and we wouldn't oppose aking it three hundred twenty !"

And the official wiped his brow and was perplexed indeed that applicants the country over didn't flock to his office for "consideration."

BISHOP MeFAUL STRIKES HOME.

ORES UNMERCIFULLY THE GODLES COLLEGES AND UNIVERSITIES OF THE COUNTRY FOR FALSE TEACHING AND

Great colleges in America were severely condemned by Bishop McFaul of Trenton, in an address he made Mon-day night at the Fifth-inth annual comencement exercises of the College of Francis Xavier, New York.

"Parents who send their children to "Parents who send their children to popular institutions of learning," said Bishop McFaul, "like Harvard, Prince-ton and Yale, where rascality, immoral-ity and disrespect of womenkind is fosered, would attempt to tear down the ouildings did they know how grave a nistake they are making.

"Such colleges as Yale and Princeton are great factors in the undermining of morality. They do not even study the

"Catholic families are sacrificing their faith and morality because they wish to get into society. Actuated by that one dominant and fanatic idea, they send dominant and fanatic idea, they send their sons to the large colleges where they do not even learn the ten com-mandments, such as 'Thou shalt not steal,' and 'Thou shalt not bear false witness against thy neighbor.'

" Professors of these institutions attempt to prove in a learned manner that there is really no difference between right and wrong, and say that no man may show where right ends and wrong begins. Sophistry is at the bottom of their teaching. How may we expect great things from the men who attend olleges where they are taught that norality is old fashioned and wrong is nerely a matter of a personal viewpoint?

"While I yield to no man my admira-tion of the strength of the Catholic people here in the United States, I ealize there is a great deal in which we fail utterly.

"As a nation we should imitate Ger-

"As a nation we should imitate Germany. The Catholic people of Germany through the aid of their great leaders have created a great Catholic press. There are 500 Catholic papers in existence in that country. Every German who is a religious man takes with him or Saturday when he great home a news on Saturday when he goes home a news organ that tells him the trend of different movements. We are not a reading

people in that sense.

The presidents of the various univer

The presidents of the various universities specified at once entered a denial of the Bishop's charges, whereupon he gave out an interview Wednesday night in which he said in part:

"The universities sit back and say that it is impossible I have been quoted correctly. To-morrow they shall not be able to say that," he declared with fire in his voice. "They must answer. If they don't they stand convicted of the charges.

charges.
"President Hadley need not hope to evade my charge that the Yale curricu-lum includes courses that undermine faith and breed immorality by saying he does not believe I have been quoted correctly, but I have not said half what I intend to say before I am done with one of the most menacing conditions the young man of this country has ever faced.

"As custodian of the faith and morals

of the people of my parish, it is my duty to do my best to prevent their sending their sons to institutions where the ne result of the four years' course is the upbuilding of a cynicism with immoral ideas that actual experience in the work-

a-day world would never produce.

"Not only from the pulpit of my own church shall I preach against the evil of these universities, but I shall spare no pains to see that in all my diocese no parent is left in doubt as to the harm inevitably done to a young man who spends four years in these institutions

of so-called learning.
"I am ready to admit that my con-demnation of Yale and Harvard and Princeton and the other colleges I named in my address before the graduating class of St. Francis Xavier was not based on proofs I myself had gathered. But the charges have been made by a reputable writer in a reputable magazine. Figures have been given, photographic fac-similes offered in support of the charges made in that article. It is quite enough for me. It puts the onus of proving this mass of evidence false squarely up to the universities. And until they do disprove my single charge that they are breeding immorality on a systematic basis I shall continue to do my utmost to prevent every young man within reach of my influence from enter-

ing such institutions.

"There has been no lack of specifica tion in the charges. The colleges where immorality is being taught have been named. They are Harvard, Yale, Princeton, the University of Pennsylvania, the George Washington Univer-sity, William and Mary, the University of Chicago, Columbia, Syracuse and the

University of California.

"The information on which the charges are based was gathered by the investigators attending lectures in these institutions, from interviews with mem bers of their faculties and by consulting the typewritten or printed records of

what is taught there.

"And what was found in every case?

Despite their enthusiasm and persistency — revivals, clubs, classes — their
eaders confess that religion is to-day of
eaders confess that religion is to-day of
eaders that religion is to-day of

"Three hundred dellars! Give us just they were mere fossils, gastropods, vertebrates, equations, chemical elements or chimeras."

REST AND HEALTH.

Modern medicine is displaying un bounded faith in rest as a satisfactory remedy for nervous collapse. It is heralded as the return to the realm of self-compensating nature and its advo-cates announce its achievements with an emphasis and persistence that is interesting if not convincing. Names held in high honor in the world of medicine are quoted to sustain the theory and practice and their authority is supposed to overawe the timid and unknown doubter. The confidence of those who have espoused the cause of rest is of such arrogance that we should be unable to resist their aggressive assurance if we had not detected a noteable and fatal omission in the prerequisite conditions for the application of the treatment.

Rest is not at the disposal of physicians as are drugs and surgery. It is too intangible to be at the command of an external agent. It must come from within and must be attained by the faithful observance of the laws which confer peace to the mind and heart. A physician may wisely prescribe a complete rest for an over-worked and explete rest for an over-worked and exhausted bank clerk, but it will be unavailing if the accountant has been dishonest, if he has made false entries in the books to conceal his theft and lives in daily dread of detection and punish-ment. To that man rest becomes al-most impossible. He may discontinue actual labor but the anxiety that gnaws at his heart wastes his strength even more than the routine work of the day. To recommend rest to such a man is as useless as to advise a carriage ride each day to a consumptive weaver who has never been able to save from her scanty wages and whom illness finds destitute after the first two weeks of

Rest will not come to the body until peace comes to the soul. The remorse and despair over a disastrous past must be removed before the patient can obtain that tranquility of mind which is an indispensable element in physical rest. This peace is so precious that it is unattainable save through One Who promises us peace, not as the world gives it but a deeper, more satisfying peace than the world knows. Without this almness of mind and undisturbed trancalmness of mind and undisturbed tran-quility of soul the weakened forces of the body are unable to regain their strength and boastful science, conscious of her limitations, is forced to fall on her knees to implore the assistance of

religion. A religion that cannot definitely impart the peace of Christ through divine-ly-instituted sacraments is powerless to render aid and a tribunal which cannot exact restitution as well as excite con-trition would be attempting to give peace founded on injustice. The inability of science to accomplish desired re-sults is a significant intimation of her weakness and gradually she is learning the wisdom of seeking the direction of true religion which strengthens the soul and restores harmony between the immortal spirit and an Infinite God, effecting a condition which is most conducive to the recovery of physical health.—Boston Pilot.

THE CELTIC LANGUAGE.

note that the services of the Hon. S. R. Erskine, of Aboyne, Aberdeenshire, to Gaelic literature has been warmly commended by the Pope. A short time ago Mr. Erskine published the first of a series of religious works in the Gaelic language this being a translation of "The Spiritual Combat" by Lorenzo Scupoli, and published by the Catholic press of Scotland. It was founded upon the admirable translation produced by the late Father MacEachan, for many years priest at Braemar, Aberdeenshire, in the first half of last century. Father MacEachan's work was carefully revised and corrected by Mr. Erskine, and the copy presented to the Pope was bound in white vellum and decorated in the Celtic manner with the Pope's arms on the front, clasped in silver, and embellished with hand-colored decorations.

This volume was presented to His Holiness by the hands of Cardinal Vannutelli Erskine the appreciation of His Holiness Erskine the appreciation of His Holmess at receiving this "extremely pretty, and artistic volume." In his highly gratifying letter, Cardinal Vannutelli says:—"I have spoken to the Sovereign Pontiff concerning the work and the Catholic propoganda which you propose to make by the publication of a series of works of this kind for the population to make by the publication of a series of works of this kind for the population speaking this ancient language in Scot-land and Canada. His Holiness has warmly appro ed this project, and praises your pious intentions. He wel-comes with a truly paternal benevolence the elegant little volume with which you have done well to offer your homthe first of the series. According to your desires, the Holy Father blesses it with all his heart, and wishes it the fullness of success for the benefit of souls. He also blesses you personally and your noble family." Needless to say, the Hon. Mr. and Mrs. Erskine have been greatly encouraged by the receipt of this letter.

1604

The truest poet is not one Whose golden fancies fuse and run To moulded phrases, crusted o'er With flashing gems of metaphor; Whose art, responsive to his will, Makes voluble the thoughts that fill The cultured windings of his brain. Yet takes no sounding of the pain, The joy, the yearnings of the heart Untrameled by the bonds of art. O poet truer far than he Is such a one as you may be,

When in the quiet night you keep Mute vigil on the marge of sleep. If then, with beating heart, you mark

God's nearer presence in the dark, And musing on the wondrous ways Of Him Who numbers all your days, Pay tribute to Him with your tears For joys, for sorrows, hopes and fears Which He has blessed and given to you. You are the poet, great and true, For there are songs within the heart Whose perfect melody no art Can teach the tongue of man to phrase, These are the songs His poets raise, When in the quiet night they keep

Mute vigil on the marge of sleep.

-T. A. Daty.

CATHOLIC NOTES.

Right Rev. Joseph B. Cotter, Bishop of Winona, Minn., died June 21, at his episcopal residence after a long illness. He was sixty-five years of age.

Ground was broken the other day for the first building of the group which will be the new home of Boston College at University Heights, Newton.

The Fathers of the Augustinian Order are now offering a number of free scholar-ships to worthy young men who have fair talent and good health and who believe they have a vocation to the priest-hood, as members of that order.

The seventh centenary of the foundation of the Franciscan Order will be in the year 1209, St. Francis gave his habit to Bernard of Quintaval, a rich merchant, and to Peter of Catana, a canon of the Cathedral of Assisium.

The latest notable English convert is the Rev. S. E. Spooner Lillingston, who has been received into the Church in Rome. From 1889 to 1891 he was curate at the Anglican church, Paignton, and he has since been curate at St. Cuthbert's, Kennington, and at St. Augustine's, Kilburn.

A bust of Archbishop Williams was A bust of Archbishop Williams was unveiled in Bates Hall at the Boston public library last week. There was no ceremony about it, for, true to the spirit which governed the distinguished prelate during his life, the trustees simply accepted the gift and gave it a place in the library.

In St. Gall's Church, Tintah, Minn., on the Feast of Pentecost, Charles F. Uebelhoer, made a public confession of faith and was received into the Catholic Church by Rev. James Walcher. Until the last few months Mr. Uebelhoer was a Lutheran minister and was noted for

his zeal and learning. The Rev. Father Siedenberg, S. J., professor of literature in St. Ignatius College, Cleveland, in a baccalaureate address recently, is reported as having said: "Our best known universities, Harvard, Yale, Princeton, Columbia, Cornell and Chicago, and a host of others, are openly teaching atheism, immorality and anarchy."

In New York on a recent Sunday the Rev. Dr. I. Haldeman of the first Baptist Church declared that "The schools and universities of America were teach-COMMENDED BY THE POPE.

In view of the revived interest that is being taken at Aberdeen University and the north of Scotland generally in the Celtic language it is interesting to note that the services of the Hon. S. B.

Right Rev. Bishop Conaty of Los Angeles, who is in Rome, had recently an audience with the Holy Father. an audience with the Holy Father.
After hearing of the progress Catholicity is making in Southern California, the Pope imparted his blessing to the clergy and faithful, and then the Bishop asked a special blessing for his non-Catholic brethren, which the Holy Father graciously gave. Father graciously gave.

Father Martin Callaghan of Montreal, who represented the Sulpicians of Can-ada at the Missionary Congress held in Washington, D. C., is known as the convert maker. Through his missionary zeal, seventeen hundred converts have been received into the Church in seven years, at St. Patrick's Church, Montreal. Father Callaghan personally instructed and baptized two hundred Chinese during his pastorate.

The Catholic Herald, Sacramento, Cal., tells of a Presbyterian congregation at Hamilton City, Cal., which offered the use of their church with all its appurtenances to the Catholics of the town for a three-days' mission conducted by Father Allen, S. J. The prof-fer was accepted and Protestants as well as Catholics flocked to hear the sermons and instructions of the eloquent Jesuit. "The neighborly and tolerant spirit shown by the Hamilton City Cal-vinists," remarks the Herald, "is highly commendable and worthy of emulation by the brethren elsewhere."

The editor of Rome says there can be no doubt that, in the future, the tendency toward internationalization in the Sacred College will be further developed. "For instance, it is an open secret," he says, "that before long the United States will, as a rule, have two, and perhaps three, cardinals; that England also will have its prince of the Church; that Germany, in the near future, may have three instead of two cardinals, as at present; that Canada, too, may supply a member to the senate of the Church, in which it has had no By permission of Little, Brown & Co., Publishers

IN TREATY WITH HONOR. A Romance of Old Quebec.

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

CHAPTER IV.

A HOSTAGE OF FORTUNE.

"The eyes of a wolf! And I dropped my dagger on the floor of the cellar and forgot to pick it up," muttered Ramon. "Possibly a lynx has chosen the cave for his lair; a wolf loves the woods better than a hole in the ground," I re-sponded. "I have my knife, and if we cannot drive the creature away, we to-

cannot drive the creature away, we to-gether can grapple with it."

We kept on, therefore, since to turn about and retrace our path would not only evince a lack of courage but give wild creature an opportunity to fas ten its fangs upon us. Always face your enemy, say I. To do so shows a wise as well as a brave spirit. A bold

front has cowed many an adversary.

Opening my knife, I held it between my teeth and crept forward. Still those my teeth and crept forward. Still those terrible eyes glowed through the darkness, growing more menacing the neares we approached. Now there seemed but the distance of a few rods between us

Fortunately, as we proceeded, the above us grew gradually higher. We were able to get upon our

feet.
"The passage is only a fissure in the rock," announced my comrade, looking up. "The roof here is but a tangle of up. "The roof nere is but to boughs, and through the foliage I see a

But I dared not turn my gaze ever for a second from the burning eyes. All at once there was a stir, a low gurg ling sound, and it seemed to me that I felt the creature's breath upon my

face. "Have a care, the beast is making ready to spring upon us," I cried, and with my knife in my hand I dashed forward.

Ramon followed close; but when we reached the spot where the intruder had been a moment earlier, there was still an intervening space between ourselves and its fierce gaze. Yet we had not put it to flight, for it continued to glare us with unblinking steadfastness. As I ran, the walls of the cave appeared suddenly to fall away on every side Instead of being shut in by the rock, found myself surrounded by bushes Before my feet was a pebbly beach, be yond which flowed the surging flood of the Richelieu, and over my head wa

only the starlit sky.
"Where is the wild beast that con fronted us in the cave?" cried my friend beside me. "Ha, ha! Those terrible beside me. "Ha, ha! Those terrible eyes were nothing more nor less than two lights in a farmhouse on the opposite

side of the river."
"Yes," I said, "and the sounds w heard were the rippling of the current and the voice of the wind through the trees. The breath of the beast was the breeze blowing back the warm air of the

We would have laughed aloud had we dared. But to be apprehended by the redcoats now would suit us less than ever, and would in addition brand us as cowards in the estimation of Mademo elle Jacquette. For were we taken, how would she ever be brought to believe otherwise than that we were trying to escape, in spite of our protesta-tions that we would stay to guard her. Though forced by circumstances to restrain the merriment that convulsed us, we chuckled mightily to ourselves.

After an interval, getting the better of our mirth, we looked about us, scanning the place where we were and the beyond the current

"Let us search for the canoe," said Ramon.
We soon found it among the bushes,

light strong little craft. In it lay two paddles and a hamper.

I picked up one of the paddles and

alanced it in my hand.
"It is a good one, and has been s lected with care for a long voyage," I

As I replaced it my fingers touched soft texture like the coat of a tiny mole.

caught up the little object. It was a ha, monsieur ! this time I am

more fortunate than you," I declared in a low tone, "I'll wager this glove belongs to Mademoiselle Jacquette. I shall keep it to prove to her that we have been here, and have voluntarily returned to aid in the defence of her castle of St. Denis, as well as to strike a blow for the freedom of her country."
"Then instead of loitering we would better go back by the way we came,

suggested Ramon, almost sullenly. It did not take us long to retrace our path. When we re-entered the semi-darkness of the cave, the lantern we had

left in the cellar guided us truly, and before long we regained our place of refuge, all the cheerier for our amusing The next morning Dr. Nelson came

and released us.

"Since you have made your choice gentlemen, we can at least furnish you with more comfertable quarters," he said, and brought us to his house.

We breakfasted with him, but to my

disappointment Mademoiselle Jacquette did not make her appearance. That Ramon missed her presence also, I knew from his absent air.

There was much to be done, however,

and he presently aroused himself from his abstraction to enter with me into plans for the defence of the house and its environs.

It was agreed that I should watch before the house door. To Rycerski was ssigned the duty of officer of the guard. The doctor himself was to be commanderin-chief, and would be found wherever he might be most needed. As so many of the habitants and their families had

was the only lady in the house, though here were several woman servants.

Dr. Nelson had some time before sen

his wife and children to "the States" for their security. Not knowing of their departure, Jacquette, the orphan chate-laine of a seigneury down the river, had come to visit them, and her return home was now cut off.

Even at this eleventh hour the doctor

tried to shake our resolution. 'Gentlemen,' he said, "to-morrow you

shall conduct mademoiselle and her maid cross the border." Fortunately the girl helped us out of the dilemma by sturdily refusing to be

"Uncle," she said, "if I cannot, like these gentlemen, fight to defend your house, I can encourage the women and children who have taken refuge on the estate. Besides, you have not yet appointed a quarter-master. You will need some one to look after the supplies

and give rations to your volunteers. "Bien, bien, have your way, cherie," yielded the doctor at last. "It is easier to rout an army than to contend against woman. From this moment, my lass you may consider yourself commissary

Since this evening might be the last opportunity to rest that our host would have for some time, we prevailed upon him to retire. But I took up my position on the gallety, and Ramon posted sen-tries in the village. The night was overeast, portending a storm.

The whitewashed cottages of the ham-The wintewasned cottages of the name the seemed like a company of ghosts in misty winding-sheets, and beyond their thatched roofs the woods were masses of mysterious shadows. A half score of men were on the watch like myself, yet the neighborhood was so quiet it might have been a wilderness. Only the occasional hoot of an owl broke the

My occupation was monotonous enough but I had one subject for meditation that kept my mind interested and wakeful, the thought of Mademoiselle Jaciui, the thought of Mademoiselle Jacquette. As the hours passed, I performed prodigies of valor while defending her not only from peril, but from the slightest annoyance at the hands of the military. I amused myself by conjuring up more than one scene during which thanked me with tears in her beau tiful eyes for the services I had render

ed her.
"Mademoiselle," I answered, "the greatest privilege of my life is to be permitted to do anything for you."

Ah, how glad I am she is here at St Denis," I mentally ejaculated, as I paced eneath the window of the chamber where she was perhaps dreaming sweet aiden dreams Again, as I thought of what might

with her friends in safety. A line of leaden-colored light, the

first sign of dawn, appeared in the eastern sky. The river changed from black-to gray.

I was aroused from my reverie by far off sound like the beating of a horse hoofs upon the highway from St. Ours.

the rider French or British, friend bringing warning or a soldier upon some secret errand?" I asked myself as I listened intently. He came "Halt!"

The cry rang out crisp and sharp. It was the challenge of the sentry at the outpost. But the hoof beats kept

on. "Drat the stupid habitant-sentinel! Is he going to let the stranger get away without giving the watch-word?" I muttered, starting forward. No! a musket shot cut the air; it was followed by another; horse and rider were

stopped.

I discharged my own weapon, as signal that at the house we knew what was taking place, and eagerly awaited developments. In a few minutes Rycerski appeared, accompanied by two of our men, between whose levelled nuskets walked a redcoat who bore himself gallantly.

The misfortunes of a brave man and a

gentleman always appeal to one's sympathies, so as he stepped on the gallery, saluted him. It was just light en for me to see that his face brightened at this unexpected consideration. He was young, a handsome fellow, and self-pos

essed as if he were going to a wedding.

As the party reached the house door it was thrown open, and there in the hall stood Dr. Nelson, fully dressed and

Ramon touched his cap in military Ramon touched his cap in initially fashion and reported, "Sir, I have the honor to inform you that the sentries have just arrested this gentleman, who refuses to account for his presence in

the neighborhood at this hour." The doctor bent his keen eye upon the prisoner, the eye of the physician accustomed to the study of human character as well as of human ailments.

I regret, sir, that I am compelled t

intercept your journey," he said.

As an officer of her Majesty's service, I protest against my unwarrantable ap-prehension and demand to be immediately released," exclaimed the young

man haughtily.
"This I cannot grant," answered our host, "but, except for the restraint upon your liberty, you will not find my house a dreary place. I must insist, however, npon knowing your name and why you were riding through the night?"

The calm dignity of the doctor was not lost upon the stranger, and thinking it better to accede to the request he re-"I am Lieutenant Weston of the phied, "I am Lieutenant Weston of the Thirty-second, and my mission may be known to any one. Troops have been sent up the river to put down in this district the disaffection of which my arrest is an instance. When they left Montreal I was absent on leave from my regiment. Having set out an horse my regiment. Having set out on horse-back to join it, I reached Sorel after the expedition had left the town, and coming on, I must have taken the wrong

"Yes, there are two roads from Sorel, which converge some four miles from St. Ours," affirmed the doctor. "With more for in all liary instinct than the commander of them had muskets, others were armed with farm implements. All counted there were about a hundred farmers.

In the evening we were rewarded for our toil by being favored with the company of the lady of our dreams, who

The lieutenant with a sigh resigned himself to the existing state of affairs. I recognized him as the younger of the two officers whom I had met on my way to St. Charles.

St. Charles. - Sir, though I am heartily sorry you "Sir, though I am heartily sorry you are my gaoler, I congratulate myself upon having so considerate a host," he returned, in a milder tone. "I hoped to breakfast with my fellow-officers; but since fate has decreed otherwise, I thank you for your hospitality."

He bowed to the doctor, who beckoned in old man from among the group of ser vants that, by this time, stood gaping in "Pascal," he said, "show the gentle-

an to the south chamber, and furnish

him with every comfort the house can supply.

Pascal, shuffling forward, led away the

prisoner-guest.
"Now, my friends, you too must take a short repose," said Dr. Nelson, turn-ing to Ramon and myself. "Since it is daylight I can both keep watch over the house and perform the duties of officer of the guard." Nothing loth, my comrade and I sought the room that had been given us. Throwing ourselves on the broad feather-bed that with difficulty was restrained within the limits of the high four post-bedstead, we were soon sleeping the sleep of those who have

kept a long and anxious watch. At 8 o'clock we were punctual in the breakfast-parlor. During mealtime only could we be sure of seeing Mademoiselle Jacquette, although I had noticed the day before, with a pang of jealousy, that she afforded Ramon sevents, the state of the second part of

eral opportunities for a few moments' conversation with her. On this morning, as she sat behind the burnished coffee-urn, she looked as fresh and fair as the bouquet of holly with which she had adorned the centre of the table. Glossy as its leaves was her abundant hair, that curled so prettile over her graceful head; and scarlet like the holly berries was her trim blouse tied with a silken cord at the throat and

"Good morning, monsieur le capi-taine," she called to me with rallying coquetry.
"Good morning, mademoiselle," I an

swered, following her humor.

Then I fell to wondering whether the bit of red silk or a blue ribbon looked better against her creamy neck — I who until recently had seldom noticed a

oman's dress! Perhaps Ramon was deciding in favor of the ribbon, for when he greeted her his gaze lingered overlong upon her face and the picture she made. Or was it that, like me, each day he found her more charming, and every geegaw she wore seemed the more perfectly to set off her peauty? The latter had its effect upor the lieutenant, too. As he came into the room his face clouded, but when his

glance fell on the young hostess his brow cleared and his eyes lit up with interest.

"Mademoiselle de Rouville, I present Lieutenant Weston," said Dr. Nelson, from the foot of the table.

Jacquette without rising, held out her little hand.

"Monsieur le lieutenant, I hope you

glance fell on the young hostess his brow

have rested well," she said.

"As well, mademoiselle, as a prisoner can rest," he replied cheerfully, having can rest, he replied cheering, having clasped her pretty fingers, with unnecessary warmth, I thought, when he seated himself in the place assigned him, "yet a prisoner is seldom so fortunate as prisoner is sel-

Where had the Englishman learned his manners? They showed nothing the brusqueness of his nationality. The meal was hurried; we had muc

to do during the morning. The storm had come, a downpour of hail and sleet " Ma foi, Jacquette, are you wearing a scarlet coat in compliment to ou inquired the doctor with guest?" laugh, as he surveyed his niece's attir Jacquette flushed almost as red as her blouse as she answered, "Ah, Uncle Wolfred, you know scarlet was loved l our Canadian seigneurs, and they de lighted to wear it. I will admit, how ever, that though I am French with all my heart, if need arises the lieutenant

Weston's color mounted high and his countenance wore a frank smile as he bowed in acknowledgment of the cordial

'Mademoiselle, when a woman graciously offers a man her friendship, for-tune holds out a helping hand to him, he said. "I foresee that Fate will soon set me at liberty. If I am ever granted a chance to serve you, be sure I shall renember your kindness.'

As we rose from the table, Dr. Nelon beckoned to me and at the same time, called the lieutenant to join us in

time, called the lieutenant to join us in the recess of a window.

"Sir," he said, addressing the young Englishman, "in an hour your regiment will be upon us. If I keep you here and the fight goes against us, I shall be powerless to protect you from the des-perate anger of our people. For your safety, I am about to send you to St. safety, I am about to send you to St Charles in my calèche. Your own horse will be restored to you later."

"Dr. Nelson, put me under guard if you will," objected the lieutenant strenuously, "but let me await the outcome of the skirmish. If you are worsted, as pardon me, seems most probable, possibly I may be of some service to—the

lady."
He stopped short, but his glance fell upon Jacquette with respectful admiration.

The doctor was not to be moved.
"I regret to send you out in the storm but the measure is necessary," he said.
"The calèche is at the door. Here, wrap yourself in my cloak. No habit-ant of the Richelieu will insult the physician's old gray cloak of 'etoffe du

The lieutenant shook it off. "If go I must, I will not go to prison disguise," he declared. "Good-bye

in disguise," he declared. "Goodsir: I thank you for your kindness." Then crossing the room to

"Au revoir, lieutenant," I said at ! But a moodiness had settled upon

him.
"Good-bye," he replied gloomily.
"I would rather die than be sent away,

even though is be through the kindner Cheer up, we shall see fighting enough," I cried with gay abandon.
"I wish you an unadventurous ride up

He struck his forehead with his hand and murmured something I did not catch. The driver whipped up the shaggy horse, and the caleche, lumbering down the road, disappeared from view.

CHAPTER V.

"The redcoats will be upon us within two hours," exclaimed the doctor, as I returned to the dining-room. "We will place a guard here, but it is the disillery and the stone house of the Widow St. Germain, near by, that we must fortify. I sent word to madame by Jacquette last evening."

Another surprise was in store for us Scarcely had our host uttered the last words when the door of the room was thrown open and there entered a stranger, of whose presence in the house both Ramon and I had been until He was a large, broad-snouldered man

head, regular features proud mouth that drooped at the corners, and dark, flery eyes. His long frock-coat was of black cloth with wide apels, his vest and stock of black satin, and his shirt bosom was stiffly starched fter the new fashion. Papineau!" I involuntarily ejacu-

lated, under my breath while my com-rade made a futile attempt to conceal his astonishment.

The guest was indeed Monsieur Papineau, and our spirits mounted as we realized all that his presence at this crisis might mean. The great spokes-man of the patriots, he whose eloquence in the assembly had aroused the provce to insurrection was there, ready to lead us in the coming engagement, ready to give his life, if need be, for the cause of his country, as he had repeatedly pro-claimed his willingness to do.

"Monsieur Papineau," said our host "Count Rycerski and Mr. Adair are two gallant free lances who have joined their fortunes with ours."

The guest acknowledged our saluta tion with an abrupt nod, bowed with shade more of ceremony to Jacquett and seated himself at the table.

It seemed to me as if the barometer that hung near one of the windows must have suddenly fallen still lower, and the day grew darker outside.
For the great man was not calmly

confident as we had seen him at St. Charles, and as befitted the leader of a cause whose first faint glow he had his manner was nervous and distraugh as of one who had lain awake long in the night striving to determine upon plan of action. His dress was dis-ordered, as it hastily donned, and when he spoke his voice was sharp and be trayed irritability.

Dr. Nelson, eager to be gone that h

might make his position impregnable vas, I think, as astonished as ourselves at the imminent collapse of his friend while Jacquette, as she poured coffe for the late-comer, stared at him in open amazement.

Monsieur, you are not we she zarded, her timidity conquered by hazarded, her

kindly solicitude.
"Truly I am not, child," he answered mopping his face with his handkerchief. Having breakfasted hastily he rose from his place, tipping over his chair in the act, and turning to the doctor broke out impetuously, regardless of our prescence:

"My God, Nelson, what shall I do?" "The only course for every man here is to fight," I was on the point of interposing indignantly, for this singular behavior had speedily overcome my awe of

Our host raised a warning hand that checked the words upon my tongue. A smile half incredulous, half scornful played about Ramon's handsome mouth as he turned to the window. Mademoiselle had run out of the room.

"You know, my friend, I am not a soldier," continued Papineau. "My mission is to proclaim our rights in the Assembly and houses of Parliament, to brave public opinion and block all business of the colonial government until our demands are recognized. If I fall in the melee here, who will battle for New France in the council halls?"

There were tears in his eyes as he concluded, and his voice shook with emotion.

Dr. Nelson was equal to the occasion The idol of the people was indeed showing himself to be of poorer than ordin ing nimself to be of poorer than ordinary clay. A man with so little stamina at the head of the habitants of St. Denis in their struggle with the military would mean speedy defeat and loss of many lives. Yet it was now too late for them to make their submission. It was to de fend their lives and hearthstones they

"As you say, Monsieur Papineau, you are not a soldier," he rejoined with a tinge of irony. "Your place is not in

"Then you advise me to go away at queried the statesman precipitately. "This is a time when every man must

decide for himself,"

doctor.
"I will go to St. Charles, I will tell the habitants of the bold stand you are making, and encourage them to follow your example, 'repeated Papineau, as he paused in his pacing of the floor and then had ne paused in his pacing of the noor and turned to Ramon and me, and then back to the doctor for assent to his decision. "The roads will be desperately bad, and the sleet is coming down in tor-

Ramon remarked. "My dear sir, I care nothing for the

weather," protested the uneasy visitor, anxious only to be gone.

Dr. Nelson crossed the room and pulled the bell-rope that dangled on the

Pascal appeared forthwith. "Pascal," said the master Monsieur Papineau's horse. Do you

The servant retreated, gaping in

Ten minutes later the so-called liberator of Canada set off without formal leave-taking. The last we saw of him was the glimpse we had from the window as he urged his beast forward through of mud where the road

"A sounding brass,' I muttered angrily as we watched him; "yet the name of this man has been mentioned in the same breath as that of Washington. "Gentlemen, let us make haste," in-terposed Dr. Nelson. "This delay may cost us dear."

Arming ourselves, we followed him to the stone house, in whose cellar were hidden numbers of the women and children of the village.

The place was being garrisoned, but Madame St. Germain refused to relinquish her own room, and Jacquette took up her station with the lady, the same who had borne her company on the day of the husking festival at St. Charles. All points of defence had been pro

visioned, and since the habitant is al ways happy when he has the certainty of being well fed, the throng who crowd-ed the house from cellar to loft—save only the sleeping room of madame— were as cheerful a company of brave fellows as if they looked forward to a fete instead of a fight. The majority were clad in "etoffe du pays" and wore rude moccasins and home-plaited straw hats, but with many this was an affectation, the habitant costumes being recommended in the re-solutions drawn up at St. Charles.

Not all the men of the vicinity who had pledged themselves to the cause were present, however. At the call to arms many had fled up the river, across the plain, or to the woods. Of thos who remained only a few had muskets good or bad ; the rest were armed with pickaxes, pitchforks, and cudgels. Of ammunition, I noted with concern, there was only a small supply.

Jacquette, warned by the doctor's remark at breakfast, had laid aside red blouse and now wore a frock of gray homespun. With Madame St. Germain, she was engaged in distributing rations May I help you, mademoiselle?" I

asked as she appeared, laden with a great basket. ' Alas, you must deal out powder and

shot," she sighed, and passed on.
All the while the rain was pouring down as if the floodgates of heaven were open. Providence was apparently with us in the matter of weather.

Shortly after 10 o'clock Jean Baptiste, the scout, brought in word that the troops had disembarked at Sorel, their steamer

being too large to ascend the Richelieu.

"As they marched up the cote, I crossed their path at St. Ours and hailed them to say that the bridge over the Ruisseau des Plantes is away," he continued. "They thought me a peaceful habitant who had gone to the village to sell a pig. The mud was up to their book-tops, and the wind cut like a thousand piercing arrows amid the sleet, but they kept on by the other road. Their rations must be nearly gone. They will fight to the end, for

hunger makes wolves of men."

Quarter of an hour later we descried them, pressing on up the river road, which then was a highway at the foot of the bluff.

"They are coming to arrest Dr. Nelson, our friend in sickness and trouble, but we will never let him be torn from shouted one of our habitants, and the others took up the cry. The cavalry came first. Then the

foot-soldiers, shoulder to shoulder, a long line of redcoats with formidable muskets and a howitzer. In the stone house Dr. Nelson seeme

everywhere at once.
"Remember, boys, not a shot is to be fired until I give the word," he directed "We must hoard our powder and bullets until the moment when they will serve us best.

The men nodded and in silence waited at the barricaded windows. With music of fife and drum the troops took possession of the abandoned buildpresently came a rai of flame and the whizz of bullets through

the sleet. To it we promptly responded in kind, and we had the grim satisfaction of see-ing some of the enemy fall back from their position. Anon there was a flash as of lightning, and almost at the same instant the stone house was struck as by

bolt from the skies.

It trembled like a living creature, and ome of our habitants, unused to the

horrors of war, poor fellows, dropped the weapons from their hands. "Courage, boys," cried Ramon, to whon the sound was inspiriting as mar-tial music. "It was only a ball from

he howitzer." "But it has made a breach in the wall of the house," yelled Jean Baptiste, the scout. "It recoiled like a hand-ball,"

shouted in turn. "The walls are as thick as the bastions of Fort Chambly." Finding that the missile had rebounded without injuring any one, our men took heart once more and fought with the stoicism of Indians. Before long a shell from the howitzer, penetrating the barricade of a window, exploded in the main room, killing five of the most gallant defenders of our position and wounding

several.

For a few seconds consternation reigned. Thinking the enemy would effect an entrance to the house, I sprang toward the room where the ladies were, resolved to defend them with my last breath.

The door stood ajar and they had fallen upon their knees. As I approached, however, Jacquette, seeing that all danger from the shell was past, rose to her feet.
"Bring the wounded in here! Madame

St. Germain and I will care for them," she cried, and the more quickly to give them aid, would have rushed out into the place where such dreadful destruction had been wrought.

"You must not go there," I said sternly, interposing myself in the doorway; "the wounded will be brought in. I fear you will have much to do during the remainder of the afternoon."

Closing the door after me, I went

back to my post.

So the fight went on for an hour, when party of redcoats led by their captain esuing from the buildings in which they had intrenched themselves, surrounded the stone house, charging and firing at intervals in a resolute attempt to carry

our position by storm.

But our leader held it valiantly with sharp return fire, and the English tain fell, so badly wounded that they were forced to drag him off the field

The assailants were thereupon recalled, Toward 2 o'clock we, on our side, beheld a force of habitants marching do the river road from the direction of Belceil. They were men from St. Hilaire come to our assistance.

What a shout of joy went up from the

stone house as we saw them attack the besiegers, hurling themselves upon a band of soldiers who had been harassing us from behind a barn!

"Alas, Nial," said Dr. Nelson, coming over to where I stood peppering the enemy through a small window, "they enemy through a small window, "they can keep up the firing all night, while we have only enough powder to last about an hour longer. Jean Baptiste says there is more over at St. Antoine. we had it, our victory would be as

"I will row across the river and bring back a supply of the powder in less than an hour," I cried with rashness. "Impossible! Before putting off

from the shore you would

man," returned our leader sadly.
"Not so certainly," I cried. "Look" Our reinforcements soldiers from behind the barn, and the rushed to their support. The doctor

"You know where to find the canoe," he said. "Take it, and if you will go, may God be with you."

I nodded and slipped away, stealing out of the rear door of the house, which was on the side of the water. The redcoats had more than they could do for the moment. Crouching below the bluff and protected here and there by shrub and by the shadow of the buildings, ran several hundred yards, and unob served reached the spot where Ramon and I had come upon the canoe.

It was there among the bushes still, Searching about, I found the paddle also and with no loss of time put off from the beach.

beach.

As I did so a yell from the enemy showed that I was discovered, and a volley of shot followed me. A bullet disabled my right arm, another pierced my cap, but, thanks to a merciful Providence, my journey was not prevented.

The little cance, as if endowed with expectiving of the brave spirit of the something of the brave spirit of the ady who had placed it at my disposal

for a very different errand, dipped into

the current with the confidence of a river bird. The driving sleet added

greatly to the difficulty of my attempt,

for the wind lashed the water into tempestuous sea, and the keen frost stiffened my limbs and caused my woun arm to ache savegely.

Nevertheless I blessed the storm, since it formed a curtain between me and my foes. Probably they thought I was done for, because they stopped fir-

ing after me.
As I sped on, I thought how differently the scene had appeared on the morning Ramon and I came to St. Denis.

Up the river to my left, set like a jewel in a silver chain, lay the He aux Cerfs, or Island of the Stags, and the white-capped waters broke upon its strand like the waves of the sea upon strand like the waves of the sea upon the shore. The beautiful wooded isle itself was now shrouded in a winter's mist which the country-people were wont to call the "veil of Madame de Montenac," to whose seigneury the lands belonged. Belwil, the great solitary mountain that rises from the plain above St. Hilaire, was entirely cealed by the fog. At my right current swept away to St. Our Rouville, and thence to join the tide of the St. Lawrence at Sorel.

From St. Denis, on ordinary days, we ould hail the habitants of St. Anto Although a fair stretch of water lies between the two villages, never before had the river seemed particularly broad at this point. But now, when I realized nean to the besieged patriots, I found

the voyage long.
As I gained the shore and, with the aid of my paddle, ran up the cance on the frozen strand as though it were a sledge, a peremptory voice called out of the mist in French,— "Hold! Who goes there?" Stumbling out upon the ground I found myself covered by the musket of a thick-set habitant in blanket coat and

red cap, the very counterfeit present-ment of an old-time coureur de bois. ment of an old-time coureur de bots.

"I am a messenger from St. Denis,"
I cried. "Your friends there are in
desperate straits. If you have any
powder here, in the name of heaven,
give us a share of it for our defence."
Helemand his research and religid me He lowered his weapon and seized me

by the arm. "You have crossed from St. Denis," he repeated supporting me up to the bluff. "Come and tell our people what is going on there. Are our friends being shot down by the troops? Helas, helas! Powder and shot of course you shall have if it were our lost raund. When we reached the top of the bank
I saw that the villagers had erected

barricades for their own protection, not knowing how soon they themselves might be attacked by the soldiers.

They crowded around me to hear my news, resolute, swart-skinned, wiry men, armed with firelocks and farm implements; sturdy women who, if need should come, could defend their homes with the courage and strength of men;

children who seemed not to "The troops are being driven back toward St. Ours," I shouted. "Give us but the means and we will rout them entirely.

The good souls generously gave me a keg of their powder.

"Let me wrap it in a blanket to make sure of keeping it dry," said the bluff sentinel who had challenged me.

Carrying it down, he deposited it in

the stern of the canoe.

"God bless you for good neighbors," the return "God bless you for good neighbors,
I called back as I started on the return
trip. "If you need our aid, be sure we
shall be more than ready to render it.

Had the redcoats suspected my errand,
II could never have reached St. Denis

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Our how ther

e it was distributed to our me

whence it was distributed to our men.

"Adair, yours is the bravest act of
the day," cried Dr. Nelson, clasping me
in his arms when I succeeded in gaining
the stone house with a goodly supply of
the precious commodity. Ramon em-

braced me also.
When I saw Jacquette, standing wideeyed at the door of the room which had
been turned into a hospital, my heart
beat faster than when I was under the

enemy's fire, as the wild hope entered my mind that, in the excitement of the

tive in her greeting. She spoke her welcome only with her eyes however

of Madame St. Germain, who bandaged my arm, a process to which I submitted

with less objection since Jacquette

assisted her so zealously that I went back to my post feeling as if I had been

strengthened with oil and wine, as was

near us.

Nelson hesitated.

"Though it is important that the men should get word from me, the way lies in the line of the enemy's fire," he

"It is but the risk of one life to save

Having received the message he sped

By this it was late in the afternoon,

TO BE CONTINUED.

NELLIE BRYANT'S SECRET.

BY MARY CROSS.

brown. At the gate of a white cottage,

surrounded by a glory of phloxes, a woman was standing gazing anxiously up the lane which led to the village.

ill-humor. "You see, you are always home in such good time that I couldn't

help wondering what was keeping you.

as the dark was setting in the notes

many," answered Perrault.

of a bugle smote upon the air.

A shout went up from our men. So hastily did the troops retire to St. Ours and Sorel that they left their howitzer and their fallen soldiers behind

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however.

JULY 17, 1909.

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Before putting off you would be a dead our leader sadly. ments had dislodged the ehind the barn, and the the assaulting party r support. The doctor d. where to find the cance,"

ke it, and if you will go, th you."

d slipped away, stealing door of the house, which e of the water. The rede than they could do for Crouching below the bluff Crouching below the bluff here and there by shrubs hadow of the buildings, I hundred yards, and unob-d the spot where Ramon e upon the canoe. among the bushes still.

ut, I found the paddle also, oss of time put off from the so a yell from the enemy

I was discovered, and a ot followed me. A bullet ight arm, another pierced thanks to a merciful Procurney was not prevented, canoe, as if endowed with the brave spirit of the placed it at my disposal ferent errand, dipped into with the confidence of a

e difficulty of my attempt, d lashed the water into a lashed the water into a sea, and the keen frost stif-bes and caused my wounded savagely.

ess I blessed the storm,

med a curtain between me

Probably they thought I

Probably they thought I r, because they stopped fir-

on, I thought how differenthad appeared on the mornand I came to St. Denis. iver to my left, set like a

land of the Stags, and the d waters broke upon its the waves of the sea upon The beautiful wooded isle now shrouded in a winter's the country-people were all the "veil of Madame de to whose seigneury the ged. Beloil, the great soliain that rises from the plain Hilaire, was entirely con-the fog. At my right the cept away to St. Ours and nd thence to join the

St. Lawrence at Sorel. Denis, on ordinary days, we the habitants of St. Antoine the habitants of St. Antoine, a fair stretch of water lies the two villages, never before rer seemed particularly broad it. But now, when I realized failure of my mission might be besieged patriots, I found blong.

long.

long.
ined the shore and, with the paddle, ran up the cance on a strand as though it were a eremptory voice called out of a French.—
Who goes there?"
ing out upon the ground I elf covered by the musket of thabitant in blanket coat and he very counterfeit present to old-time coureur de bois.

old-time coureur de a messenger from St. Denis,"
"Your friends there are in
straits. If you have any
lere, in the name of heaven,

and snot of course you have t were our last round. we reached the top of the bank at the villagers had erected es for their own protection, not how soon they themselves attacked by the soldiers.

crowded around me to hear my solute, swart-skinned, wiry men,

with firelocks and farm implesturdy women who, if need ome, could defend their homes

courage and strength of men;

troops are being driven back St. Ours," I shouted. "Give us means and we will rout them

ood souls generously gave me a heir powder. me wrap it in a blanket to make keeping it dry," said the bluff who had challenged me. ring it down, he deposited it in m of the canoe.

bless you for good neighbors,

bless you for good neighbors, back as I started on the return If you need our aid, be sure we more than ready to render it. the redcoats suspected my errand, never have reached St. Denis

who seemed not to

What can you mean?" she demandshare of it for our defence. ered his weapon and seized me m. have crossed from St. Denis," ted supporting me up to the Come and tell our people what in there. Areour friends being in by the troops? Helas, helas! and shot of course you shall twere our last round.

Oh, of course you don't know, don't understand! Not you! Perhaps you will, though, when I tell you I saw Mrs. Brighouse to-day — Mary Massey that was. She has come home from America, we had a long talk together over I don't need to remind you, he said,

his voice shaken by the very intensity of scorn and wrath, "that Mary and I used to be sweethearts, boy and girl together. We had a silly quarrel, and it iwas never made up, and she went away to service in Liverpool. The next I heard was that she had married another man, and gone to America with him. Well, to-day I met her for the first time after all these years, and we began to talk about the past. And it came out that before her marriage she wrote to me, asking if I still cared for her; be-cause she liked me best, and would not have any one else, if I wanted her. She never got an answer to that letter, of course; so she married the other man, and I married you. Thanks to you, Mary's letter never reached me!"

"Are you trying to say that I kept back that letter?"

"Un returned to a remarked to the course of the course

"I'm not trying; I'm saying straight out that you did. You were in our house, nursing my mother, and I was away from home at the time the letter must have come. No one but yourself had any motive for keeping it from me."

She did not reply for a few minutes;

again but, when I had put out from the again but, when I had put out from the strand, they no doubt supposed I was simply trying to escape and their bullets had finished me. For no squad of soldiers lay in wait when I reached the beach. Moreover, they were being even more hardly pressed than before; so, to our great good luck, I got the powder into the cave and up into the distillery, whence it was distributed to our means. dragging.
"You believe I did a mean, dishonest

action to get you, Jim. You—"
"Do you deny that you kept back that letter?" She looked at him steadily and quietly, She looked at him steadily and quietly, but she did not deny the accusation. He turned his back on her, and she walked slowly out of the room. A dead silence fell upon the little dwelling. With his head on his hand he thought of what might have been if that letter had reached him. Yet his rain and according what might have been if that letter had reached him. Yet his pain and anger, were less for the loss of the girl he had loved with a boyish love than for Nelly's treachery, for the shattering of an ideal. He had believed her the soul of truth and honor. By and by the silence became opprassive and he was with a few came oppressive, and he rose with a fear that suddenly quickened his pulses. He crept quietly up stairs; within the bed-room he saw Nelly kneeling, her arms flung across the snowy counterpane, her head bowed on them, and a sobbing sigh until, eatching sight of my arm hanging limp by my side, she grew paler than before and cried out, "See, he is shook her from head to foot. He went away as noiselessly as he had come, a softer feeling, a kindlier judgment growing on him. After all, it was evident that if he suffered, so did she. The wrong she had done had been for love of him, and she had been a good wife, mak-

wounded!"
"Phouf! it is nothing; the shot scarce touched me," I answered, making for my former position with the window. But the doctor ordered me to the care ing his home a home indeed. He was awakened from a troubled sleep by the chirping and twittering of birds. Early though it was he heard her astir too, and found her going about her customary household duties as if nothing unusual had occurred. But her face had fallen into hollows, the light of the fashion of treating a wound in the her eyes was quenched as by many

"Who will take a message from me to the men across the road?" called the doctor. "No, not you, Adair, you are wounded. Nor Ramon, for I need you tears.
"Nelly," he said, awkwardly, "I was
"Nelly," he said, awkwardly, "I was very harsh to you last night. But I will try to forgive you, and let by-gones be "I will go," volunteered Charles Per-

bygones."

"It is not a question of your forgiveness, but of mine," she answered very quietly. "Some day you may be glad to know that I forgive you, though it has cost me a struggle to do so."

"I'd like to know what you have to forgive me for. I'm sure I don't understand you," he declared impatiently.
"Don't you? You have proved that."
"But I must. I rault, a gallant young sieur who fought

stand you," he declared impatiently.

"Don't you? You have proved that you have no faith in me. We have lived together, man and wife, many a day; yet you think so lightly of me that you believe the first charge you hear against me. I thought you loved me as I loved you. But you have as good as told me that you married me only out of agent. Having received the message he sped away, running down what looked like a lane of flame. Unhurt, he reached the men and accomplished his errand, but alas, in returning he was shot down. that you married me only out of anger with Mary, not because you cared for me and wanted me for your wife. You can't understand, I'll admit, the shame "They are sounding a retreat," exclaimed the doctor, joyously.

of that—the wrong of it to a woman."
He stared in amazement; she was talking as if she were the injured person. The situation was relieved and a diversion effected by a hasty knocking at the door. Nelly admitted a woman whose face was blanched with distress, whose

voice trembled in a passion of appeal.

"Oh, Mrs. Bryant," she said, "I wish you'd come and see our Sarah! I've been up the whole night with her, and she's no better yet. Come and tell us what to do."

America her, humble neighbors, Nelly alike, to my house. I will care for them there," directed Dr. Nelson. During the next hour his orders were carried out. The humanity of our noble leader in devoting his means and his

reucoats was afterwards praised even by the enemy. Were our poor people as generously treated later, the story of the Patriot War would be another tale.

TO BE CONTINUED.

"Of course I'll come, Mrs. Bryant answered promptly. "Will you get your breakfast yourself, Jim? It's ready."
He offered no opposition to his wife's departure; indeed it was not unwelcome, for the current of how thoughts would be Twilight was deepening; there was a clear green glow in the sky, toward which shorn fields stretched smooth and for the current of her thoughts would be changed and her unreasonable wrath be cooled by attending on a sick child.

Before going to his work, he thought he would like to see her, he scarcely knew why; and so he made his way to the neighboring cottage. She had observed his approach, and spoke to him

up the lane which led to the village. Now a covered cart went by, its driver nodding drowsily over the reins; now a group of youthful anglers, displaying their catch in a pickle bottle; now a pair of alehouse cronies, "disputatious and altogethery." At length the watchedfor figure come in sight, tall and shapely, and the woman opened the gate with a sigh of relief. from the window.

"Stay where you are, Jim, it is diphtheria, very bad, I've promised to do the nursing. Tell Granny Hill to keep house for you in the meantime. She'll

and antogenery. At legistric watched for figure come in sight, tall and shapely, and the woman opened the gate with a sigh of relief.

"How late you are, Jim!" she said.

"You will never have to complain of that again," he returned curtly, and went into the house without other response or salutation.

"Wery well." he acquiesced. "Don't run any foolish risks, Nelly."

As the days went on he realized even more clearly what she had been in the house; how she had studied him, interposed between him and petty domestic worries; how peaceful and benign had well." Well I was not complaining "she syonse or salutation.

"Well, I was not complaining," she said ignoring his unusual and perplexing ill-humor. "You see, you are always there is a been her influence. She and her patient were isolated, so that he could not see her, else he had told her that indeed he her, else he had told her that indeed he loved her; that because of that very love he had felt so keenly her fall from

He looked at her in a hard stern way, and for the first time she noticed the anger in his eyes, the flame of wrathful her high estate. One afternoon a neighbor met him as he trudged home, her eyes red with weeping. Nelly had contracted the dread disease, and the doctor did not think that she would recover. You'll not have to complain of my being late or early," he said; "because the same walls won't hold you and me after to-night."

"You can't see her, Mr. Bryant. That's hard, I know. None's let go near her but them that must. Father Ryan was there and gave her the last Sacra-"Jim, whatever has come over you?"
"I have found you out—found out your treachery at last!" he muttered ments, so everything's been done."

The woman left him with homely words of comfort and promises of preyer; and, half stupefied, he entered his house, from which indeed the light had gone. He which indeed the light had gone. He stared round the little parlor, with its picture of the Sacred Heart, its statue of Our Lady, which it had been Nelly's delight to keep surrounded with flowers. delight to keep surrounded with flowers. There were her books, presents and school prizes; her workbasket, with an unfinished bit of knitting, a ray of sunshine glinting along the bright needles, her desk, her favorite chair. Each thing revived some memory of her; her innocent pride in her little library, her busy hands sewing raiment for God's poor, or building white and blue flowers together for her humble altar. He touched the books tenderly, as though they were already relies of the dead; he moved the chair and set the work-basket moved the chair and set the work-basket beside it, as things apart from all else of his possessions; his eyes dim, his fingers trembling.

Somehow, the handling of her things Somehow, the handling of her things gave him consolation and hope; she must come back to them, to him. He lifted the desk and softly blew the dust from its shining surface; the lid slipped from the unsteady grasp, and in falling heavily dislodged a letter which had been fastened to the inner surface. It was sealed and addressed "To my dear son James."

when she did so, the words were slow and a letter from the mother he had idolized? He tore it open and read the lines, dated a week prior to the writer's death, five years before.

"My Dear Son,—I know that I am

THE CATHOLIC RECORD

"My Dear Son,—I know that I am on my deathbed, and before I die I must clear my conscience, and ask your pardon if you think I wronged you by what I did. You have been so happy with Nelly, and she has proved so devoted a wife, that I feel that what I did has, after all, turned out for the best. Mary Massey was never good enough for you, and I was glad when something came between you, and she went away. I knew Ellen liked you but you might never have asked her to marry you if I had not have asked her to marry you if I had not suggested it. One day a letter came for you from Mary, and I opened it and read it. She wanted to be friends with you again. No one but myself knew about again. No one but myself knew about the letter, and I burned it. I meant you no wrong, knowing that Nelly was the best wife for you; but I can't die with this on my conscience. I am giving this letter to Nelly to give to you if she thinks fit. She knows what I did, but she does not know that it was I who ad-

sne does not know that it was I who advised you to marry her, and that you had cared for Mary."

His mother's signature followed. The feeble scrawl fluttered to the ground. He understood too well. Nelly would not shame his mother in his eyes; she would not clear herself at another's cost. His reproaches, his harsh judgment came back upon him like a bitter sea that overwhelmed him. How long he sat stupefied by the double blow that day had dealt him he never knew. But at length he started up in desperation, im-

pelled to action by very agony. He must see Nelly, he must speak to her; no human power should keep him from her. He could not bear another minute of his life without her pardon. He rushed out, determined if need be to force his result. force his way to her presence; but, for-tunately for both, he was met at the gate of the cottage where she lay by Father Ryan, who laid a detaining hand

" Jim! You can not go in, my dear boy!"
"But I must, Father! Don't try to

stop me.' "For your wife's sake, Jim, control yourself. I have good news for you. Since Extreme Unction was administered this morning, there has been a slight change for the better; and, please God, Nelly will be spared to you for many a

d for You for her. I shall see her again to-night, and I will bring you word how she is." " And you will tell her. Father, that and you will tell ner, rather, that I am on my knees at her feet, beseeching her pardon, praying God to give her back to me that I may make up to her for all I've made her suffer; that I may show her there's nothing in this world so dear to me as she is—

His voice broke and died away in tears. The old priest pressed his hand with murmured sympathy and hope and bless-ing; and the other hastened to the little chapel, and there caught at Our Lady's mantle in a very passion of supplication. And the Queen of Sorrows looked on him in compassion, and again told her Divine Son: "They have no wine."

As from the very jaws of death, Nelly was given back to him, to a love and tenderness of which she had not deemed him capable. Gently and sweetly she responded to his appeal for pardon, and the cloud passed away forever from their lives. To him she was the answer to a prayer. Our Lady had restored her to him, and he must prove himself not all unworthy of Our Lady's trust.—The Ave

A SILVER JUBILEE CELEBRATION. A great celebration took place here on Wednesday

Mat 10 o'clock the marshal and his adjutants and several representative gentlemen of the parish followed by aband of twenty five boys carrying banners ornamented with silver sprays; also twenty-five girls clad in white, crowned with wreaths, assembled before the rectory. As the Reverend Jubilarian accompanied by the visiting clergy appeared on the veranda the children greeted him with a jubilee song. In procession the marshal, followed by the children and the clergy and the Rev. Jubilarian assisted by Archeacon Klopfer, C. R. and Very Kev. Dean Mahony proceeded to the church which was beautifully and appropriately decorated for the occasion. On entering the Jubilarian was hailed with "Jubilated Deo," rendered by the male choir of the parish and accompanied by the organ.

A Solemn High Mass followed, the Reverend Jubilarian acting as celebrant, the Very Rev. W. Kloepfer, C. R., D.D., Berlin, as arch-priest, Rev. J. Gehi of Formosa, former pastor of this parish, as deacon. Rev. R. E. Brady of St. Lawrence, Hamilton, as sub-deacon, Rev. M. Weidner, Hespeler, as master of ceremonies. Other clergy present in the sanctuary were Rev. H. Aeymann, C. R., St. Agatha, C. W. Broh-

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ful dish. Be sure it's 10c. Kellogg & Made in Canada

Toasted How was it that he had never seen this before? Why had Nellie kept it concealed in her desk all these years? Good Heavens, had she suppressed even

ann, Macton, I. J. Corcoran, Teeswater, J. H. Coty, I. Patrick, Hamilton, S. Foerster, New Germany; W. Gelhl, Preston; T. J. Heydon, S. B., Drayton; N. Gelhl, Preston; T. J. Heydon, S. B., Drayton; N. Gelhl, Preston; T. J. Heydon, S. B., Drayton; N. Geller, Hamilton, S. Foerster, New Germany; W. Gelhl, Preston; T. J. Heydon, S. B., Drayton; N. Gelwier, C. R., Kentucky; J. T. Kelly, Mount orest; R. C. Lehmaun, Mildmay; J. Lenhard, Carlah; A. C. A. German, M. G. H. G. G. R., Berlin; J. Pertus, C. R., Berlin; Theo. Spect. R., Berlin; A. Simoni, C. R., Berlin; Theo. Spect. R., Waterloo; P. Soborak, C. R., Berlin; A. C. alter, D. D., Walkerton; J. E. Wey, Ayton; A. L. anger, C. R., Berlin. Among the guests were his two sisters and two eces relatives from Milwaukee, who had come to trake in the joys of this great feast of their Reverd Brother.

Brother, Was delivered by Pay B. Lahman, Signe t in behalf of the Clergy of the diocese of

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THE REPLY OF THE REVEREND JUBILARIAN.

Very Reverend and Reverend Fathers, my Brother Priests.—Did I not know, from many years association, the kindness and indulgence of a priest's heat. I could not find neither words nor courage, to express he sentiments which this day fill my heart and my out to overflowing. This magnificent tribute of ympathy or the tree.

p of Hamilton, a most gracious act of the parish of physics was highly appreciated by the Rev-Jubilarian and all present.

I followed an address of the clergy, read by H. Coty of St. Patrick's, Hamilton, et Rev. M. S. Halm, Pastor of the Parish of Clements.

The rend and dear Father,—If you look back upon are that have passed and review the calendar life, we returne to say that you will rank our high and precious, since it brings you do consolations which heaven alone can and Louis Funken, through my Bishop and reverend and dear Fathers?

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The Reverend Julilarian was the recipient of lany valuable presents from various societies and om individual members of the congregation, as ell as from visiting friends.

A SAD END.

When a Catholic falls away from the Church, he long cherishes the hope that some day he will return to it—some day he will reform, some day he will give up the sin that caused his downfall, some day he will turn over a new leaf, some day he will attend a mission, some day he will return to his heavenly Father as the Prodigal Son went back to the home of his childhood and found peace.

This hope never quite leaves him so long as a spark of faith remain. It may grow dim. It may cease to trouble his conscience except at long intervals. He may even put off the idea of conversion until the hour of death. But that hope still cheers him amidst the gloom

of soul brought on by sin.

If a person could be sure of his time, it would not be so desperate a risk to defer his reconciliation with God But there is no certainty of life from day to day, even from minute to minute. Death comes in ten thousand ways. It

o'ten springs on its victim unexpectedly.

To the Catholic, who has lost the state
of grace, who has neglected his Easter duty, who has practically excommuni-cated himself by attempting to contract marriage outside of the Church, or by any such other public sin, there is often no chance given. He is stricken with apoplexy or heart disease; he is killed in an accident; he is taken away sudden-ly, with no opportunity to call for the priest or even to make an act of contri-

tion.

Then the Church, that he disowned in His corpse ife, disowns him in death. His corpse may not be taken before its altar. Its absolution and its last blessing are not for him. He must be buried elsewhere than in consecrated ground.

It is a sad end for the life that began,

spiritually, in the white innoc baptism.—Catholic Columbian.

UNWORLDLINESS

To be in the world yet not of the world is the program of Catholic life hard to understand, and harder to practice. For the world is a pleasant enemy and its spirit manifold: and we are prone to think that worldliness is hardly blameworthy in laymen. Yet nothing can be wore felso. nothing can be more false.

Worldliness is the appreclating things as they appeal to our passions and it rests on the assumption that this present life is the end for which we were made. Unworldliness is seeing things as God sees them; and it is based on the belief that the only reason why we are in this world is to get ready for the next. It remembers that Jesus was an artisan, and Mary the spouse of a carpenter and St. Paul a tentmaker and that not merely to monks and nuns but also to laymen Christ said; Seek ye first the kingdom of God and His justice."
Unworldliness does not mean that

we give up all amusement, but it does mean that we keep our pleasures with-in bounds; and that we do not make them ends, but means to serve God better. Again, we are worldly or unworldly not merely by what we avoid.
Two men may live side by side the
same external life, with the same occupation, the same pleasures, the same cupation, the same pleasures, the same family circle; yet one be wholly worldly and the other wholly unworldly. Where is the difference? In their motives. The worldly man lives for this world alone, the unworldly for God and the next.

To avoid worldliness, therefore, we need courage; we need faith to show us the shadows that surround us; we need hope to tell us of our everlasting inheritance; we need charity to unite us to God; we need the sacrament of faith and hope and charity, the Holy

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The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher. ertisement for teachers, situations wanted, etc., its each insertion. Remittance to accompany ved and recommended by the Archbishops of , Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and ourg, N. Y., and the clergy throughout the

aion.

srs. Luke King, P. J. Neven, E. J. Broderick, M. garty and Miss Sara Hanley are fully authorto receive subscriptions and transact all other ss for the CATHOLIC RECORD. Agent for New-Jand, Mr. James Power of St. John. Agent for it of Nioissing Mrs. M. Reynolds, New Liskeard

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

Mr. Thomas Coffey

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic spirit. It strenuously defends Catholic spirit, and stands firmly by the teach rings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will dimore and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly reachemend it to Catholic families. With my blessing or your work, and best wishes for its continued success the contraction of the contraction Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate

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

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

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

LONDON, SATURDAY, JULY 17, 1909.

FRIDAY LAST was the twenty-seventh anniversary of the ordination to the priesthood of His Grace Archbishop McEvay of Toronto. If the prayers of all who know him will avail, other anniversaries will come to him until he attains a ripe old age.

AN ARRAIGNMENT AGAINST THE

Now and again, though not as frequently as the case demands, a voice is raised candidly acknowledging the iniquity of our present system of education. One of these was heard the other day in Toronto, when the Rev. J. Hudson Ballard, of the Wilson Memorial Academy, Nyack, N. Y., delivered an address at the convention of the Christian and Missionary Alliance. "The most pernicious things," he said, "are being taught without apology in these days." The spirit of the high schools, their practices, the things the boys and girls are learning there Mr. Ballard claimed to be sad indeed. "Some of them," he said, "are unnameable." These strictures refer directly to the schools of the United States. They were taken hold of and applied by the gentleman who presided at the meeting to schools much nearer home. A Toronto teacher informed this gentleman that what was going on in their public schools was terrible. In a brief comment the Toronto Evening Star doubts the charge and calls for evidence. It considers it most unfortunate that so many parents should send their children to these schools when a deplorably low condition of morality exists. There are two difficulties with this matter as with most social evils. Few cases come to the surface. It is not so easy to get testimony. Parents, teachers, pupils and all others are more concerned with smothering the truth than with lancing sore. Another difficulty paren's are especially wounded when any fault is found with their children. They are altogether too touchy upon the subject. They themselves do not know their children: yet through pride they are unwilling to receive information more particularly when it is uncomplimentary. The few cases which do come to light are enough. It is not a matter of punishing the guilty. It is to prevent greater evil and to protect innocence. Education is not an unmixed good any way. When, however, it leaves God out of the programme, when it makes no attempt at any interior moral restraint, and when it throws open its school-doors to co-education, education becomes an unmixed evil-irreligious, undisciplined and immoral. Its principles are unsound and its fountains poisoned. Dear Mother Church is right in stoutly in_ sisting that God must be the first and chief subject of our education and that religion must direct our thought from the simplicity of childhood through the more tangled syllogisms of later life.

OTTAWA UNIVERSITY.

We return our thanks to Ottawa University for a marked copy of its Calendar of the coming academic year. It is a neat, modest announcement of eightyfour pages containing a lucid explanation of the courses pursued and other matters which concern the University. The plates show that the Oblate Fathers bave raised in greater splendor an institution which only a few years ago was destroyed by fire. This of itself is a subject of congratulation and encouragement. The energy which up to the present has been expended upon these efficiency develop what it has so suc-

and experienced professors is the best guarantee that the programme of studies is all that characterizes a University in variety of subjects and carefulness of treatment. In the University course proper provision is wisely made for extra mural work, so that those who cannot actually attend the University may by private study and fulfilling ertain other conditions reap the advantages which a University degree affords. One modern feature is happily wanting in the Calendar. No options seem to be offered. Sensible. The education imparted consists of fewer subjects and more thorough study. It is admirably adapted as a preparation for the more technical and professional studies. More literary than scientific, and possessing the advantage of a good philosophical course, the University of Ottawa gives to its students the best of the past and the choicest of all. Practical Science is not neglected, rhetoric is cultivated and philosophy tempers both with its consolidating principles and counterbalancing influence for truth and good. As might be expected the education at the University of Ottawa is Cathlic-first, last and always. We close our brief notice with an extract from a letter of the Prefect of the Propaganda to the Superior General of the Oblate Fathers. The Cardinal Prefect amongst other things said: "As to the spirit of the University it must be above all else Catholic, that the youth of mixed nationality in the Province of Ontario may gather within its walls; the teaching, to be practically useful, must be in conformity with the conditions of the country, so that students may be given serious and effective preparation for the professions which they have the intention of embracing later." The best compliment we can pay the University of Ottawa-and one which it truly de serves, is to express the confidence that this advice from the eminent Cardinal has been zealously and successfully carried out, and that generations of students testify to the Catholic char. acter and the practical aims of the education they received from their Alma Mater at Ottawa.

FRANCE.

Two sidelights have lately been thrown upon the trend of France, showing clearly the spirit animating its ruling powers. Cardinal Andrieu, Archbishop of Bordeaux, has been impeached upon a charge of resisting the law of the land. His Eminence is accused of having published in a pastoral the following passage: "What answer shall we give to Caesarism? None other than that of the apostles: Non possumus. Your laws are bad laws. Now bad laws do not bind in conscience and since those that you publish compromise the most sacred interests of the Church and the family, it is not only our right but our duty to oppose them." When summoned the Cardinal appeared before the magistrate and delivered a reply worthy of a Prince of the Church. Addressing the judge he said: "Sir, I have come to your office in deference to justice, but as the offence with which I am charged is connected with the exercise of my ministry it is my duty to declare to you that I do not recognize in any still less of censuring the teaching I give my diocese, which is the teaching of the Church itself. In all that co I am responsible only to God and the Pope." His Eminence reminded the court that the theory of the Church upon unjust laws is really the declaration of the rights of man formulated by sound philosophy. He declared: " for Catholics that the law of Separation does not exist from the moment their Supreme Head, the incorruptible guardian of the morals of individuals and nations, has time and again condemned it as a violation of the property, authority and liberty of the Church." The Cardinal refused to recognize the penalties unless constrained by force. His action was not to be regarded as bravado. If prosecuted for the offence of doctrine with which he was charged His Eminence said he would not appear before the court, which he regarded a incompetent by reason of the sacred character with which his own person is invested and by reason of the law invoked against him, which is clearly contrary to the rights of the Church and of the Christian conscience. Similar actions are pending against several other Bishops in France.

The second light is the action of M. Briand, by which the property of the ancient fabrique of Sains-les Fessius is made over to a schismatic body, at the head of which is an excommunicated priest. By so doing the President of the French Republic and M. Briand have proved the declaration continually alleged against the law, which it was claimed would work for the encouragement of schism. The defenders of the law denied this. They said that parish property could not be made over to a schismatical association as long as foundations will with ever increasing efficiency develop what it has so suc-

cessfully begun. A large staff of able Briand signs a decree repudiating the Anglicans are not Roman. They claim pastor and handing over the property to a body of schismatics. When his attention was called to the illegality of the act, he answered that the Government believed that the ssociation was formed in accordance with the law. This is the first case of a conveyance of Church property, an association of worship, by a decree of authority. From the law it is clear that Catholic Church property was only to be handed over to Catholic Associations of Worship. This was M. Briand's own interpretation. He knew and acknowledged that the Pope had forbidden the formation of such associations amongst Catholics. In spite of everything he has signed a decree giving Catholic property to a non Catholic association. He has the audacity to excuse himself by saying that it was not his business to investigate whether the Association of Worship demanding this Church was truly Catholic. The Government which formerly protested the purity of its intentions has on the first occasion thrown off the mask. M. Briand brushes aside the requirements of his own law. The act which has now been accomplished is an ill-disguised incitement to schism.

ANSWERS.

Some one has sent us a booklet entitled "The Rock Infallible." It is from the pen of Harold P. Morgan, an ex-Capuchin Franciscan Friar. To say this is quite sufficient to close our interest in the matter. We have no idea who this particular "ex" is. As his preface is dated from Hamilton, and as he opens his argument with a letter to one of the Bishops of England, the Bishop of Hexham and Newcastle, we purpose looking up the author's antecedents. In the meantime we may remark that the booklet contains nothing new or learned. Its plea ostensibly is the worn-out effort to prove that Christ, not Peter, is the Rock. This is the reason why Mr Morgan wears the "Ex." His conscience could not permit him to remain in cloisters whose walks turned Romewards. What other determining causes decided the gentleman's change have not yet ap-

A correspondent wishes to know if the Bible forbids a woman to preach, and where are the words to be found stating that it is a shame for a woman to speak in a church. We approach the subject with fear and trembling. These are times when women hold councils and demand votes. The position which woman occupies in the church, her silence and lack of share in ministerial power, must be found in the apostclic injunctions of St. Paul. In his first epistle to the Corinthians, ch. xi., St. Paul enjoins the use of the veil for women when making any prophecy. The Apostle is more explicit in his first epistle to Timothy in which he ferbids women to teach. "Let the woman learn in silence with all subjection: But I suffer not a woman to teach, nor to use authority over the man; but to be in silence." 1. Tim. ch. 2. 11-12. Again, "Let women keep silence in the churches; for it is not permitted them to speak, but to be subject, as also the law saith. But human tribunal the right of controlling if they would learn anything let them ask their husbands at home. For it is a shame for a woman to speak in the church.

III. The following case has been sent us: A man married in 1889, lived with his wife till 1904, when the wife left him. for regulating the nomination, confirma-She disappeared entirely, was never tion and consecration of Bishops. This heard of, or from. Can the man marry civil power in its first agreement with again in the Catholic Church? The the clergy admitted the saving clauseman was a Protestant and was married as far as is allowed by the law of in the Church of England. He has Christ - in the announcement of the since turned Catholic. Would a priest royal supremacy. The king's hand soon refuse a second marriage should the man desire to marry?" We suppose that the first marriage is valid. In this case the absence of the wife for any length of time is not sufficient to dissolve the first marriage. But according to figures she is absent only five years, not long enough to outlaw her own debts. Her death, which must be based non something more than more prob ability, is the only dissolution which can free the man. Nor can we set much value upon the fact that the man is now Catholic. The Pauline privilege is not so easily invoked in favor of converts. Otherwise the gate would be wide open to a great many frauds. We most assuredly maintain that a priest would refuse to marry the man.

ANGLICAN BOUNDARIES.

National limits are, as we Canadians have reason to know, subject to indefiniteness and dispute. The same difficulties largely characterize Anglicanism. Whether the English Church of Protestant times is the same with the English Church of Catholic times even their teachers cannot themselves decide. Equally uncertain are they how far north the establishment reaches into the Presbyterianism of Scotland. One

supreme head of the Church. In order to test the bishops and archbishops to be Catholic: they protest against they were inhibited from all exercise of being Roman Catholic. They would episcopal jurisdiction till the king had made a visitation of their dioceses. If have us believe that the Church of the they claimed any jurisdiction inherent Augustines and the Anselms and the in their office, they had to give evi-Edmunds still rears her venerable front dence of it. If they were silent they among us. She has never been driven had to supplicate the restoration of from her home or replaced by another. their powers from the king. All hap-Her position, said one of her divines, is pened as the new lay, self-appointed as that of a man who has washed his head had expected. One after another face in the morning and who remains the bishops petitioned their royal masthe same man as before. Under the ter for the restoration of their ordinary pious sway of Henry, the meek reformer, jurisdiction, which, like food in a boardand Elizabeth, his immaculate daughter, ing school, was doled out to them sparthe Catholic Church of England was en ingly and with the warning that they bled to reform herself. To us Catholics would have to answer for the exercise t sounds a noveliclaim. Yet it is dinned of it before the king's person. We do into our ears until we suspect that these not justify the bishops. We state the poor people are laboring under the imfacts. We have the picture of a royal ression that they are Catholics and tyrant for the sake of his own base purthat their Church of to-day is the same poses claiming and establishing a suas when St. Thomas a Becket shed his premacy to which he had not the blood for his foster-mother. It requires shadow of a right either as king or as only a slight crack in a bell to note its layman. He played the hpyocrite, predefect. Our Anglican sister, by emphaending he asked for nothing more than sizing her protestation that though Catholic she is not Roman Catholic, the law of Christ allowed. He deceived the clergy, he terrorized the hierarchy renders us suspicious of her own misinto an acknowledgment which disonfidence. Her anxiety to be considered Catholic earned for her the imgraced their memory. This royal headship of the Anglican Church was an unputation of popery. The greater reason therefore has she to protest against it justified assumption, a stolen sceptre; spiritual jurisdiction could never be ac-These apologists are compelled to admit that there was in England at the comquired by the means of kingly threats mencement of the Reformation a living or parliamentary acts. It was a farce branch of the apostolic Church of which terminated in a tragedy. One Christ. If they reject the Church the thing it shows: that in the matter of chain is broken. They stop at the jurisdiction the Anglican Church had female head Elizabeth or her father made a complete change. It was not a Henry. Farther they cannot go. A question between Rome and Canterchasm of fifteen hundred years bury. It was a question between spiritlies between them and the apostles. ual Rome and the civil power of Eng-It is admitted there was establand. In what respect the jurisdiction lished in England before the of the newly established Church of England had improved upon the old may Reformation a true Catholic and apostolic church, Now there is estab easily be gathered by considering the unauthorized source from which it lished in England a Protestant Church, the head of which must be a Protestant sprang and the lay delegates upon whom and must swear that the most Catholic of it was invalidly conferred and by whom rites is idolatrous. It was not the Church it was with equal invalidity exercised, in England which took the initiative in Not satisfied with grasping the spiritual throwing off the Papal supremacy. The jurisdiction of his kingdom, Henry infirst and most important steps towards sisted that the religious belief of his people should be laid at his feet. He it was the recognition of the king's supremacy. First, Henry appointed a commission of Bishops and doctors to declare the articles of faith started at Wolsey. Then he proceeded against the whole c'ergy. and such other expedient points as It was supposed that money alone was " with his grace's advice and consent should be thought needful." An act of the reyal object, so they voted a presparliament in the next session enacted ent to Henry of £100,000 in return for full pardon. He refused the offer unless that the ordinances of this commission. accompanied with the acknowledgment when confirmed by letters-patent of the that he and he alone was " the protecto king, should, by all subjects and perand supreme head of the Church of Engsons resident in the king's dominions, be land." This was afterwards modified so fully believed, obeyed and observed as to read : " the only and suprem under penalties. This was Henry's lord, and also (as far as is allowed by action in the establishment of a church. The new church is certainly very unlike the law of Christ) the supreme head.' Shortly afterwards, upon the vacancy of the old. Not satisfied with the powers the see of Canterbury, Cranmer was exercised by the Pope, Henry grasped selected as a prelate upon whom the king the authority acknowledged to be incould implicitly rely. Nor was he slow herent in the episcopacy. His wisdom to do the bidding of his master. He framed the first six articles of the new obtained consecration under false precreed. His truculent parliament served tences and by perjury purchased his his purpose for more; and then forged the penalties with which to silence the spiritual office. Hardly were the oils of consecration dry upon him than he held old faith and arouse a formation. We a trial of divorce in which only one fail to see that Anglicanism has the party appeared. The king won - a same limits as before. As far as divorce was granted Henry from Cathnational tyrant could effect it the bounderine. A few days later Cranmer solaries were completely reversed. emnly confirmed the king's marriage with Anne Boleyn. As Cranmer took the lead in this iniquitous trial so did he take it in the final act of severing with Rome. There were only four Bishops out of twenty-one entrusted to abolish the Papal authority. The others abstained from attending the session. It was thus clearly the work of the civil

HON. RODOLPHE LEMIEUX.

One of the orators at the tercentenary Champlain celebration was the Hon. Rodolphe Lemieux, Postmaster General of Canada. His speech was worthy of the occasion and will be appreciated by all true Canadians in every portion of power prohibiting all intercourse with the Dominion. We are sorry we cannot reproduce it in full as the press despatches give only a synopsis. The on. gentleman said in part:

Rome, and instituting a new process

showed itself heavier and more exact

ing. After requiring a new oath from

the clergy the parliament passed an act

declaring that "the king, his heirs and

taken, accepted and reputed the only

supreme head on earth of the Church of

England." This was no empty title pro-

tected by the original saving clause

The rampart was broken down; the cler-

ical guard which had been sleeping

were taken prisoners; the Church was

captured. All honors, privileges, jur-

up to this time had been exercised by

laymen: for the king chose Cromwell

another layman, as his vice-gerent and

vicar-general in the exercise of all the

authority which pertained to himself as

eccessors, kings of this realm, shall be

Whilst we must show appreciation of the explorers and pioneers of this con tinent and of the warriors who fought and died here for their country, whilst to forget such true and brave men or even to yield them indifferent praise would be but shame, yet is not this the fittest occasion to proclaim our determination that now and forever the Amer ican commonwealth and the Dominion o Canada shall always promote and advance the cause of peace, harmony and civilization on this vast continent.

There are heroes of peace as there are death's sacrifice is not demanded as in death's sacrifice is not demanded as in days gone by. With less glamor, per-haps, but with not less glory, can the statesmen, by standing faithfully to their unthanked tasks of public service, make their country a better land. Assembled here, on the historic shores of Lake Champlain, the representatives of three sdictions, profits and commodities, all great nations can well afford to proclaim before the whole world that the arts of penal power attached thereto which peace are above all the most civilizing "The speaker compared the celebration of the Quebec tercentenary a year ago the Pope or his legate, were invested in the king. Furthermore, it invested the and the Champlain celebration as equal king, a mere layman, with episcopal ly important in recording the historical development of the North American con-tinent. He outlined the part the Cana-dian explorers had taken in the early power and jurisdiction. True, this royal lay head did not pretend to administer the sacraments. He claimed colonization and settlement in the West, and in the development of the whole northern country. There could be no the right of directing those who had been ordained to such ministry, of northern country. There could be no better evidence of the friendly spiritex-isting between England and the United superintending their acts and teaching, and of correcting all their errors, States than that for nearly a century abuses and offences. Here was stolen the policing of the great lakes has been reduced to a minimum of armed cruis spiritual jurisdiction taken by a laynan, delegated to, and administered by

> THE SALVATION ARMY in Chicago have been accused of inconsistency, even of ingratitude, because they go into the

bar-rooms to solicit aid for their work and at the same time take part in movenents for the destruction of that kind of business. It would be better, we think, were the Salvation lassies to remain out of the bar-rooms altogether. It is no place for them.

DEEP DOWN in the hearts of many of our fellow citizens at this and the other side of the great ocean there seems to be a hysterical fear that the Germans are about to do violence to the British empire. It is amazing to see the stolid Briton exhibiting such a degree of nervous anxiety. He seems to have got away from his old self. Time was when he looked calmly upon the doings of other powers, both friendly and unfriendly. But, after all, when the matter is sifted to the core, it would be found, we think, that the press agencies are more or less responsible for the scare. They are beginning to have a yellow journalism in England quite as rellow as the productions of Mr. Hearst of New York.

ON THE 9TH INST. the great Cham plain celebration came to a close at Isla a Motte, Vermont, within sight of the iver's mouth from which Champlain emerged into the lake three hundred rears ago. The exercises were held at the shrine of St. Anne. The first Mass was celebrated at the Fort of Saint Anne in 1666. On the present occasion High Mass was sung at the shrine by three Fathers of St. Michael's College. The Bishop of Albany and a large number of clergy were present The sermon was preached by Father Barrett. After Mass the guests had luncheon and at 2 o'clock reassembled in the pavilion, where Governor Prouty of Vermont introduced President Thomas of Middleboro Methodist College, who offered prayer, a remarkable feature of which was an earnest plea for a blessing on the Catholic Church and its work.

Some of our American contemporaries are hitting in steenuous fashion that particular brand of Catholics who bear the Catholic name only. The Leader states that Catholics who never go to Mass are so much dead wood. There are, too, Catholics whose very lives are a scandal to pagans and a shame to the Church. "The only Catholic worth counting," continues the Leader, "is the Catholic who lives up to the teaching of his religion, who obeys her laws and is of good report to those without." The Leader is right. These Catholics are a plague spot amongst the body to which they profess to belong. We have a few in Canada too, but they are now being valued at their proper worth and when positions of prominence are to be filled they are, as they deserve to be, relegated to private life and forced to take place with the undesir-

A GENTLEMAN IN THE English House of Commons named Captain Craig has a hobby. That he may keep himself high in the estimation of his brother Orangemen in the North of Ireland, he regularly and resolutely begs leave to introduce a bill for the inspection of monastic institutions. But the great majority of the members regularly and resolutely vote it down, which action on the part of the House of Commons is, on each occasion, devoutly hoped for by Capt. Craig, because at each recurring session he will be thus enabled to beg leave, etc., once more. Capt Craig is living in the wrong century. In 1798 he would be dubbed a very great man, and would line up with Major Sirr and other heroes of Orangeism and agents of Dublin Castle, of unhallowed memories. Every deliberative assembly has its quota of buffoons. Capt. Craig seems to be the whip of this contingent in the English House of Commons.

A FEW WEEKS' ago we made reference o an utterance of John E. Redmond, the leader of the Irish Parliamentary party, against increasing the tax on Irish whiskey. We took the ground that the proper way to get even with the Government was to stop drinking it. Our excellent contemporary, The True Voice, of Omaha, Nebraska, is of one mind with us in this matter. In a late issue it said that "there is little doubt that Mr. Redmond meant to plead for the conservation and protection of one of the few industries that British taxation has left to Ireland; but just the same we could wish he had chosen a different theme for his philippic. Ireland can escape the tax by using less whiskey—and be the better for it." Most certainly it would be better for Ireland were other than the whiskey industry encouraged in the country, but, sad to say, the predominant partner never looked kindly on the idea of encouraging the erection of tall chimneys in the Emerald Isle.

WHITE SLAVERY was the subject which formed some discussion recently at the meeting of the German Catholic Federation of Ohio. Rev. Father Dietz called special attention to the terrible condition in the shops and homes of America, degrading pol should hear t the slums, t shops and fr homes. He young girls were not en clothe them existence of known as t This has refe the great c but to som larger cities not quite s portance o s apparen we have p day. The I engaged in THE WEE land, has br tic of Irish very seld.

JULY

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APOSTOLIC LETTER.

PIUS X.

That the choice vineyard of Sacred

cripture might every day bear richer

fruit both for the pastors and for all the faithful is an aim We have endeavoured

disputes concerning the Bible.

enment to the heterodox and return thence imbued with the spirit of the

This salutary and fruitful plan of Our

sor, would some time be supplied by the

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TE SLAVERY was the subject which some discussion recently at the g of the German Catholic Federf Ohio. Rev. Father Dietz called attention to the terrible condithe shops and homes of America, all due to the weak State laws and the degrading politician. He added that we should hear the call from the mines, from the slums, the work-shops and sweatshops and from diseased and improper homes. He denounced those who gave young girls such low salaries that they not enabled to decently feed and clothe themselves, and this led to the existence of that terrible social plague known as the "White Slave Traffic." This has reference more particularly to the great cities of the United States, but to some extent it prevails in the larger cities of Canada. That we are not quite sufficiently alive to the importance of suppressing this traffic is apparent. That the evil exists have proof abundant almost every day. The punishment of those who are engaged in it is but rarely chronicled.

THE WEEKLY FREEMAN, of Dublin, Ireland, has brought to notice a characteristic of Irish poetry which perhaps has been very seldom taken into account.

"The Irish," the Freeman says, "have sung of love and hate, the elemental passions of man; they have sung of the motherland and her joys and sorrows; of nature as she reveals herself here in this lovely land of in interest. The presence of immens ours; they have touched a myriad themes, but we have no school of that poetry which is known in other countries for its immorality and unhealthy realism. nal intercourse, and cementing bonds of The most innocent maiden in the land Moore, or Denis Florence MacCarthy, or Samuel Ferguson, or any of the band divine, from cover to cover, and remain as innocent as the dew-tipped violet."

Very true indeed! But after all it is only in accord with the spirit which pervades the blessed land of Patrick. An Irish poet has struck the true note in this wise.

All march but few descry the goal. O Ireland be it thy high duty
To teach the world the might of moral

beauty And stamp God's image truly on the struggling soul.

A BEAUTIFUL SPECTACLE was lately presented in the streets of the great city of Boston. More than seven thousand Catholic children, gaily clad and bearing flags and banners, marched to the music of "Onward Temperance Soldiers." It was the annual procession of the Holy Family Temperance League. The occasion was made more memorable because it was the sixtieth anniversary of the visit of Father Matthew to Boston. Father John T. Mullin, of Hudson, Mass., delivered a sermon to the children on Boston Common. Before dispersing, all who took part in the procession made renewal of their total abstinence pledge. The Boston Herald thus refers to the demonstration:

"Father Matthew's work for total abstinence is a heritage that is not con-fined within the lines of any denomination, faith or race. It belongs to Boston, tion, faith or race. It belongs to boston, to the United States and to the world; but credit must be given the Roman Catholic Church for the use which it has made of its inheritance. The scene on Boston Common yesterday was an inspiration. It was an inspiration for hope for the future results of these thousands of young people forewarned and fighting against the evils of intemrance. It should be an inspiration to her groupings for moral and religious betterment to do their similar part for

the common welfare." With all the children trained in this way we might find a solution of the drink evil.

"Something is wrong in a community where vocations to the priesthood do not germinate and bloom." These are the words of Archbishop Ireland and they should lead to serious thinking on the part of our people in some sections of Canada. We know small country parishes which have given to the Church bishops and priests of the sterling kind and whose lives and whose works are a glory to the bark of Peter; and we know some centres of population from which has never come one of the Lord's anointed. Various causes may be assigned, but whatever the reason this condition of things is lamentable in the extreme. The spirit of the day is averse to serious thinking. Too many young men become enamoured with the lighter things of life. Their course of reading is not built on a judicious selection of books, and altogether too much of their time is taken up in conning the sporting pages of the daily paper. True, they call themselves Catholics, but the Church as a centre of Catholic devotion—as place where loving visits may be paid to Our Divine Lord-but seldom re. ceives their visitations. There is too much of the temporal and too little of the spiritual in their make up. They live for the dollar and what it brings them. This has reference to a small class of our people. There are others, and many of them, who are a comfort to their pastor and a glory to their Church.

AMONGST THE CATHOLIC people, and indeed we may say amongst the people generally, both in the United States and Canada, much interest has been shown in the forthcoming volume of which sibility in the domestic walks of life, in Rev. Mr. Starbuck, a Protestant theologian, is the author. It is a defence of

the Catholic Church against the assaults which have been made upon it by disreputable antagonists. That one not of our faith should enter the arena and be come a doughty warrior in the ranks of the Church's defenders, is a sign of the times worthy of note. A careful study of the Church's history by conscientious scholars leads to revelations which bring not a little wonderment. The scurrilous literature thrown upon the world by the unheaval of the so-called Reformation led many to believe that the old Catholic Church was an institution, the wiping out of which would be all the better for the world. The awakening is now coming and Truth is making headway. Mr. Starbuck belonged to the Presbyterian school of thought, but is, we believe, now an Episcopalian. Our excellent contemporary, the Casket, of Antigonish, states that "no man has done more to explode the Protestant tradition than Mr. Starbuck, and we are not disposed to except even Newman himself." We hope short ly to be in a position to offer this work By which a Pontifical Biblical Instifor sale.

THE TERCENTENARY celebration at Platisburg, N. Y., continues to increase numbers of Americans and Canadians including large bodies of troops belonging to both countries mingling in fraterpeace, is truly a most gratifying sight. may, for example, read Mangan, or Another remarkable feature of the celebration is the broad spirit of tolerance which seems to pervade those present The President of the United States gave utterance to sentiments which will be echoed the continent over by manly men. "Religious tolerance," he said, " is rather a modern invention. Those of us of Puritan ancestry have been apt to think that we were the inventors of religious tolerance. Well, as a matter of fact, what we were in favor of, if I can speak for Puritan ancestry, was in having a right to worship God as we pleased, and have everybody else worship God in the same way, but we have worked that out now; and there has been a great change, I am sure, and His Eminence, the Cardinal, will agree with me, even in the last twenty-five years." There is unfortunately a small class in both countries who might derive profit from a study of these words of Mr.

Taft. They are the members of the Orange Order and the P. P. A., both of whom are the champions of civil and religious liberty for everyone except the Catholics. But public opinion is moving onward and upward and ere long we hope to see both organizations, as education spreads, merely a memory.

City a Biblical Athenaeum Iurnished with higher classes and with all the means for promoting Biblical erudition, which was to be of service especially in training an abundant supply of excel-WE WISH some of our Canadian Proestant contemporaries would take a lent professors to expound the divine Books in Catholic Schools. lesson in broad-mindedness and fairdealing from the New York Independent, the most prominent Protestant weekly Predecessor was eagerly embraced by Us and in Our Letter "Scripturae in America. There was lately held in Us and in Our Letter Scriptulae
Sanctae" given on February 23, 1904, We
declared that the idea of founding such
a Biblica! Athenaeum in the City, in
which young men selected from all parts Washington a congress of Catholic missionaries. Some Protestant editors would view such a meeting with fear might be brought together and fully and trembling. They would tell their trained to great proficiency in the science of the Divine Word, seemed to Us to be an excellent one, and We added constituencies that our dearly bought liberties and our open Bibles were in jeopardy. We have now special referthat We cherished the sure hope that the means for carrying out the design which were lacking to Us at the time, as they had been lacking to Our Predecesence to the Presbyterian Record of Montreal, which seems to be controlled by a man of the narrowest type of mind. Sensible Protestants," says the Indegenerosity of Catholics. pendent, "have no reason to feel any not foreign missionaries, but those who have conducted missions in this country, mostly to their own people, but in part to Protestants. That Catholics should be made good and faithful Catholics is to be desired by all of us; and that there should be discussions of the differences between the two forms of Christianity ought not to alarm anyone who believes his faith is based on reason. The members of the congress will be mostly members of the religious orders, such as the Josephites, the Norbertines, the Lazarists, the Sulpicians, the Benedictines, the Paulists and Jesuits." It would seem as if the editor in penning the above felt in his soul that after all the Old Church is the harbor of refuge which all Christians must eventually seek if they wish to avoid the tempest tossed forms of Christianity outside the pale of the Pope's dominions.

AS MIGHT BE EXPECTED Cardinal Gibbons has placed himself on record as being strongly opposed to the granting of woman suffrage. At the Commence ment Exercises of St. Joseph's academy, Emmetsburg, Maryland, he said he was opposed to woman suffrage, "not that I hate the women, but because I love then and want them to fulfill the mission that God intended for them. If you play in the arena of politics you will be covered with its dust. If you grasp too much, you will lose everything. The Cardinal truly says that woman should have a deep sense of her respon case she does not choose to devote her Wherefore, in the first place, it shall records?" asks this Protestant paper. time to the service of God. No doubt have lectures and practical exercises on We believe the answer simple. They

with a twinkle in his eye, the Cardinal all biblical matters. And first these matters shall be treated in which the continued: "Of course, if you become students are prepared for undergoing the examinations before the Pontifical Sisters you cannot hope to preach in the church. We cannot help that. An old Biblical Commission. To these shall be added lectures and exercises in special questions relating to the interpretation, man by the name of Paul is to blame for that, but you can preach in your introduction, archeology, history, geo homes, and with those whom you graphy, philology and other studies appertaining to the Sacred Books. In addition there shall be a methodical and come in cotact in your daily lives Preach before your fathers an! practical system of training for the students to render them proficient and pracbrothers. Woe be to society if it had to dependon the male sex alone." tised in the scientific treatment of bib Some members of the Women's Council lical disputations. Moreover to provide for the needs and utility of many there shall be public conferences on biblical useful lesson from the Cardinal's words. subjects. Many of these women were no doubt imbued with the very best motives, but there were a few whose mannishness was

Another very necessary feature is to be the Biblical Library containing the works, especially the ancient and the modern works, necessary or useful for ensuring true profit in biblical studies and for the fruitful completion of the studies of the professors and students in the Institute. To this is to be added a Biblical Museum or collection of objects which may appear to be useful illustrating the Sacred Scriptures and biblical

The third means shall be a series of writings, to be promulgated in the name and by the authority of the Institute. of them dealing with erudite investigations, others composed for the defence of Catholic truth concerning the Sacred Books, and others designed to propagate far and wide sound teaching on biblical matters:

Concerning the Constitution and re gulations of the Institute We decree as follows:

I. The Pontifical Biblical Institute is to depend immediately from, and be desire to hold on to the sheep they have ruled by, the laws and prescriptions of got. There are all sorts of missions

he Apostolic See.

II. The government of the Institute is to be entrusted to a President to be other Christian foreigners away from affairs connected with the Institute and to render to Us every year an ac-

or the welfare and increase of the

by all possible means to secure ever since the beginning of Our Apostolic rule, following in this in the footsteps Institute. IV. The supreme guide and rule of the studies and government of the constitute shall consist of the principles and decrees published or to be published by the Apostolic See and the Pontifical Post of the Constitute of the Cons of Our Predecessors. For in the firs place it was required by the present needs of the Church, arising chiefly from the fact that men's minds everywhere have been confused and disturbed by Biblical Commission. And all who belong in any way to the Institute and apply themselves to biblical study in it are to hold themselves as bound by a impelled, too, by Our own wishes in the matter, as well as by the charge special obligation to the full and sincere maintenance and observance of naturally belonging to Our office of make ing provision to the best of Our ability for the study of the Sacred Scriptures with regard to what more especially

with regard to what more especially concerns the constitution and regulations of this Biblical Institute, We give fuller instructions in the special laws of the Institute added to this Letter.

These things We do will lay down, constitute, decreeing these presents to be always firm, valid and efficacious, and Modernists.

To supply new and efficacious remedies for evils like these to the Church, and to provide for the progress of Biblical studies, Leo XIII. of happy memory had the idea of founding in the City a Biblical Athenaeum furnished with higher classes and with all the to have and obtain their full and plenary effect, and to hold entirely good for all whom it concerns or shall in the future whom it concerns or shall in the future concern and that they must be so judged and defined by all judges, ordinary and delegated, whomsoever, and that any decision shall be null and void given in a contrary sense concerning them by anybody, wittingly or unwittingly, acting in the name of any authority whatsoever. All things to the contrary not-

withstanding.

Given at Rome at St. Peter's under the Ring of the Fisherman, May 7, in the year 1909, the Sixth of Our Pontificate. R. CARDINAL MERRY DEL VAL. Secretary of State.

PROTESTANT OPINION OF CATHOLIC SAINTS.

A New Zealand Protestant paper (the outlook of Dunedin) expressed the following thoughts recently on Catholic

Let us turn to those souls where the spiritual has become predominant and all-mastering; who have breathed the upper, diviner airs; who have seen God pendent, "have no reason to real any jealousy at the meeting of Catholic missionaries. They are the men who most profoundly believe in Christianity, and in their form of it. To be sure they are not foreign missionaries, but those who ent, for every age produces them! Men have had to create a word to express what they stand for. The word "saiot" is in our vocabulary, the greatest, the richest that is there. In the darkest ages the saints shine out, exhibiting amid surrounding barbarisms the overwhelming power of sheer good. and upon Our mature deliberation, do found the Pontifical Biblical Institute stitute is that there may be in the City of Rome a centre for the higher studies ness. Always in those times the warrior, the savage, bow before the saint. The relating to the Sacred Books designed to promote in the most efficacious way possible Biblical doctrine and all the wildest natures recognize in him thing to reverence and to love. They

These, out of a countless multitude less

known, are examples of the saintly life, lived after the Apostolic time and before the Reformation; possessed, it is true, all of them of opinions which we no

longer hold, but whose record is filled with highest inspirations, of divine

facts which no earnest soul can afford

bodied in heaven's action and speech through elect men and women of this

earth?
"Why do not our pastors in their pul-

tudies connected with it. appear in every rank. . Our good Protestants need to enlarge their view here, and to rid themselves For the attainment of this end it is first of all important that young men selected from both branches of the clergy and from the various nations, after having fluished the ordinary course of the supposition that the Christian life went underground at the close the Apostolic age, only to re-emerge at the Reformation. It has, they need to remember, been running all the time in of philosophy and theology, may be-come so perfected and practised in biblical studies as to be capable aftera strong and glorious current. They wards of employing them both in public and private, and both by writing and ought to know about Ignatius and Polyought to know about ignature and Polycarp and Justin Martyr; about Origen and Clement and Cyprian; and about Bazil and Gregory of Nazianzen and Jerome and Augustine; about Martin of Tours and St. Patrick and Venerable and private, and both by writing and teaching, and securing approval by the solidity and sincerity of their doctrine, be able to maintain the dignity of these studies either as professors in Catholic Schools or by writing in defence of Catholic truth. of Tours and St. Patrick and Venerable Bede; about Bernard and St. Francis; about Eckhart and the Brothers of the Common Life; labout the Anchoress Julian of Norwich and St. Catherine of Catholic truth.

For the same end it is necessary that both the teachers and the alumni belonging to the Institute, and the auditors and guests who desire to acquire a proficiency in Biblical subjects beyond the ordinary course of studies in the Institute, should be supplied with all such toollities as may be decoured advanced. Sienna and St. Catherine of Genoa.

deemed advantage facilities as may b ous for the pursuit of their studies and works.

Finally the end of the institute requires that it should defend, promulgate, quires that it should detend, promingate, and promote sound teaching concerning the Sacred Book, in perfect conformity with the rules given or to be given by this Holy Apostolic See against false, erroneous, temerarious and heretical opinions, especially those broached by modern writers.

modern writers.

That the Institute may attain what is expected of it, it shall be provided with everything necessary for the purpose. Wherefore, in the first place, it shall pit-teaching deal more fully with these

know very little if anything about them. Our good friend the Rev. Mr. Hemmeon, a Protestant minister of Wolfville, N. S., told us recently in a communication to this paper that:students for the Protestant ministry learn practically nothing—except what is censorious and severely critical—about Christianity, that is, the Cathelic Church between the Apose the Catholic Church, between the Apos-tolic age and the Reformation. Hence the lives of great and heroic Christian men and women whom the Church has canonized are unknown to them. Protestant pastors would be doing their congregations a very good turn by tellcongregations a very good turn by telling them something about those souls "where," to quote the Dunedin Outlook "the spiritual has become predominant and all-mastering; who have breathed the upper, diviner airs; who have seen God and eternity everywhere in the world and time."—Sacred Heart Review

THE CHURCH'S WAY WITH CHINESE CONVERTS.

Apropos of that much discussed murder in New York of a Protestant girl missionary by the Chinaman whom she was supposed to be converting, Joseph Smith, who is not a Catholic, writes in the Boston Traveler: There are churches all over the North

and East which have an absorbing

neglect their own regular communicants any time to round up a Jap, a China-man, or any other discovered alien who happens to be lying around loose; and the passion for proselytizing appears to be stronger in their bosoms than got. There are all sorts of mission established and financed to get French men, Greeks, Italians, Portuguese and nominated by Us. He, by virtue of his office, is to represent the Institute, to refer to Us on all the more important that obtain in New England; and we have never been able to persuade our-selves that any particular good was accomplished by luring a man away from count of his rule.

III. The Ordinary Professors constitute the Council of the Institute and this together with the President, shall allegiance to a faith which its own professors together with the President, shall allegiance to a faith which its own professors together with the president of the professor together with the president of the president o fessors seem to take rather lightly them-selves. In our estimation this proselytizing passion is all part and parcel of that peculiar instinct in many Christians who believe they are zealous in their own religion when they abuse the other fellow's religion. Whatever our zealous friends may do for the Christian alien, they take the slant-eyed oriental to their bosoms and into their own church and Sunday-school; and while they provide a a male missionary with lungs and in-dustry for the weeds plucked from the Pope's garden, only their own daughters are good enough for the laundry-men and dope-fiends of the Flowery Land. . .

Mr. Smith's style may be somewhat vigorous, but there is no disputing the truth of what he says. No Church on earth has a greater zeal for the souls of all men, whether their color be brown or black, or white or red or yellow, than, the Catholic Church; yet her desire to bring all men into her fold does not in-volve the degradation of young and innocent girls. She does not expose the lambs of her flock to the death of soul and body. She has many Chinese converts to her credit here in America, but they are the result of hard work on the part of priests and zealous laymen. Hour-long conversation with pretty young girls has not been the lure held

our to possible converts.

The soul of the meanest Chinaman is as precious in God's sight as that of the most high-toned white man. This is the belief of the Church. But the Church has been a long time engaged in the wreak of converting heathen peoples:

"Judge not." Despair not of any the work of converting heathen peoples; and she takes no chances. She keeps to the old, well-tried ways, and, while by so doing she may miss many a lip-convert, she avoids the awful scandal of such occurrences as that which has shocked not only New York but the whole country.—Sacred Heart Review.

NO TROUBLE FOLLOWED.

FIRST TIME SINCE THE REFORMATION THAT THE HOST HAS BEEN CARRIED THROUGH THE STREETS.

A procession of the Blessed Sacra ment, remarkable for the reverent and orderly behavior of the large number of onlookers, took place at Walworth, Lonwithin the octave of Corpus Christi.

Interviewed the Rev. Father Frederick Rhead, who organized the procession, said that although he believed the Blessed Sacrament had on more than one occasion been carried openly across more than one London thoroughfare in the course of Catholic processions, last Sunday was, as far as he was aware, the first time since the pseudo Reformation that the Sacred Host had been publicly

borne through the open streets of the Metropolis as at Walworth.

"The preparations for the demonstrations were not made surreptitiously, but it was considered wise not to publicly announce the procession, and the con-gregation was not informed until Sunday morning last that the Blessed Sacrament

would be carried through the streets.

"Nothing," said Father Rhead, "c curred to mar the impressiveness of the solemn act of faith, and at no point was there the slightest sign of hostility; in fact the reverence of the majority of the spectators was most edifying." The Blessed Sacrament was carried by Father Lutz beneath a canopy borne by mem-bers of the Guild of the Blessed Sacrament in their red habits. On either side was a guard of honor, composed of members of the League of the Cross; the Walworth Company of the Catholic Boys' Brigade, with rifles, and men of the congregation followed. Little girls dressed in white strewed the path with dressed a white strewed the lain with flowers, and as the Blessed Sacrament passed by the Catholic spectators rever-ently knelt. On the return to the Church of the English Martyrs solemn facts which no earnest soul can anord to lose. Why do not our pastors, in their pulpit-teaching, deal more fully with these records? There is no richer vein. For are not these lives part of the Divine revelation—a revelation em-Benediction was given, and with this inspiring service ended the most memorable religious function in the history of the mission.

> An honest man makes a poor politician; a truthful angler, an unsuccessful

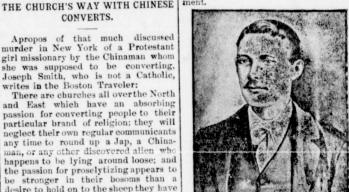
FRIGHTFUL STOMACH TROUBLE

For Four Long Years He Suffered Then "Fruit-a-tives" Brought Relief.

Relief.

Stratford Centre, Wolfe Co., Que, May 11th, 1908.

I have been completely cured of a frightful condition of my stomach through this wonderful medicine, "Fruit-a-tives." I suffered fo. four long years with this trouble. My head ached incessantly. I could not eat anything but what I suffered awful pains from indigesti I used every known remedy and was treated by physicians, but the dyspepsia and headaches persisted in spite of the treatment.



I was told to try "Fruit-a-tives," and I sent for six boxes, and this was the only medicine that did me any good. I am now entirely well, I can eat ordinary food and I never

dinary food and I never have a headache, and for this relief I thank this
wonderful remedy "Fruit-a-tives," My
case is well known in this vicinity and
you may publish this statement.

ALCIDE HEBERT.

56c a box, 6 for \$2.50, or trial sizes
25c. If, for any reason, your dealer
does not handle "Fruit-a-tives," they
will be sent postpaid on receipt of
price by Fruit-a-tives Limited, Ottawa,

Hindrance to Prayer.

A single sin, however apparently triff-ing, however hidden in some obscure cor-ner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly right and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassible obstacles. If we know of a kind act which we might but do not intend to per-form—if we are aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.

We have been advised from Spruce Green, County of Wellington, that an individual representing himself as agent of the CATHOLIC RECORD has been soliciting subscriptions for the paper at about half price. He also carries samples of other publications which he offers at bargain day prices. Needless to say he is a fraud and should be hand-ed over to the authorities. We caution

"Judge not." Despair not of any soul, whatever may be its lapses. You know not its secrets, its struggles, its prayers, its temptations.—Venerable J.

Never think it is too late to touch a soul. One more prayer, one more appeal, tender and strong too, one more act of self-secrifice offered in silence may prove to be the trumpet that shall level the walls of Jericho.

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FIVE-MINUTE SERMON.

OPENING OF A NEW SCHOOL.

We should rejoice to-day, dear breth-ren, for the tree which God has planted in the midst of us. Although we have no the midst of us. Although we have not yet seen its fruits, we know it is a good tree and that it will yield us good fruit, for "Every good tree bringeth forth good fruit."

Just now it needs much attention, that it may live and rear its head and spread its branches, for it is a tiny sapling. But in time it will repay us a hundredfold the care we bestow upon it edfold the care we bestow upon it With God's help it will grow in at the second and wedge the second and second at the sight each day, and soon begin to bear fruit, such good fruit that our hearts will leap for joy at the sight of this faithful tree, first budding, then filling the air with the perfume of its blossoms, and at length weighted down with good and wholesome fruit. with good and wholesome fruit.

Need we tell you, dear brethren, that we are speaking of the school—the school from which we hope so much good to come to us and to many who me after us?

ome after us?

Indeed, we cannot tell you how much we hope for from this school, nor how much spiritual good we look for as its fruit. The school is, indeed, the tree which will bear spiritual fruit; for the school will give us, by God's grace, boys and girls adorned with virtue who, by their lives will hoper God and their by their lives, will honor God and their native land. These boys and girls will be your sons and daughters, and your children's children. They are those to whom you are attached by the closest of all bonds—the bond of blood—and to whom we are bound by ties of a spiritual parentage. It is for their benefit this school is being established; they will be the fruit of its training, and through them God's glory will be increased. And we believe that you are one with us, in hope, in this undertaking, as you

have been one with us in the past.

This church is a monument of your zeal and self-sacrifice: as its walls lift themselves heavenward, an enduring pile, stone by stone cut and fitted to its place, declares your faith and your love.
That love and that faith are written in
the Book of Life—an everlasting testimony—although these massive walls
crumble and fall.

You did well when you built to God this temple, strong and beautiful, al-though it is of lifeless stone. But now though it is of lifeless stone. But now you do better, for now you are building a spiritual temple whose walls are not of granite but of living souls, whom faith and love shall shape and adorn that God may find great pleasure in them. These walls shall not grow old and crumble, for they are endowed with immortality and are as a charmal at the immortality and are as eternal as the everlasting hills, these walls are living walls, and they shall praise their God and yours with living voice; they shall glow with God's grace, and their beauty will as far surpass mere human beauty as Heaven surpasses earth.

It is not inspiring to know that we can aid by God's grace in rearing this spiritual temple of such great beauty? And does not the beauty of this holy house of God grow dim and fade before the levelings of that spiritual finds. the loveliness of that spiritual "place where His glory dwelleth?" Does not that faith that sacrificed for this temple pant to strip itself for this other holier one? Does not that love that would not rest until the Lord had a house a little fit in which to dwell, enlarge itself at the thought of this other house whose every stone is a temple of the living

We have, indeed, cause for joy to-day. The tree has been planted which will bear precious fruit—souls for God. God grant we may lie down beneath the shade of this tree and praise Him for its planting and its fruit! Each of us will Each of us will taste of its fruit in God's own time. Let us labor now to rear it a noble tree, for beneath its branches we shall rest

THE CHRISTIANITY OF THE AGES.

Bishop Hamilton of the Methodist Episcopal Church delivered a lecture recently in Tremont Temple on "The Religious Achievements of the Nineteenth Century." Many good and true words many be said of the faith and effort of any century; but in the en-thusiasm of praising the immediate past, the speaker did not hesitate to decry the Christian life and achievement of

preceding ages.

Among the groundless generalities, which this Christian teacher uttered, we may cite the following: "Since Jesus Christ died, the first Christian century was the nineteenth." There are bett evidences of Christianity in are bett evidences of Christianity in the twentieth century than the first."
"Far too long had the Christian Church defined its faith by simple acts of wor-

These are rather startling assertions For there are those who still think that the Christian fold of Peter and Paul and the other Apostles under their divine-ly inspired guidance and example knew something of Christ and His service. Else why did they die martyrs for love

Then, too, whatever the succeeding centuries brought in the upheaval of the so ial, intellectual and religious world, no sane judge of history will maintain that the Christian faith of any century defined itself in mere outward worship. The devotion of the Fathers, labors of the monastic orders, the ideals of the Crusaders, the struggles against heresy and irreligion deserve too much of the Christian world to be cast aside

The fault lies not with the centuries past, but exactly with much of this so-called Christianity of the nineteenth century. This noble title, which once stood for a definite faith and life and service, now shelters at times so little of its ancient meaning that it may signify everything or nothing

Yet with the Christian of earlier times this could not be. For him, truly, a clear definite faith in Christ was the basis of sound religious life. He could not follow One Whom he did not know; but knowing Him through faith, he could not pick and choose his beliefs, as fancy or prejudice might sway him. The Christian of those days accepted Christ, as He revealed Himself with all the

truths that He uttered with the divine power that He manifested, with the sac-rifice He consummated and perpetuated, the Church He established and the moral standards He laid down for His follow-

rs.

If the spirit of Christ did not always nanifest itself in the titanic struggles of the past, the true meaning of Christiof the past, the true meaning of Christi-anity was never questioned, nor the necessity of a clear faith in and obedi-ence to Christ, the Son of God, ever doubted by those who were rightly called Christians. Whatever good has come from the true Christianity in the nineteenth century has not sprung full-panoplied from its brain alone. Some of its virtue and all of its truth has come, because the Christian Church of a more of its virtue and all of its truth has come, because the Christian Church of a more distant past believed strongly and fought bravely the battles of Christ's faith and service. One likes to think that the times, in

which one toils are great in their beneficence. Yet one would be blind, if he did not see the weakness, dangers and evils of his age. Against the Christian faith, as its Founder gave it to the world, the nineteenth century has formulated errors and dallied with insidious influences as deadly to true religion and

morality as any age that is passed.

No lover of the pure Gospel of Jesus
Christ can look with complacency on
the vague ideas of Christian faith and service, or the pernicious standards of education, marriage and ethics, that have reached their bitter fruition during the last hundred years. These destructive influences will only be over come when real Christians drop high sounding platitudes and define their faith and conduct in the simple, sound doctrines of the Apostolic Church of Christ Beston Pilot. Christ.—Boston Pilot.

CATHOLIC IDEALS.

Catholics can have no lack of distinctive ideals if they wish to find and follow them. These ideals should be put forward and their superiority to the ideals of the world will be easily manifest. Catholics should become acquainted with the history of the Church and with the marvelous work which the Church has accomplished in the centuries which have passed. She has suc-cessfully grappled with every problem which has confronted her. She is not afraid because the spirit of truth guides and protects her.

Many of the pioneer Catholics have presented high ideals of life and of conduct. They had high moral stand-ards and made many sacrifices for relig-ion and for the Christian home. Some of the children lack the virtue and the stamina of their forefathers. A recent

speaker has well said:
"Catholicism will progress while it teaches its people to differentiate between the demagogism which makes its appeal to the mob and the statesmanship which appeals to virtue and morals; to distinguish between clamor which is an excitement created by selfish interests to influence the passion of the mul-titudes and cause them to act without reflection or judgment; and public opinion, which is the thought entertained on any given subject by the best informed, most intelligent and moral persons in the community, whose idea is gradually understood and idea spread among the people, finally to be adopted as their sentiment.

" Catholics must not be satisfied until their influence for good is in accordance with their numbers. The duty of present-day Catholics lies in the formation of public opinion. The first essential in this formation of public opinion is selfrespect; only as we respect ourselves and our religion will others respect us.

" A Catholic who allows an unfit Catholle to remain in public life is contributing his mean mite to the degradation of government and making it hard for his people to achieve that success for which our fathers labored so long, laboriously and painfully."—Catholic Universe.

REVERENCE IN CHURCH.

WHAT MOST IMPRESSED A PROTESTANT MINISTER AT A CATHOLIC SERVICE. The St. Louis Globe-Democrat gives an outline of a sermon preached by Rev. Earl Hewson in a Congregational Church of that city. Mr. Hewson said in part :

"Catholics can teach us much in respect and reverence for church buildings. Protestants enter and leave their churches with about as much reverence as they enter and leave a street car. I entered a Catholic church one night not long ago, and taking a back seat I watched the worshippers as they came and went, and was deeply impressed with their reverence and devotion. Before leaving I dropped on my knees and prayed that I might live to see the day when Protestants would enter and leave their churches in the same spirit that was manifested by the worshippers that

"I was so deeply impressed at what I had seen that I went home and wrote to Archbishop Glennon and asked him for the opinion as to why Catholics were more reverent than Protestants. He made a prompt and courteous reply, setting forth a number of reasons. The two that made the strongest appeal to me were: 'Their belief in the Real Presence of Christ dwelling in the Church,' and 'The Catholic Church teaches life, death and eternity in the spirit of realism, and the Catholic mind is subdued and reverent in the presence of these mysteries so presented."

Most always, anticipating a pleasure brings a disappointment.

Some are here to-day, gone to-morrow and back again next day.

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JOYS OF HEAVEN.

What shall we say of the joys of reunion in Heaven, when friends long parted meet again to part no more? We shall know our own in heaven. Their family ties will be formed again ; -nay, they were never really severed, if, on earth, they were formed and ever kept strong in Christ. The brokenhearted but patient and unrebelling mother shall clasp to her own breast her darling child again; the grown man shall meet the mother lost in childhood, whose memory he never ceased to cher-ish; friend shall meet friend and they shall walk and talk together in the Paradise of God.

Nay, more; the priest shall meet the spiritual children whom here he helped and guided into heaven. The writer shall meet the souls that his books or even his brief and seemingly evanescent writings touched with some eternal and unlifting or restraining truth. Each little, tiny act, done for God's love in any way whatever; the cup of cold water given; the genuflection reverently made to the Blessed Sacrament when no human eye could see; the kind deed done, the small prayer said, the act of resignation made, the charitable speech, the daily work enobled by devout in-tention, yes, the floor swept for God's glory, the meal cooked in obedience, glory, the meal cooked in obedience, sleep itself slept for God's honor, all shall be remembered, recognized, rewarded. There goodness, our life as God's loving child and servant, shall find its fulfilment and its complete out-

place in heaven, merely as artist or poet or the like. The man or woman who here served God best, whether as carpenter, or maid-servant, or physician, or merchant or laborer—no matter what to them the power of God shall give development of every faculty within them, and shall give new powers, and shall lift them to the highest rank in

And there the weary and heavy-lad And there the weary and neavy-laden shall enter in and gladly rest. No more tears, no more wearing labors, no more storms, no darkness, no injustice, no broken hearts any more. Peace shall be theirs, but a peace in a calm accord with supreme activity: music, indeed, for the soul must burst forth into singing to praise our eternal King: love ing, to praise our eternal King; love shall be there, and the loftiest intellect shall know that love is the gift of the Spirit, and love is God, and whosever loveth Him in heaven knoweth Him, and in Him can never lack any good thing,

or be weary of Heaven forever. Fra Angelico has striven to portray on his glowing canvases, and Dante to describe in his famous poem, the won-ders of the eternal Paradise. The world still stands gazing, enraptured, on the long processions and shining throngs of angels and saints as by them depicted, rejoicing in the glory of the Beatific Vision. The highest refine-ment and culture holds these scenes in admiration, as shown to us by men whose noble intelligences were fed on Holy Writ and the sublime theology of the Catholic Church.

find its fulfilment and its complete out-blooming into eternal joy.

Not the greatest scientist or scholar, or poet, or artist shall have the highest

But all this is only a mere type and shadow of the joys above, and of that Truth in which, as Beatrice said, "all intellect finds rest."





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turning, saw where Beatrice stood, Jpon the sun gazing as never eagle fixed its ken. In Heaven, we too shall gaze, like her, undazzled, upon the Sun; and in His light we shall see light, and shall be satisfied.—Sacred Heart Review.

Man had been sentenced to death; but, now that he has God for a brother, he shall not die, he shall live. And could he spend his life better than in praising the works of that God Who

as saved him?

Let us understand that no man can be truly wise without Faith, which reveals to us that we must all be united by love, so as to form one body in Christ, par-taking of His life, His wisdom, His light, His kingly character.

If we live let us live for Jesus Christ and for the souls He died to save.— Venerable J. Eudes.

Let us remember that it would not be o meritorious to free all the poor souls detained in purgatory as to rescue one soul here from the state of mortal sin. Then often pray, often strive, for the salvation of such a soul.

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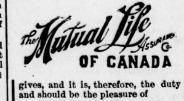
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to whom she has a right to look for protection, to insure his life while yet in good health, for her benefit when his strong arm and active brain shall have been stilled in death!

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CHATS WITH

About Am Ambition is somet though it were a vic unworthy ambition the unworthy ambition to as a matter of fact, a the great moving for and proper ambition It is, after all, not desire to advance of takes many forms, bo and as to the means e the object. The man wealth and who is respecting the means money, may degenera thief. But the man success in his calling r

success in his calling in consequence of that he scrupulously hones. The object of one's erally speaking a te some men desire a ku tive of the fame or mhem. They are under the attainment of the ambition is honest an ambition is honest an pursued. Others ma ns to an end. notoriety or fame or men are seldom serv means they employ to bitions is exhibited ex world—the school-roc Some pupils work for class honors. about acquiring a s knowledge that will s years. Their sole of commencement day. petition. They are stive because they work and realize the and they think little their own fortunes. good work in their cl tive of the rewards who aim at mere pri:

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CHATS WITH YOUNG MEN. About Ambition, Ambition is sometimes treated as though it were a vice because by an unworthy ambition the angels fell, but,

JULY 17, 1909.

world-the school-room.

petition. They are statious and atten-tive because they enjoy their school work and realize the value of training, and they think little of themselves or of

and they think noted or their own fortunes. They want to do good work in their chosen line irrespective of the rewards therefore. If those

who aim at mere prizes can win by trick-

ery they are content; it is the prize they are after, not the substance which

it represents.

But the man with a worthy ambition

ould not be content to succeed except by merit. A prize would have no value in his eyes if he did not feel that he had earned it. Sometimes the prizes fall to those who have earned them without

bition to selfishness. If one's ambition is altogether selfish—if the desire is to

you work, where it will stare you in the face. Constant contemplation of it will make your life broader, larger, and deeper.

One of the most difficult things for

you to do in any career is to keep growing. You leave school, fresh and responsive, hopeful and expectant of the

great things that you will accomplish. You dream of study for self-improvement, of travel, of the delights of social life,

and on ideal home life; but, when you get into business or a profession, there will be an almost overwhelming tempta-

tion to neglect your friendships; to cut off a little study here and a little there.

to postpone the reading and recreation.
Your visits to art galleries will grow
less and less frequent. You will take a
hurried breakfast, instead of eating

moralized, you will still be rich, you will have a larger wealth,—one which cannot be taken away from you. You will have the consciousness that you have, at least, improved your talents, instead of hiding them in a napkin. You will prove to the world that you can be rich without money, and that misfortunes cannot touch the real man, that the highest wealth cannot be swent that unworthy ambition the abgess left, but, as a matter of fact, ambition is one of as a matter of fact, ambition is one of the great moving forces of the world, and proper ambition is a great virtue. It is, after all, nothing more than a it is, after all, nothing more than a desire to advance one's self, but it takes many forms, both as to its object takes the means employed to attain that the highest wealth cannot be swept away by fire or flood. You will have grown to the stature of true manhood. takes many forms, both as to its object and as to the means employed to attain the object. The man whose ambition is wealth and who is unscrupulous irrespecting the means he uses to gain money, may degenerate into a common thief. But the man whose ambition is success in his calling may acquire wealth as the consequence of that success, and may

OUR BOYS AND GIRLS.

What a Daughter Can Do.

There is so much a daughter can do for her mother that it is hard to know where to begin.

Suppose we start with how she can help with the housework and care of the

younger children.

For years the mother has had the en-

success in his calling may acquire wealth in consequence of that success, and may be scrupulously honest in all his actions. The object of one's ambition is generally speaking a test of its quality. Some men desire a knowledge irrespective of the fame or money it may bring hem. They are under little temptation to employ unfair or dishonest means in the attainment of their purpose. Their tire charge of both, and it was time she was relieved.

Patiently and uncomplainingly she has drudged along with no thoughts but for her children's welfare and comto employ unfair or dishonest means in the attainment of their purpose. Their ambition is honest and may be honestly pursued. Others make knowledge the means to an end. Their ambition is notoriety or fame or wealth, and such men are seldom scrupulous about the means they employ to accomplish their purpose. The character of these ambitions is exhibited even in the miniature meals—the school-room.

It should be the daughter's joy, as well as duty, to bring a little recreation and pleasure into her mother's

Remember girls, that all your lives your mothers have been sacrificing themselves for you. Now you have a chance to reverse

world—the school-room.

Some pupils work for the prizes or for class honors. They care nothing about acquiring a solid foundation of knowledge that will serve them in after years. Their sole object is to shine on commencement day. Others have a high ambition and neglect the prizes of competition. They are studious and attentive because they enjoy their school Your shoulders are young and strong; help lift the burden a little from the tired shoulders that have borne it so

Let her see that you appreciate all that she has done for you.

Take the heaviest part of the house-

ork off her hands.

Make her stay in bed in the morning while you get the breakfast.

Send her out to enjoy herself while you look after the children.

Of course you cannot do this every day, but you can do your share of it.

The Soft Answer. "Is this the Foster Manufacturing

Company?
"No, this is the Whittimore Electric "No, this is the Whittimore Electric Supply Company, North 7652."
"Oh, dear!" A little, impatient sigh came over the wires. A moment later Gladys was addressing the telephone in an accusing tone. "You

operator in an accusing tone. "You gave me North 7652. What I wanted was North 7642."

"If I gave you 7652," said the operator, cripily, "It was because you asked

those who have earned them without making them the object of their labors; more often they fall to those who have earned them without making them the object of their labors; more often they fall to those who seek them, and this may, perhaps, account for the fact often observed that prize-winners, as a rule, seldom do more than win prizes.

Ambition is a most useful incentive to labor, it deserves encouragement rather There was an appreciable pause. A There was an appreciable pause. A sharp answer was on the tip of Gladys' tongue. She longed to reply. "My father has been bookkeeper there for ten years. I should think I might know his telephone number." Other retorts quite as over-powering flashed through her mind. Strangely enough she said none of them. Instead, her answer was a gentle one. Amouton is a most extended at the table a labor, it deserves encouragement rather than repression, but it should be a worthy ambition honorably pursued. How are we to tell whether an ambition one? The is a worthy or an unworthy one? The only fallible test, is the relation of ambition to selfshapes.

a gentle one.
"I'm sorry if I gave you the wrong number. I'm sure your work is hard enough without the mistakes of many

is altogether selfish—if the desire is to office, it is an unworthy ambition; if the desire is to do 'good, to promote the public welfare, to add to the enjoyment of the world in art or literature, to advance knowledge or to alleviate su fiering, the ambition is most worthy, and may bring to those who follow it the prizes that of themselves are unworthy. The operator made connections quickly
If the little murmur that came over the wire partook of the nature of apology, Gladys never knew it. Nor did she know the thoughts that filled the mind of the other girl through the long, hot prizes that of themselves are unworthy objects. To counsel any one to fling away ambition is to counsel him to aban-

trying afternoon.
"It was sweet of her to answer me that way," thought the to hone operator, "when I snapped at her so. I don the incentive to earnest labor. Am-bition should be encouraged, but it should be the ambition to acquire knowbition should be encouraged, but it should be the ambition to acquire knowledge for the benefit it may confer upon humanity; the ambition to excel in art for the sake of the influence of that art upon others; the ambition to do good rather than the ambition to acquire something for one's self, as money or something for one's self, as money or fame or official distinction.

Keep Growing.

If I could give the young man but one word of advice, it would be that which Micheal Angelo wrote under a diminutive figure on a canvas in Raphael's studio, when he called and found the great artist out, Amplius, meaning larger. Raphael needed no more. The larger. Raphael needed no more this this cover, and the summer stretches before you, the dear, delightful summer with its blue skies and warm breezes and its days so full of good times that some of them have to overflow into the long evening. motto. Hang it up in your room, in your store, in your office, in the factory where

times that some of chemical control into the long evening.

And how about mother's vacation?

Some of you look puzzled by that question. For even though warm weather is here, there is just as much work for

"Well, I am the county fish and game warden."

You cannot help it, you say? Do not be too sure of that! "Many han.'s make light work," the old proverb tells us, and this is true even if some of the hands are small. One does not need to hands are small. One strong to wash the very old or wise or strong to wash. be very old or wise or strong to wash dishes or sweep a kitchen or dust a

parlor neatly.

Besides helping in the work that has

Hesides helping in the work that has to be done, you can be careful about making unneces ary work. In a thousand little ways you can keep from adding to the burdens mother has to carry.

Even though you do your best, still there will be plenty of hard work mixed in with mother's vacation. But if you are thoughtful and loving and ready to help, you can make the summer a rest. hurried breakfast, instead of eating slowly with your family, as you have dreamed of doing, and you will stay at your store or office until late at night. There will be constant temptation to drop to the commonplace, to lower your standards, and to get into ruts. You will find it exceedingly difficult to avoid becoming a part of a machine for doing routine work. Unless you are in just the right place, and your work is a perpetual delight to you, there is great danger that the dry, dreary drudgery after a while will rob your life of all higher enjoyment. You will find your life narrowing as you advance in years, unless you are unusually determined help, you can make the summer a rest-ing-time for her heart as well as for her tired, body.

The Fault-Finding Habit.

How "dead easy," as the boys would say, it is to fall into the habit of finding fault! Like all other bad habits, this one grows fast, and once it has become a real habit it is hard to shake off. The moral is:

Don't form the habit. That is easily

danger that the dry, dreary drudgery after a while will rob your life of all higher enjoyment. You will find your life narrowing as you advance in years, unless you are unusually determined and persistent in striving for larger and better things. You must make a constant herculean effort to keep growing. That life is a failure which does not expand into greater and grander proportions with advancing age.

Make up your mind, then, that, whatever comes to you, whether you make a large fortune or none at all, there is one thing you will do,—you will keep growing; that no day shall pass which will not find you a little larger, a little wiser, a little better. Then, if you lose your property, if misortune overtakes you anywhere along life's course, or your hopes are blasted, your ambition de-

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criticism of others. I never knew a neal critical person who was not ready to dare right up, if anyone criticized her or him in the least. Nothing irritates some people more than a reflection on

their own faults. Now the fault-finding habit is one that Now the fault-finding habit is one that is absolutely certain to deprive its unfortunate owner of a great deal of the real joy of life. It narrows one's vision. Indeed, it totally blinds one to many of the beautiful things of life. One day I was in the home of this girl and I took note of the fact that in one hour she found fault with eight different things and two of these things were done for her special pleasure. Really I didn't blame one of her younger brothers when he burst out with:

"Say Sis, is there anything under the sun, moon or stars that you wouldn't find some fault with?"
"Well, I guess I can't help my own natural feeling, can I?" she said, rather

tartly.

'They are not your 'natural feelings,' Sis, for it is unnatural for one to be forever finding fault," said her brother. "It is a cultivated bad habit, and if you don't weed it out, root and branch, I—I—well, Sis, I pity the man you marry!"

I do too, girls. This girl may some

I do too, girls. This girl may some day have a home of her own, and I really pit; all the members of a home with a chronic fault-finder at its head. I have enronic fault-inder at its head. I have been in one or two homes of that kind, and the Angel of Happiness seemed to have sadly and quietly folded her wings and departed.—Catholic Chronicle. How to be Happy.

- An exchange relates an incident in real life which reveals the cure of dis-

content and misery: There's a certain old lady, who lives in a little old house, with very little in it to make her comfortable. She is rather deaf, and she cannot see very well, either. Her hands and feet are all out of shape and full of pain because of her rheumatism. But in spite of all this you will find her full of sunshine and as cheery as a robin in June, and it does one good to see her. I found out one day what keeps her so

"When I was a child," she said, "my mother taught me every morning, before
I got out of bed, to thank God for every od thing that I could think of which He had given me—for a comfortable bed, for each article of clothing, for my breakfast, for a pleasant home, for my friends, and for all my blessings, calling each by name; and so I began every day with a heart full of praise to God for all He has done and is doing for me." Here is the secret, then, of a happy life—this having one's heart full of

life—this having one's heart full of praise, and when we do as this dearlittle old lady does, that is, count our blessold lady does, that is, count of theissings every day, in a spirit of thanks-giving for them, we shall find many reasons why we should praise God. The trouble with most people is that they think much more of their troubles and sorrows, disapointments and privations than they do of their joys and blessings, and this makes them miserable instead

WIT AND HUMOR.

"Doin' any good?" asked the curious individual on the bridge. "Any good?" answered the fisher man

in the creek below. "Why, I caught forty bass out o' here yesterday." "Say, do you know who I am?" asked the man on the bridge. The fisherman replied that he did

"Well, I am the county fish and

"No," the officer replied.
"Well, I'm the biggest liar in eastern Indiana," said the crafty angler with a grin.-Recreation.

A lad was standing with his donkey and barrow selling vegetables in London one day, when a smartly-dressed young

man came up and asked:—
"I say, boy, would you like to drive
me to the Mansion House?"

me to the Mansion House?"
The boy thought for a moment and then replied:—
"Yes, guv'nor; but I don't think the 'arness would fit yer."

It was on one of the Clyde steamers. Some of the passengers were relating their experiences of fogs.
"Yes," said the old salt, "I've seen some pretty thick fogs in my time. Why, off the coast of Newfoundland the



Disease Conquered Without Drugs

Modern science recognizes Oxygen as Nature's great physician and health-giver. When present in the system in sufficient quantity, it purifies the blood, destroys disease of any kind, and imparts

strength and vitality. It remained for Dr. Sanche to discover the

means for charging the system with oxygen.

His wonderful little instrument, Oxydonor, applied while you sleep, causes the whole system to drink freely of Oxygen from the air, through the pores of the skin and the membranes. Thus, by supplying an abundance of Oxygen in the blood, Oxydonor promptly cures disease

and restores perfect health. Here is the experience of Mrs. H. J. Gor- Herenles Danche. don, 10 Atkin Ave., Toronto, written January Copyright 1907 by Dr. Hercules Saucke

"This is to certify that I have used Oxydonor and have received most

gratifying results from it. I suffered from a complication of diseases, and was scarcely ever free from pains and aches through my whole body. "It is now nearly two years since I got an Oxydonor, and our family doctor cannot understand why he has not been called in during that time Last winter and this are the only winters in my life that I have not had my lungs poulticed, greased and blistered. Now my lungs are strong, and I do

not take cold as I used to. I have not taken a spoonful of medicine of any kind since I bought Oxydonor, for it is our only doctor.' This is but a sample of scores of grateful letters. Why not let Oxydonor do for you what it is doing for others?

Dr. H. SANCHE & CO. Montreal, Que, 380 St. Catherine St. West



MIGHT DIRECTORIES, LTD., 74.76 Church Street, TORONTO, ONTARIO.

A BISHOP AS COACHMAN.

It was a former Archbishop of York—
Dr. Thomson—who appeared once in role of coachman. He had attended an evening party and, on leaving the house, discovered that his coachman was

There appeared nothing for it but to There appeared nothing for it but to drive home himself, and the Archbishop, after placing the smiling but unconscious coachman inside the carriage, mounted the box and took the reins. mounted the box and took the reins. The monotony of the homeward journey was broken by a wheel of the carriage coming into violent collision with a stone just outside the entrance to Bishopthorpe.

The lodgekeeper, unable to recognize the approaching figure in the darkness, called out chopyily:

The lodge the proaching figure in the darkness, called out chopyily:

responded His Grace.

After Death.

Replying to a correspondent who asks "What is the Catholic idea and belief with reference to the future, after death, of non-Catholics, such as—?" (several specifically named individuals), the Bombay Examiner answers: We do not profess to know the future

fate of any man except by forming a judgment from his manifested conduct every man who dies in what we call a "state of grace" is saved, saved the state of grace" is saved, saved the state of grace" is lost. In speaking with outsiders, it will be enough to explain the "state of grace" as a state of the saved as he has been a state of the saved as he has been as the saved as he has According to our theological principles with outsiders, it will be enough to explain the "state of grace" as a state of friendship with God, implying a good life according to the man's lights, and either freedom from grievous sin or else sincere repentance. This rule applies not only to Catholics, but also to non-Catholics, so far as they are sincere in their convictions, and fail to realize the claims of the Church and their duty of

fog was sometimes so thick that we use! to sit on the rail and lean against it! We were sitting one night, as usual, with our backs up against the fog, when suddenly the fog lifted, and we all went flop into the water. A bit thick, wasn't it?"

joining it. These being our principles, their application depends on a question of fact. Do the various persons enumerated answer to the above description. If so, we may assume they will be saved, through God's accepting their good faith and their good intentions. This is all we can say on this subject. all we can say on this subject.

Appropriate Approp knowledge of Catholic doctrines among those outside the Church—and missions to non-Catholics are certainly dissemin ating those doctrines very widely—the less likely is the plea of "invincible ignorance" to be valid. Most educated norance" to be valid. Most educated non-Catholics, it would seem reasonable to suppose, must nowadays entertain at least a doubt as to the fact of their sect's being the true Church of Christ, and another doubt whether the genuine-

called out, cheerily:

"Hello, Bill! Drunk again: And blowed if you ain't got the old cock's hat on!"

"It's the old cock himself," gravely

"It's the old cock himself," gravely absolving words be said over me and the holy oil sign and seal me, and Thy own Body be my food, and Thy Blood be my sprinkling; and let my sweet Mother, Mary, breathe on me, and my Angel whisper peace to me, and my glorious Saints smile upon me; that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in Thy foith, in Thy Church, in Thy service, and in Thy love.

About that one word-mother-island-



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THE CHURCH AND THE CHURCHES:

If we select for comment the following extract from a letter which bears the note of good faith and good will, it is not because the sentiment it contains is exceptional, but rather because it is becoming all too common, and because it is accepted without challenge as natural in the course of event. After praising this publication our correspondent adds: "Let me say also that I am not of your Church. My name is on the roll of the Presbyterian church of this little city, but I am not a bright and shining light n my of nonination. The truth is I regard our Protestantism as having seen its best days, and wholly unable to grapple with the problems of the day, religious, ethical and social. The Catholic Church, I am convinced, is the only reliable barrier against the fearful tide of infidelity, immorality and general exceptional, but rather because it is bereliable barrier against the fearful tide of infidelity, immorality and general cussedness which threatens our civilization." The sadness of this admission is pathetic. It is the cry of a heart which has lost a fond ideal, or, more correctly, the disappointment of one whose hope has failed him. As faith in creed wanes, hope in the church disappears. Those who appreciate the deep attachment of who appreciate the deep attachment of the Presbyterian to the religion of his birth can estimate in some the bitterness birth can estimate in sone the bitterness of the realization that it is no longer the saving influence he was taught in youth to consider it. To feel that one's best resource is not adequate in the struggle with evils, is a first step towards pessimism; and pessimism is a veiled form of despair. Meanwhile one asks, why is it that a church loses its ability to grapple with the problems of the day religious with the problems of the day, religious as well as ethical and social? Why cannot its representatives answer the questions which its members propound about the application of the Divine law to actual circumstances? Why cannot its doctrines meet the difficulties which arise from science, history, sociology? As the custodian propagator of religious truth, a church should have doctors and docurines which shed light on the problem of the moment as upon the problem of all time. To satisfy immortal souls should be their guide here a well as their salvation hereafter. This is particularly true of a church which impresses upon its members the fact that they are destined to be a saving element in society. The representa-tives of this very church are actually engaged in holding conventions North, South, East and West, lauding their founder to the skies, and framing pro-grammes of world-reform. Nowhere in these conventions is the admission made that Protestantism has seen its best days; on the contrary, one might gather from the reports of these minis-terial revivals that we are to witness soon its renaissance. Apparently the ministers are not at one with their people. The story told by Stannard Baker in The American Magazine confirms the words of our correspondent, and his twenty are a feature them. and his story is one of facts thoughout.

Meanwhile, to follow this subject
from another point of view, how comes
it that the Catholic Church should be

regarded, even by Protestants and men of no church as a barrier against inadelof no church as a barrier against infacelity, immorality, and contempt for law, whether human or Divine, which, we take it, is meant by the word "cussedness?" Is it not a paradox that the Church of the poor, and, as it is so often represented, of the ignorant, the foreigner, the criminal classes, the foe of science, freedom of thought, of civil allegiance, of religious toleration, should allegiance, of religious toleration, should suddenly be regarded as the hope of the nations? Or, since the paradox is so unreasonable if the Catholic Church, besides being so bereft of natural resources is so hampered, as its enemies believe, by its antagonism to science, liberty and its antagonism to science, liberty and loyalty, are we not reasonable in concluding that it has some other power and resources for transcending those which other religious bodies claim n abundance? This is precisely the solution of this chief problem of the day. Waiving the question about the natural, human or worldly advantages which the various religious bodies possess, these various religious bodies possess, these avail but little in the struggle with vice and corruption no matter how powerful they may be. No human agency, itself subject to evil, can reform and save men, without Divine aid. When, therefore, men look to the Catholic Church to save them from the evils of the day they unwittingly attribute to it some unknown, mysterious, or supernatural power, in virtue of which alone it can meet the problems of the day and stem the tide of infidelity and immorality. the tide of infidelity and immorality.

THE MODERN ARENA.

New York's far-famed four hundred are now enjoying the sensation of their lives. Usually, like Lady Clara Vere de Vere, they find time hanging heavily on their hands. People who possess much wealth often find it difficult to be amused. Finally, drinking, dancing, automobiling, yachting, golf-playing, gambling—all these things become bores.

The old pagan emperors of Rome, fore-The old pagan emperors of robbe too seeing that eventually such people must become a menace to the State, devised the arena for their amusement. There the arena for their amisement. There the idle rich and the idle poor could go and witness beasts tear each other and men slay each other and return home with something to talk about for a month. The State furnished the sensations and its subjects were thrilled and satisfied.

The nasty divorces among the idle rich of New York, Chicago, Pittsburg and elsewhere prompt one to believe that the arena of old has come again, though in different form. The modern divorce court is the angient arena redivorce-court is the ancient arena restored. There hungry beasts stand and devour each other, and there men and women rise and slay one another "Butchered to make a Roman holiday" is as true of events to-day as it was long ago of the pagan amphitheatre.

And protruding four neighbors about it. You can use it and protruding to neighbors about it. You can use it and protruding to neighbors about it. You can use it and protruding to the including sight as all knell reverently, while the include of his protruding sight as all knell reverently, while the include of his protruding sight as all knell reverently, while the include of his protruding sight as all knell reverently, while the include of the including sight as all knell reverently, while the including sight as all knell reverently, while the including sight as all knell reverently, while the including sight as all knell reversible of the including sight as all knell reve



And what a reek of foul cdors the modern arena emits! There reputa-tions once deemed fair are ripped in tatters, lives are wrecked, hearts broken, souls ruined, little children left desolate, and often the nostrils are filled with a stench of blood. Its very exis-tence makes beasts and the decisions of tence makes beasts and the decisions of its officers make murderers of Christianity and virtue. Every separation is a tragedy black as any produced by Sophoeles, and every absolute decree a murder from which Medea would have shrunk. So long as sensation-seeking men and women can be freed by foul deeds, if in no other way, in order to devote their hours to new desires, so long will foul deeds be done. If the arenas did not exist, silly rich and poor arenas did not exist, silly rich and poor would not be tempted to enter and take part in the spectacles.—New World.

DEATH OF FATHER LYNCH.

enacted. The procession being finished, all reentered the church, nothing occurring to mar the
Priday, the Feast of the Sene.
Priday, the Feast of the Sacred Heart, was solemnly
and lovingly celebrated. The people approached
the Celestial Banquett in such great numbers, that it
seemed as if they wished to transform the crown of
the Sacred Heart it to a crown of
tracest lowers, wowen by their faith and loving honage.
This happy month so fruitful in good works,
and y venture to say, so pleasing to our dear
Lord, closed by another telling and instructive sermon
by Father Spech. He again exhorted all to greater
love for the Sacred Heart which he explained is a
Fountain of Living wast which never is exhausted
and to which all should constantly have recouse.
After the act of consecration to the Sacred Heart was
tead in English and Indian, Beneficition of the Most
Blessed Sacrament was given, and thus ended in this
village the sweet mouth of the Sacred Heart.
During the month there were three thousand four
hundred Communions, a grand offering to the Sacred
Heart, and one which shows how deeply the faith is
planted in the hearts of the pering to the reelevation one which shows how deeply the faith is
planted in the hearts of the pering to the twelfare of the Indians. But the son of Loyola need no
my feeble words, to sound their praise, their wask
are emblazoned in golden letters in day of account
will be known the sacrifices made, the sufferings endured and the noble deeds one by the missionarie
here, who are spreading and strengthening the faith
not only by their labors and their praeaching but
Wikkeemikkong, July 2, Feast of the Visitaa'r.

The Mean of the strength of the Sacred Heart in the
Wikkeemikkong, July 2, Feast of the Visitaa'r.

Peterboro, July 3rd.—The death occurred about 11 o'clock this morning of Rev. Michael Lynch, at his late residence, Reid street. The late Rev. Father Lynch, although he has been in feeble health for some time, owing to his advanced years, died rather suddenly. His demise will be greatly regretted by a large number of people throughout the Province. He was beloved and esteemed by all for his faithfulness to his duties as priest.

The late Father Lynch was in his eighty-second year. He was born in County Cavan, Ireland, in 1827, and came to this country when quite young. He began his education at Sie, Therese, where he spent four years. He then went to Ottawa and remained there until the completed his studies. Shortly afterwards he was ordained at Ottawa by the late Bishop Guigues, and received his first appointment at the island of Allumettes, where he spent two years as curate to Rev. James, Lynch. His first parsh was that of Kielly, in Leeds County. He later came to Smith's Falls, here he remained six years. Me then came to the parish of Douro, afterwards going to Cornwall, where he stayed five years. At the conclusion of his pastorate there he came to this city, and remained here until the arrival of Bishop Francis Jamot in 1882, when he retired for a short while.

During his stay here of of fifteen years in Peterboro, Father Lynch built the present St. Joseph's convent, and two Separate schools. He was mitring in the discharge of his duties here and succeeded in vevercoming many obstacles in the progress and welfare of the parish. He spent one year in Lindsay before going to Port Hope, where he remained sixteen years, retiring three years ago on account of his advanced age.

On the morning of the 6th the funeral took *falce.

Home Bank Does Well.

The Home Banks of Canada's Annual Repers was published in last week's RECORD. The Head Office of the Bank is in Toronto. It has an active branch at age Richmond Streete, and branches also in St. Themas, Ilderton and Thorndale in this district.

The report was first made public in Toronton an June 30th and was then the subject of some flattering newspaper nostices. It was pointed out that the one million dollars increase in deposits was unusually large for the banks this year, although it has been a good year for deposits. Proportionately it is a 20 per cent, increase. A Toronto evening paper says there is a magic in the name "Home," as applied to a bank.

The reserve fund has also been a subject of comment. It has been remarked in the Toronto papers that the Home Bank's paid up. Capital is only the one seventh part of its assets. The Capital is One Million, One Hundred Thousand, and the assets are nearly Eight Million. Doing busness in so small a Capital the Management is under inducement to keep all the funds actively employed. But the Home Bank has set aside one third of its paid up capital, \$333,000, as a reserve for the security of the Shareholders and to give the Bank credit generally among the public.

re of the parish. He spent one year in Lindsay fore going to Port Hope, where he remained sixen years, retiring three years ago on account of his vanced age.

On the morning of the 6th the funeral took place, elemn Requiern Mass was celebrated in St. Peter's sthedral. The celebrant was Right Rev. Mgr. Mc. tinn, of Toronto, assisted by Rev. Father Hartigan, sesronto, as deacon, and Rev. T. Spratt of Wolfe and, as sub-deacon. Father Kelly of the Cathelal staff acted as master of ceremonies. His Lordip Bishop of Connor and the priests of Peterbore cupied seats in the sactuary.

Father O'Sullivan, of Port Hope, the successor of ther Lynch at that parish, preached a very eloent and pathetic sermon, dealing with the life of ther Lynch, especially in Peterbore choces. It is the many and the priests of Peterbore choices in the miterests spiritual and material of his rishioners, and had the hones of baptizing fifteen iests of the docese.

Twenty visiting posts were in town for the cerebry. The list of those from outside places was as lows: Right Rev Mgr. McCann, of Se Mary's urch, Toronto; Very Rev. Vicar General Corbett, smwall; Pather Mgr. McCann, of Se Mary's urch, Toronto; Very Rev. Vicar General Corbett, smwall; Pather K. Spratt, Belleville: Father ratt, Wolf Island: Father Hartigan, Deseronto; ther Muray, Cubourg: Father O'Sulliwan, Port ppe; Father M, McGaire, Wooler; Father P, Meinre, Dowey-Will: Father T, B, O'Consell, Warksrith, Father Whibbs, Campbellford; Father Conity, Norwool. Father Fitzpatrick, Ennismore; ther Roach, St. Michael's College, Toronto; ther Roach, St. Michael's College, Toronto, and ther Galvin, Calway.

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The agents of the two great Railway Companies will give fuller information if necessary.

Splendid dining and sleeping cars will be attached to above trains. Meals will be served on the journey and during the stay at St. Anne de Beaupre at the low price of twenty-five cents. The ladies of the parish of Gananoque will spare no pains in locking after the wants of the pilgrims.

A poster containing full information regarding the fare from the different stations along the lines, and the time of departure of trains, will be sent free on application to

Thoughts from Modern Martyrs.

A few days ago Bishop Dowling appointed Rev. J. P. Holden administrator of the parish of Paris, and last night the congregation of St. Joseph's church, where Father Holden has ministered for three years, assewbled in large aumbers to bid him farewell. The gathering was held in the basement of the church, and Ald. Hugh Sweeney presided.

In presenting the purse which accompanied the address and which centained about \$350 in gold, Lieut Col. A. H. Moore said it was quite unnecessary to say that the congregation regretted the loss-of Rev. Father Holden, who had been promoted to the administration of the parish of Paris, from which His Lordship went to Peterborough, thence to Hamilton. Col. Moore referred to the splendid work accomplished by Rev. Father Holden, and said that it was a mistake to consider him a popular priest, for in that way a congregation often did harm to its pastor. In going to Paris, he was only answering the cast to higher duty, and the speaker gave assurance that the love and best wishes of the congregation would follow the pastor to his new field of duty.

Replying to the address, Rev. Father Hokden said it was not often that he was at a loss to find words in which to express himself, but this was one of the occasions when he could not give expression to what was in his heart. Bureau, 62 Union Park St, Boston, Mass, we liar received a charming little book bearing the above title. It is edited and arranged by James Anthon Walsh, M. A. In this busy world wherein so man places are to be found the stress and strain of life begotten of the feverish desire for money getting, wha a balm to the restless spirit is the comming of a hand, little volume like this, containing golden thoughts An hour spent reading its pages will bring back to us the condition of mind which makes life world living. Its study will teach us the blessed lesson that this is after all only a world of time and that we should give more heed to what is in store for use the study will teach us the insportance of living such a life in this world as will make us truly happy. The price of the volume is 75 cents. In its production the printers and book-binders have given of their best.

Reminiscent.

Green sod above
Lie light, lie light;
Good night, dear heart
Good night, good night.
And may they rest in peace, Amea.

The Love That Never Dies.

"Love when sanctified by grace and blessed by God is a great and noble gift." Dr. Wm. J. Fischer in his latest work, "A Child of Destiny."

Love, as portrayed by novelist or bard,
Too off its sacred sense doth prostitute,
By false ideals, passions that imbrute.
Man's holiest sentiment is moiled and marred,
For, in thy name (like Liberty's ill-star'd).
What dreadful deeds, O Lovel are dreamed

done;
That blessed name the sensual regard
Excuse for ev'ry ill beneath the sun.

Supremely different, that flame divine Which, beaven-born, transforms the grossest clod, And gives the carnal mind most chaste upilit; Kindled by Faith on Purity's fair shrine, "Love, sanctified by grace and blessed by God" Becomes in truth "a great and noble gift!"

Sea Isle City, N. J.

ELEANDR C. DONNELLY.

DIED.

DIED.

FENNING.—At Fallowfield, On.t, at the residence of her daughter, Mrs. E. Monahan, Mrs. Ann Fenning, widow of the late P. Fenning, aged eighty-seven years. May her soul rest in peace!

McEachern.—At McAras Brook, Gusset, N. S. June 13, Mary McEachern, widow of Archibald McEachern, aged eighty seven years. May her soul rest in peace!

Chisholm.—At Antigonish, N. S., June 16, Alex. J. Chisholm, son of the late Alexander Chisholm, aged twenty two years. May his soul rest in peace!

McINTYRE.—At Boisdale, C. B. N. S., June 18, Norman McIntyre, aged seventy years. May his soul rest in peace?

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Wholding ist class certificate with gedagogica ion Normal school training and experience. Also male teacher of experience, holding and class certificate Duties to begin. September 7, 1999. Address look A. Carnoute Record Office, London, Ont. 1604-2

WANTED FOR SEPARATE SCHOOL Section No. 5. Raleigh; a teacher holding a second professional certificats, experienced preferred, salary \$400. For further information apply with references to L. Wadick, Sec. Treas. Doyles, Ont. 1604-4

PEMALE TEACHER OF EXPERIENCE for St. Mary's Separate school; state qualifications and salary expected. Duties to commence after the holidays, M. Fleming, Sec., St. Marys. 1604-2

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WANTED, CATHOLIC MALE TEACHER holding ist class certificate with a decrease.

POR THE OWEN SOUND SEPARATE SCHOOL of three rooms, one teacher for each room. State class preferred. Senior class teacher to act as principal. State salary expected, what certificate and experienced and experienced until Jaly 20th. Duties to commence after vacation. Address W. H. McClariy, Sec. Owen Sound, Ontario. 1604-2 TEACHER WANTED, A CATHOLIC HOLDING

a professional certificate for Public S.S. No.5 Tp.
of West Williams. Duties to commence Aug. 15th.
Applicants to state qualification, salary wanted and
give length of experience as teacher. J. D. McPhee,
Parkhill, Oat.

WANTED TEACHER FOR SEPARATE
School; must be fully qualified to teach in
Ontario. Apply stating salary, qualifications and
experience if any. Duties to commence third Manday of August. Address John Evans, Throoptown,
Ont.

OOD QUALIFIED CATHOLIC TEACHER wanted for Separate School of Fort Francis, ont; i room school, well equipped. Musician pre-ferred. Salary \$600. Apply to secretary of Separat school board, Fort Frances, Ont. 1604-1

WANTED TEACHER FOR S. S. NO. 15, HUNT ingdon Township. Duties to begin after summer holidays. Salary \$350 per annum. Apply stating qualifications to Thos. Neville, Sec., Mado Ont.

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and salary. Address A. F. Blonde, Vanhorn,

UALIFIED TEACHER WANTED FOR SEP, school Sec. No. 3. A., Malden. French and English preferred. Salary \$350 a year. Apply to Dulour, Sec. Treas. North Malden, Ont. 1604-3.

A TEACHER WANTED, FIRST OR SECOND class certificate, for Vegreville, R. C. S. S. No.
44. French Canadian in preference. Apply to E. L.
Poulin, Sec., P. O. Box 34, Vegreville, Alta. 1604-3 TEACHERS WANTED FOR ST. IGNATIUS

first or second class teacher, maie of uties at the end of summer vacation, tating salary and qualifications, J. S. Bi reas., Pomona, Ont.

PROFESSIONAL TEACHER WANTED FOR Separate school two miles from Tweed. Apply stating sa ary and experience to Raw. Father Quina Tweed, Ont. 1679;3 EXPERIENCED TEACHER, SECOND CLASS professional, Parkhill Separate school. Salary \$400. Apply to Jas. Phelan, Parkill. 1603-2. WO TEACHERS WANTED FOR MT.

TEACHER WANTED FOR SEPARATE school section No. 4, Asphodel: second class professional; state experience and salary. Address John School No. 1. Gloucester and 3 Osgoode, hold-special second class certificate, stating salary and qualifications. Apply to William Rooney, Thomas Meagher or Martin Cahill, (Trustees...) South Gloucester, Ont.

WANTED LADY OR GENTLEMAN TEACHER
for Separate school, Union, Section No. 4
Greenock & Brant, the holder of a first or second,
class certificate of quadification. Daties to begin
Aug 16th, 1999. State qualifications, experience and
salary. Applications will be received up to Aug 18t,
1999. Address Nicholas Lang, Sec. Treas. Chepstow, Ont.

EXPERIENCED TEACHER WANTED FOR Separare school section No. 7, Sydenham, dutie to commence Aug. 16th. Apply stating salary to W.I. Doyle. See. Treas. Silcote, P. O., Ont.

WANTED TEACHER WITH THIRD OR

WANTED TEACHER FOR S. S. NO. 1 OPS, holding second class professional certificate. Duties to commence August 16th. Apply states salary and experience to James Greenan, 1603-2, Ont., Box 164.

WANTED—FIRST OR SECOND CLASS PROfessional teacher for senior room in Tweed R. C Separate school. Apply stating salary and standing to James Quinn, Sec. Treas., Tweed, Ont. 1603-3

LADY TEACHER WANTED TO TEACH IN separate School near Ottawa, experience nees, sary. Applicants please state lowest salary and also the class of qualification you hold. Apply M. I. Kerwin, Secretary, Bowesville, Ont. WANTED A FEMALE TEACHER FOR THE Norman Separate school, with a second class certificate. Must be able to speak and teach French and Engiish. State salary expected and give references. Address to the Secretary of R. C. Separate School Board, Kenora, Ont.

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Best Compressed air Hand Sprayer made. Special
ly adapted for spraying potatoes. Sample Machine
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