VOLUME XXX.

T

cord

is and

ograph

PH. D.

S. J.

nes of

O. S. B.

d.

ecord

rice.

ill sell

al and

al for

эc.

ecord

ssae.

iticanae

LONDON, ONTARIO, SATURDAY, MAY 30 1908.

## The Catholic Record

LONDON, SATURDAY, MAY 30, 1908.

A FEW REMARKS.

Says Mr. J. A. Spender, Editor of the Westminster Gazette, in "The Comments of Bagehot, " a series of comments upon a great variety of subjects : "The most certain mark of a bore is complete assurance that he is an exception to the rule."

The most difficult thing in the world to realize is that other people talk about us with exactly the same freedom that we talk about them.

Let us assure ourselves that this is habitually our fate at the hands of our very best friends. Let us cheerfully yield ourselves as a topic of conversation to our friends if they are kind enough to think us interesting: but let us have no mercy on the mischief. makers who turn the innocent into the malicious by the act of repeating it.

He looks forward to a state of society in which every man shall be able to earn sufficient to provide air space, decent food and clothing, as well as education and rational enjoyment for himself and his family and in which no man shall be able to plead economic conditions to avert the penalties -compulsory labour, loss of rights, etc .- with which he will then be inexorably visited for failing to do these

" JUST DEBTS."

Our readers have heard Sairey Gamp saying : "If you wish to be tittivated you must pay accordin'." We have a suspicion that in some quarters this dictum of the genial Sairey is not in honor. Some people must have their cap and bells though others pay for them. They strew their homes with useless things, dress extravagantly, live beyond their means with never a thought of the debts they contract. To make a show seems to be their aim, though by so doing they forfeit the right to say that they owe no one any thing. They send their children to boarding schools : and insist upon them being instructed in all the 'ologies, but they are absent minded beggars when the tuition bill is received. They buy gewgaws, but do not open their purses for them. They take a paper, but they forget that the publisher needs money for its printing. They put off the landlord with a promise, and use strong language when the grocer and dressmaker present their accounts. They mean to pay at some time, but not now when they need so many things at the expense of others. And this debt-a very moun tain of loans and bills that would be the blackest kind of a nightmare to honest people-troubles them not at all so far as the world can see. Now and then conscience makes outcry, but they are dunned. If the vision of their pitiful, shoddy, sponging life obtrude itself upon their day dreams, they dismiss it as a mere ugly phantom seen occasionally by those who have a disordered liver. They hear the preacher inveighing against dishonesty and the warnings of the confessor : they know that the unjust shall not possess the Kingdom of God: that the unjust shall be punished and the seed of the wicked shall perish, but they defer payment of just debts, or evade them, or make no effort to render to all men their dues. They should renember the Lord's words: " What doth it profit a man if he gain the whole world and suffer the

THE POPULAR FELLOW.

loss of his own soul."

The other day we heard a man praised as "a very popular fellow." To have opinions and to maintain thema positive character that must at some time jostle others-to hold the faith without paltering or compromise, to be loyal to the Holy Father, however blows the wind of public opinion, to be a dispenser of the courtesy that is a manifestation of charity and of courage that stands full square against opposition-to have all this and to receive universal commendation demands a combination of qualities - a personality that is seen but rarely.

We notice, however, that some men acclaimed as "popular" are nonentities. The young mar , who persists in decorating a bar-room is always " popular," because he is not on the firing line of life. He is not in the way of the workers; he is dead; and of the departed we speak well. The young man who can do almost anything is not "popular"

with employers, but he enjoys the esteem of those who quest for work that leaves face and clothes ungrimed. The young man who forgets to contribute householi is "popular," with the

popularity with ourselves. The applause of conscience is far sweeter music than the plaudits of the crowd To be a person keeps a man on good terms with himself and gives him hap-

leaves no bad taste in the mouth is the

FOR THE BROAD MINDED.

piness that endures.

The clever critic, Mr. G. Chesterton, deals in "Heretics" with the mental progress that is concerned with the casting away of dogmas. But if there be, he says, such a thing as men tal growth, it must mean the growth into more and more definite convictions; into more and more dogmas. When he drops one doctrine after another in a refined scepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality. when, in his own imagination, he sits as God, holding no form or creed, but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded.

WHAT PROTESTANT SCHOLARS

SAY. It may surprise some Canadian editors that to Protestant publications of acknowledged authority, such as the Athenaeum and Saturday Review, of England, the Pope's condemnation of Modernism is a noble defence of the Christian Revelation. They regard him as the champion of Christianity, and praise him even as other Protestant papers praised him when he took up the gauntlet that French Jacobinism had thrown down as the champion of religious liberty. Without the fold many wearied and troubled souls are saying, with Von Hartmann: "If there should really be a Church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign church, and will rather cling to the rock of Peter than to any of the numberless Protestant sectarian churches." Tired of schism and division, men, who know that Carist prayed for unity among His disciples, are beginning to see more clearly that if there is to be one fold and one shepherd there must be a concrete organization governed by authority that is the bond of unity. Earnest men wish to hear the Lord's voice-not man's voice, and to stand upon something more solid than a creed fashioned are as deaf then as they are when they by divines who have but scholarship to guide them.

A CHANGE NEEDED.

If our critics could inject a grain of originality into their comments on the Church they would have the thanks of suffering public. But to have the old charges masquerading as news and arguments must be wearisome to the enlightened non-Catholic. We cannot understand why a non Catholic editor, writing for the household, should condone injustice and champion the cause of those who trample under foot the rights of conscience, and, in a word, are avowed enemies of all that should be dear to Christians. We fail to see how blasphemy can be but " not very sensible remarks." And we cannot discern why the outcries of some radicals in Rome should be a sign that the Papacy is near its downfall. If these people attempted to pollute Canadian atmosphere with the pestilence of satanic hatred of religion, with their obscene and blasphemous papers and pamphlets, our friends would meet them with a desperate and drastic resistance. And they would not call it persecution. They would not be dubbed as " reactionaries" because they suppressed this kind of progress. And they would be deaf to the demands of free thought to express itself in blackguardism. But when this happens in Rome and Paris, when they hear official documents declaring that " our houses of correction are gorged with boys and girls our prisons are crowded and too small:' that the number of suicides is increasing, they gloss it over or show sympathy with the enemies of religion. And the talk about the disruption of

the Papacy is centuries old.

"If there ever was a power on earth," says Cardinal Newman, " that had an eye for the times, who has confined himself to the practicable, and has been his share to the maintenance of the happy in his anticipations, whose words have been deeds, and whose commands boys" who get the beneat of his prophecies, such is he in the history of money, albeit this popularity is not a lages who sits on from generation to badge of honor. The popularity that generation in the chair of the Apostles as the Vicar of Christ and Ductor of His Church. Has he failed in his successes up to this hour? Did he, in our father's day, fail in his struggle with Joseph of Germany and his con. federates : with Napoleon - greater name-and his dependent kings: that though in another kind of faith he should fail in ours? What gray hairs are on the head of Judah whose youth is renewed like the eagles, whose feet are like the feet of harts, and under-neath are the everlasting arms." (Dis-courses on University Education.) are like the feet of harts, and undercources on University Education.)

A DARING ENTERPRISE JUSTIFIED

Before this number of the CATHOLIC RECORD has reached the hands of subscribers, a much larger, and essentially more permanent Catholic work will have City. Each number of a periodical is in the nature of an intellectual butterfly; it is only meant to live until the life for this or that particular contribu-tion, the latter existence must be in a bound volume, independent and ob livious of the original vehicle of publication. And yet it is no easy matter to produce the successive numbers of a periodical. How much more difficult, then,-how much more anxious-must have been the work of the editors who are offering to the world at large, Catholic and non Catholic, the third volume of "The Catholic Encyclor a lia." Not only this week, nor this month, but next month, next year, and for generations to come the result of their abor and thought will challenge the riticism of scholars and specialists. some positively antipathetic by force of their own denominational circum stances. Upon the library shelves of Harvard, of Yale, of Princeton, in short, of every considerable university in the United States, to say nothing of the British Isles — where Protestants and Agnostics gather intellectual force to assail Catholicism, this volume must stand with its fellows as the accredited of Catholics in this twentieth century have to say for their faith, and for its effects upon human civilization. With the approval of the Archbishop of New fork upon its title-page and the endorsement of the great majority of the American Episcopate implied or expressed in its list of contributors, in the list of stockholders of the enterprise, and in many other ways no philosophical or theological antagonist of the Church can be held unreason able who shall hereafter choose to treat the contents of this volume as a least quasi official declaration of current opinion among the most enlight-ened Catholics of this generation, as well as a measure of the highest devel-opment attained by contemporary Catholic learning.

have to face an ordeal of criticisa neither more or less severe than that through which its two predecessors passed so successfully. But the third passed so successfully. volume appears before the public with its own particular weight of responsi-bility and its own exalted anticipations to justify. If apologies had been needed for any shortcomings in the first and second volumes, the kindness of friendly critics, and even the generosity of air-minded non Catholics, would sure ly have found these apologies in the character of the work among works of reference and the absolute mayoidable inexperience of editors in a work of exactly this character. But to judge by the chorus character. of approbation in which such diverse authorities as the New York Evening Post, the London Times, the London Tablet and The Dablin Review have harmonized, no apology was needed The greatest theological and theologice tide articles of the first volume, notably those of "Atheism" and Agnosticism"—were received with unstinted, though surely not un-merited, praise. In the second volume, which, as The Dablin Review points largely biographical, the highest satis faction has been generally expresses with the character of even the smalles articles, many of which treat of personalities that have never before peen treated in any biographical work. While Father Thurston's delightful liturgical and antiquarian article, no less than such masterpieces of histor cal and critical exposition as the "Augustine of Hippo" article and the "Assyria" of our Oriental-born fellow citizen Gabriel Oussani, have been fairly accepted as both fresh and valuable contributions to popular informa-tion on topics less understood than they deserve to be. In addition to these separate merits, much praise has been bestowed upon the editors for their more especial work of selection

of "The Catholic Enevelopedia

public by this time accustomed to look for finished expellence at the hands of its editors, the third volume of "The Catholic Encyclopedia" will be judged with rigor on all sides. There is no reason-there could be no reason-for apposing that the utmost severity of riticism will develope anything but perit in the forth coming volume. But when one considers all the terrors and anxieties that must be occasioned those responsible for the work, volume must follow volume, while a public un versed in the mysteries of book pronction comments on the slowness of he process, instead of wondering at the rapidity with which it is being carried out—taking all these things into consideration, one is prompted to wonder at the courage which prompted these five scholars (three priests and two laymen) to undertake such a task. A glance at the first volume, in which more than in the second, appeared the breadth and varity of the field to be the Encyclopedia was to venture, what tracks of knowledge were to be covered and what passed over, broadly or slightly each topic was to be treated, to what headings the different facts in the

vast multitude belonged.

What was the motive for taking up arms against this "sea of trouble"? The perky cocksure young man of the period—the kind who thinks himself a brave captain of industry, and who will if he lives long enough, be a humorist— is ready with his answer: "It was a success from the start, any fool could have told you it would sell." And then the cockaire youth grins, as if that ambitious of monthly magazines live no more than thirty days, and if exceptional interest wins a longer lease of life for this or that particular contributions. questionably; as each new copy leaves the bindry a subscriber who has paid for it in advance is ready to take it, and this goes on through many thous-and copies until the big advance sub scription has been exhausted. All very true; but what underlies this comme cial success? Americans of whatever section, of whatever creed, are not wont to hand out sums in the neighborood of a hundred dollars for commodiies they do not need. Moses Primrose with the price of a horse in ex change for a gross of green spectacles is not a common type in this country and in this day; it is probably scarce even in the older English-speaking countries. If "The Catholic Encyclopedia'' found thousands of purchasers in advance and is adding scores and hundreds to its lists daily, the reason is simply because just such a work of reference was needed. American Catholics, after a century of peaceful de-velopment had begun to realize that lics, after they were no mere sect, no mere deter, of Irish or of Germans, but that their community formed one vigorous miraculous root in western Asia and Eastern Europe nearly twenty centuries since. It had begun to dawn upon them as a body what the few among them had long realized —that this civilization of ours whatever its later developments may be, is not a thing of Protestant origin, of Paritan English or Presbyterian Scottish origin, of Jewish or eighteenth century Deistic but sheer Catholic origin. As a community we had begun to, at least vaguely, apprehend certain facts of political history which linked the preamble of the Declaration of Independence with the careers of cardinals and Roman canonists. People begun sentative government are really what our Protestant fellow-citizens might chiefly in his wonderful humility, his chiefly in his wonderful humility, his layer. In all these respects the third volume that the trial by jury was evolved out of the play of "Popish" activities upon primitive Arygan traditions. In the sciences of life and death, and the organized conquest of matter by the human mind, it begun to be realized that our race—the white race—had been only the foster child of our Catho tie Church—the only church that Europe had known for more than a

> without issue, as the religious mysterbeen for our church. American Catholics had fairly real ized these things, and had begun to deplore the fact that, because most English-speaking people were not Cath olies, therefore the true story of the Church's dominant relation to the great things of the white man's life mast still be told by writers either indifferent or hostile to Catholicism. It was fortunate for us that the need of converting this vague consciousness of the Church s true secular function into an orderly historical knowledge become apparent to some of our leaders in New York. has given us Americans of the Atlantic seaboard something to be proud of among our fellow-citizens of all creeds and among all nations. And in the meantime — first in April, 1900, with the first volume, and then, in the following November, with the second—the editors of "The Catholic Encyclopedia" have succeeded, in a great measure, in showing good Catholics how well founded in fact, how coherent in logic, was this vague consciousness of the vince many who were not Catholics, and who were not looking to have this

thousand years-while, as for the fine arts, the "arts of war and peace" that

grew in the old Greek civilization would have been as remotifrom us and our ancestors, as completely deceased

great pains and undergoing immense labor instead of "taking things easy" and leaving "well enough alone." It celebrate at to-day's festival."—Cathoreminds one of the reply made to a good woman—one who said her prayers and did no wrong, but could not under-stand why Francis Xavier should have gone through so much for the sake of "converting a lot of colored people who didn't know any better until he came." "Madam;" her pastor told her, "per haps it was because he did know so much better than they—or you."

Those who inaugurated this great work, which the Supreme Pontiff has so particularly and so abandantly favored with his blessings, evidently knew the need of it very much better than those for whom it was designed. That is, they did know better when they begun the work. Now that one fifth of it is done, and done in such a fashion, the Catholics at large—the uninterested as well as the leaders — began to see the justification of what was surely a stupendous enterprise, indeed the wonder of it is that the need has never been substantially realized until now.

SERMON BY, CARDINAL LOGUE.

HIS EMINENCE ADDRESSED GREAT CONGREGATION IN NEW YORK.

Cardinal Logue preached his first sermon in this country in St. Patrick's Cathedral, New York, last Suuday morning. Every seat was taken and hundreds stood in the aisles.

His Eminence spoke without notes or manuscript. He intended, he said, to give a little talk, just as he would to his own congregation at home. He took as his text a line from the sixteenth psalm, "God is wonderful in His saints," and applied it to St. Joseph.
"The Church," he said, in honoring her saints, has a threefold object.

First, she wishes to honor the saints and, through them, to honor God; second, she wishes to keep before her children the examples of perfection, and, third, she wishes to place her children under the special care and protection of these chosen servants of

"Now," said the Cardinal, " if we keep these three points in mind and apply them to St. Joseph, whose festi-val we celebrate to-day, we may gather val we celebrate to-day, we may gather some reflections which will benefit us very much."

Under the head that the Church in honoring her saints honors God, Cardinal Logue said that the saints were manifestations of God's infinite power, wisdom, mercy and glory. They show forth much more plainly the divine attributes than does the visible world

"It is a mistake," said he, "to im agine that in paying honor to these chosen servants we detract from that supreme glory due to God alone. we approach God through the saints and honor Him. In them we find His noblest work and as we honor them we honor Him. They are the means by which we frail creatures are able to advance to a knowledge of His great

ness and beneficence."
As to the value of the saints as

models, the Cardinal said : "We all know how much we are in fluenced by examples. We are drawn by examples, and, if so, what is more wise than the action of the Church in placing before us the most perfect examples the mind can conceive? Few of us attain the perfection that Almighty God manifested in them, but we ought all strive to bring ourselves as nearly as possible to their standard."

obedience to God parte dinal declared that there was no more perfect example of obedience in the world than Joseph's taking of the Holy Mother and Son of God in Egypt, a God's command, and remaining there until word came to him to return to Judea. Likewise, there was no more striking example of purity than in this man who was made the guardian of most pure, perfect and spotless of God's

The great object of the Church in placing her children under the special protection of saints Is, the Cardinal said. to allow them to enjoy the great influence which the saints have with Almighty God. Pope Leo XIII. had set a great example in this respect when he placed the whole Church under the care and protection of St. Joseph.
"That teaches us," said the Cardinal,

"how deeply impressed that great Pope was with the great influence that St. Joseph can exercise in heaven.

"Remember," said the Cardinal in conclusion, "that we live in an evil age. The Church is being attacked on all sides as never before, since the days of the early persecutions. The persecutions now are not taking the same form, but there is, nevertheless, persecution without blood more dangerous than that which the early martyrs braved without fear, and that is the continual wear and tear of contumely against the Church, the ridicule shown against the teachings and practices of the Church. Worse still, some of those called by Almighty God to be teachers of the Christian doctrine have turned away and are teaching error. can never overturn the Church Peter's bark will weather the storm, but though the bark may go safe to land, some may be swept from her ment of civilized life. They cannot land, some may be swept from her have failed, at the same time, to conanxious. She is not concerned for her own life, for she has the promises of view of things forced upon them. "The Christ and she shall last till the end end justifies the means" — where the of the ages, but her children may go. means are not in themselves evil, and That is what we want to guard against, and arrangement.

It is evident that, coming as the sequel of two such volumes, and to a action of five good men in incurring through prayer, especially the placing ployed.

He is not only idle who does nothing, but he is idle who might be better employed.

CATHOLIC NOTES.

There is a statue of the Blessed Virgin in Carara marble by a colored woman sculptor, Edmonia Lewis, at St. Francis' Convent, Baltimore, Md. Miss Lewis, who has a studio in Rome, is said to be the only colored sculptor of note in the world.

Mr. Henry Lane Kendall, one of the ecent converts to the Church from Anglicanism, and who is now studying for the ministry, is a direct descendant on his mother's side from Ethan Allen of Ticonderoga fame, and whose daugh-ter, Fanny Allen, was the first Amer-

Out of an estate of \$200,000 Mrs. Mary Ives, who died recently at New Haven, Conn., left \$107,000 to charity and public institutions. Fifty thousand went to the public library fund, and went to the public horary lund, she having previously donated the sum of \$300,000 for the building. St. Francis' Orphanage and the Little Sisters of the Poor each received \$1,000. Mrs. Ives was not a Catholic. Father Doyle, rector of the Apostolic

Mission House, has been commissioned by the directors of the Catholic Missionary Union to visit some of the seminaries in Ireland, England and the continent and explain the especial methods and policies of the mission movement for non Catholics that have secured such notable results within the United States.

Rev. Russell J. Wilbar, a former Onaha boy, after spending five years in the ministry of the Episcopal Church, was received into the Catholic Church at Florissant, Mo., Easter Sunday. Dr. Wilbur is the son of John E. Wilbur of the Nebraska Telephone Company, and when there was a member of St. Barnabas' Church. He is thirty-one years old, and is a graduate of the Northwestern University.

Cardinal Gibbons has just received from Pope Pius X., an apostolic letter in commendation of the Society for the Preservation of the Faith Among In-dian Children and the Bureau of Catholic Indian Missions. This letter highly commends the Church in Amer-ica. It pays a high tribute to American Catholics, declaring they have set an example worthy of being followed by the rest of the world.

Queen Victoria and Queen Marie Cristina of Spain, in the name of the committee of ladies of which they are the Presidents, have offered the Sovereign Pontiff for his Golden Jabilee a number of rich chasubles. Queen Vic-toria had contributed 10,000 france towards the expenses of the gift. The Holy Father has sent the two Queens his most warm thanks and has declared that he has decided to send the chasubles to poor churches in Spain.

What is said to be the largest parochial school in the world, and one of the largest schools of any kind, was dedicated last Sunday in St. Stanislas' parish (Polish), Chicago. Vice President Fairbanks made the chief address at the banquet following the dedicatory services. The school will accommodate 4,500 pupils and is in charge of nearly 100 nuns. It is of fire proof construc-tion, built of brown pressed brick and cost \$450,000.

took place recently at Dallas, Texas, was that of Mr. Charles F. Matthews, who made the profession of faith and was baptised conditionally by Father Hayes. Mr. Matthews is a well-known sitizen, highly respected by the people of Dallas, among whom he lived for over thirty years. He formerly beonged to the Presbyterian Church and comes of an old A nerican family. His grandfather was George Matthews, Governor of Georgia, a Colonel in the Revolutionary War and a friend of George Washington George Washington.

Preliminary steps for the beatification and canonization of Rev. Francis Xavier Seeles, C. SS. R, were taken recently, when an order was read in all churches of Baltimore from Cardinal Globons directing that all letters or manuscripts of the dead priest should be turned over to Rev. P. C. Gavan, saintliness of Father Seelos while on the mission band of the Redemptorists attracted much attention. Is after a lapse of forty years that the canonization process has begun. Father Seelos is the second member of the Redemptorist Order in this country to Neumann, at one time rector of St. Alphonsus' Church, who was conse-crated in Baltimore, has now reached the degree of "Venerable."

I know no surer way of shaking of the dreary crust formed about the soul by the trying to do one's duty, or the patient enduring of having somebody else's duty done to one, than going out alone, either at the bright beginning of the day, when the earth is still unsoiled by the feet of the strenuous and only God is abroad; or in the evening, when the hush has come, out to the blessed stars, and looking up at them wonder at the meanness of the day just past, at the worthlessness of the things one has struggled for, at the folly of having been so angry and so restless, and so much afraid. Nothing focusses life more exactly than a little while alone at night. with the stars .- The Adventures Elizabeth in Ragen.

nibus lxaratae

ecord not been stic con-prung so ipped the f Canada

dem

ing. ther of the

rath term the with mod Chr

has

#### THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE.

CHAPTER XIV.

After the destruction of the Castle of Male, a short march brought the Dean of the Butchers and his comrades back to St. Cross. Already, on their way thither, they had received intelligence from Bruges that the French garrison was under arms, and prepared to fall upon them as they entered the city; but elated by their recent victory, and to oppose any force the enemy coul against them, they nevertheless bring against them, they nevertheless continued their march. Scarcely, how-ever, had they passed St Cross, when an unexpected obstacle presented it self, and brought them suddenly to a stand. From the village to the city ate, the whole road was covered with multitude of people pressing forward in the opposite direction and so dense was the throng, that all farther progress on the part of the Batchers became im

Notwithstanding the obscurity of the night, the latter at once perceived, by the confused hubbub of voices and the dark masses moving before them, that a large portion of the population was leaving the city. Surging onward camb the multitude; and Breydel and hi men, full of wonder at the sight, ranged themselves on one side, so as to allow them to pass. The retreat of the fugi es, however, had none of the appear ses of a disorderly flight; each family walked on by itself, forming a separate group, and keeping itself distinct from all the rest, without any appearance of mingling or confusion. In the centre of one of these groups might be seen a mother, weeping as she went, the greyheaded grandfather leaning upon her for support, an infant at her breast and the younger children, crying and wearled, clinging about her knees, while the elder ones followed behind, toiling under the weight of furniture or other property which they carried upon their backs. Group after group followed each other, in what seemed interminable succession. Some few among them had carts or other vehicles loaded with goods. with goods; others, though these were but rare exceptions, were

It may easily be imagined that Breydel was not long in seeking to ascertain the cause of this strange procession but the lamentations with which he was everywhere greeted in answer to his inquiries were far from aff rd ng him

any satisfactory explanation.

"Master," cried one, "the French would have burned us alive; we are flying from a miserable death."

"O Master Breydel! exclaimed another, in a still more piteous tone, the formal life as not hear to Beneral.

"for your life go not back to Bruges there is a gallows waiting for you a the Smiths Gate.

As the Dean was about to pursue his inquiries, in the hope of obtaining some clearer information, a wild cry was heard in the rear, and a voice, strong and powerful, but hoarse with terror, shouted aloud;

" Forward ! forward ! the French men at arms are upon us !"

Then there was a general rush on-ward, and the living tide rolled by with incredible rapidity. Suddenly, from a multitude of voices, there arose

Woe! woe! they are burning our

city! See, our houses are in flames!
Oh, wee to us! wee!'
Breydel, who up to this time had remained motionless and silent from sheer astonishment, now directed his eyes towards the city; and there, indeed, ever and anon, might be seen red jets of flame shooting up amidst volumes of lurid smoke curled high above the walls. Rage and anguish now com-bined to rouse him from his stupor, and pointing to the city, he exclaimed: "What! men of Bruges! is there

one among you coward enough thus to never shall our foes make merry round that bonfire! Room here! room! Let

us pass through, and then—"
Thus saying, and followed by his
comrades, he dashed with resistless impetuosity through the Growd, throwing it aside right and left, while a burst of shricks arose from the affrighted multitudes, who in their terror imagined that now indeed the French troops were upon them. Regardless of the alarm he had excited, Breydel rapidly pursued his way, wondering all the while that no men of warlike age were to be seen among the throng, when all at once his guildsmen who were advancing towards him in regular order. It was a band of Clothworkers, all armed, but not all armed alike; some had cross bows, others halberts, others axes-such arms, in fact, as each man had been able to lay hands upon at the moment; many had only their knives. Onward they came with measured tread, their leader at their head, stopping the way as com-pletely as a fixed barrier; while beyond them again, and following close upon their steps, other similar bodies might be seen issuing successively from the gate. They amounted in all to five thousand men. Breydel was on the point of addressing himself to the leader of the troop for an explanation, when far in the rear, above the din of arms and the heavy tramp of the guildsmen. inded the well known voice of De

"Steady, my men," he cried : " courage. Keep well together. Forward third division! Close up, rear ranks! Fall in there on the left!"

Instantly Breydel pushed forward till he came within call of his friend.
"What means all this?" he exclaimed.
"A pretty time you have chosen for

women and children?"

"Ever the same! ever hot and impatient!" was the answer. "What is it you say about the city? Take my word for it, the French dogs shall burn

"But, Master Deconinck, are you blind? Do you not see the flames blazing up above the walls?"

"Oh, that is what you mean, is it? That is only the straw we set fire to, that we might not be hindered in getting our waggons through the gates. The city is safe enough, my friend; set your mind at case, and come back with me. I have important tidings to communicate to you You know that I look at things cooly, and so it often happens that I am right. Take my advice now, and order your men to face about, and proceed along with us to St. Cross. Will you?"

"In truth, Master Peter, it is the

In truth, Master Peter, it is the only thing I can do, as I do not yet know what is on foot. But your people must halt for a moment."

Deconfinck gave the necessary order to the subordinate officers; and 'mme diately afterwards was heard in loud, clear cones, the voice of Breydel: "Batchers, face about and then for

ward! keep your ranks, and be quick!"
Then, after personally superintending the execution of the manœuvre, he

"N, Master Breydel," replied the Dean of the Clothworkers, "now that you are here, you must take the com mand; you will make a better general than I shall."

Not a little pleased at this flattering recognition of his abilities, the Dean of the Butchers lost no time in taking possession of his office. "Butchers and Clothworkers, forward!" he thun dered out : " steady and not too fast!

Upon this the guildsmen set themselves in motion, the little army ad vanced steadily along the road, and in a short time reached St. Cross, where they found the women and children, with the baggage, awaiting their arrival. Singular, indeed, was the arrival. Singular, indeed, was the appearance presented by this confused encampment. A wide range of plain was thickly detted with groups, consisting of a single family, night was so dark that it would been impossible to distinguish objects beyond the distance of a few yards; but the numerous ares which already lighted up the scene, showed the un-fortunate wanderers crouching round them; or, in more extended circles illuminated the remote background with their flickering glare. Sad and strange as was the sight presented to the eye, the sounds that struck upon the ear were not less wild and mournful. were not less wild and mournful. The cries of the children, the low wailings of the mothers, weighed upon the heart like the last sigh of a dying friend. But above the universal din might be heard the shouts of those who had strayed from their companions, or were calling to the missing ones; and louder and sharper still was the flerce barking of the dogs, faithfully keeping watch over their master's household,

or searching for them amid the confusion On their arrival at St. Cross. De coninck took Breydel apart into s house by the road side, the owners of which received them with the greatest respect, and readily granted chamber for more private conference. Here, by the light of a small lamp, and with every precaution taken against their being overheard or interrupted, the Dean of the Clothworkers proceed ed to inform his colleague as to what had taken place in the city during his

"First," he began, "as to the cau of our flying from the city in the man-ner you see, and at this hour of the night: it is entirely owning to your breath of promise, and your imprudent proceedings at Male. No sooner were the flames of the burning castle seen from the city-walls, than the tocsin sounded in the streets, and immediatey all the inhabitants flocked together in the utmost terror: for in these troublou. times they ever have the feat of death before their eyes. Messire de Mortenay had his men under arms in the market place; but only as a measure of presaution, for no one knew what was going on. At last, some of the French who had escaped from the burning castle came flying into the town, calling aloud for vengeance; then there was no possibility of keer ing the troops in the city quiet, noth ing would satisfy them but fire and sword, and Messire de Mortenay had to threaten them pretty sharply with the gallows in order to keep them with-in bounds. You may imagine that, in such a state of things I had lost not a moment in summoning my Clothworkers tegether, that at least we might not fall without making a determined fight for it. Perhaps we might even have succeeded in driving the French out; but such victory could only have damaged the cause, as I shall presently show you. Then I had an interview with Messire de Mortenay, under safe conduct, and obtained from him a pledge that the city should be respected on condition of our forthwith evacuating it. Any Clawards found in Bruges

after sunrise will be hung."
"What!" cried Breydel, not a little indignant at the cool tone in which his brother Dean recounted a capitula tion which appeared to him so scandal ous; "What is it possible? Let your selves be turned out like a herd of sheep! Oh, if I had but been there

our Bruges should not have been--'
'Yes, indeed, if you had been there know you what would have happened then? Bruges would have seen a night of fire and sword, and the morning sun would have risen upon a scene of car-nage and desolation! Hear me out, my hasty friend, and, I know, in the end, you will say I was right. One thing is certain, that we men of Bruges cannot accomplish our freedom alone; and do you not see that, as long as the other cities of the land lie bound hand and foot, the enemy has his strong "What means all this?"
"A pretty time you have chosen for your drill I is this v hat you are about while the city is burning! running away like a set of cowards after the away like a set of cowards after the dered over all this; only in the moment of action your spirit runs away with a company of the property of the company of the property of the company of the co you, and you forget all difficulties. There is, however, another important

answer for at the judgment-seat of God?"

"But, master," replied Breydel wi ha somewhat displeased look, " suspect you are trying to throw dust in my eyes with all these fine speeches of yours. Who gave us a right to kill and burn, say you? And pray, who gave it to the Frenchmen?"
"Who? wby their king, Philip. The

head that wears a crown takes all re-sponsibility upon itself; a subject does not sin by fidelity and obedience. The blood that is shed cries out against the master who commanded the blow, not against the servant who struck it. But if we go to work on our own account, we are answerable before God and the world, and the blood that is shed lies

at our door!"
But, Master Deconinck, what have we done? What else than defend our life and property, and uphold the right of our lawful prince? For myself, i of our lawful prince? For myself, if feel that I have nothing either to be sorry for or ashamed of; and I hope my axe hasn't yet struck its lasts blow. But, after all, Master Peter, I will not find fault with any thing you say or do, though I confess I do not understand you, your thoughts are beyond the ken of mortal man, and that is the truth of it. '

"Well, in part you are right; there is something behind more than you know of yet, and that is the knot I am just going to unravel. I know, Master Jan, that you have always thought me too patient and slow of action; but listen now to what I have been doing while you were risking all on a peace of useless vengeance. I have found means to acquaint our rightful lord, Count Gny, with our plans for the liberation of our country, and he has been pleased to confirm them with his princely approbation. So now, my friend, we are no longer rebels, but the generals of our lawful sovereign."
"O master!" interrupted Breydel,

"O master!" interrupted Breydel, in a tone of enthusiasm; "now I under stand you; now indeed I thank you! How proudly does my heart beat at that honourable title! Yes, now I feel myself a true and worthy soldier; ay, and the French dogs shall feel it too!"

"Of this authority," continued Deco inck, "I have secretly availed myself for the purpose of inviting all myself for the purpose of inviting an the friends of the country to a general rising. This effort has been attended with the fullest success; and at the earliest call every city of Flanders will pour forth its levy of brave Clawards, as if they sprang forth out of he ground.

Here, in a transport of feeling, he pressed Breydel's hand, while for a moment his voice faltered with emotion: And then my noble friend, shall the sun of freedom rise again for Flanders and not one living Frenchman shall be left for him to shine upon, Then, too, for very terror of our further vengeance, they will give us back our Lion. And we—we, the men of Bruges, shall have done this,—shall have de livered our country! Does not your spirit swell within you at so proud a thought?

a transport of delight Breydel threw his arms around Deconinck's neck. "My friend my friend!" he ex-claimed. "How sweetly do your words fall upon my ear; a joy possesses me such as I never feit before. See, Mas ter Peter, at this moment I would not change my name of Fleming even for the crown of Philip the Fair himself!"

"But, Master Breydel, you do not the crown the whole. The young Gar.

yet know the whole. The young Guy of Fianders and Count John of Namur are to be with us; Sir John Borlaut is to bring up the men of Ghent; at Oadenarde there is the noble Arnold; at Alost Baldwin of Paperode. John of Renesse has promised to come and aid us with all his vassals from Zeeland, and several other disting aished nobles will do the like. Wha

say you now to my patience?" "I can only marvel at you, my friend, and thank God from my heart that He has given you such wisdom. Now it is all over with the Frenchmen; I would not give six groats for the life of the

To-day, at nine o'clock in the morn ing," continued Deconinck, "the Flem ish chiefs meet to appoint the day for action. The young Lord Guy remains with us, and takes the command; the to have their vassals in readiness. I would be well that you too should be at the meeting, that you may not through ignorance disconcert the measares that may be adopted. then, accompany me to the White Thicket in the Valley?"

" As you will, master; but what wi our comrades say to our leaving them? "That I have provided for. The are prepared for my temporary absence and Dean Lindens will for the take the command. He is to proceed with our people to Damme, and there to wait for us. Come, let us tart with out further delay; for the day is begin

ning to break."

The Dean of the Clothworkers had aken care to have horses in readiness Breydel in haste give the necessar orders to his men, and the two friend set off together. There was but little opportunity for conversation during their hasty journey; nevertheless, Deconinck found time, in reply to Breydel's questions, to explain to him in brief terms the proposed scheme of general liberation. After an hour's sharp riding, they at last perceived the shattered towers of a ruined castl peeping out from among the trees.

'That is Nieuwenhove, is it not?

inquired Breydel, "where the Lion made such havor of the French?" "Yes; a little farther, and we are at the White Thicket.

"It must be acknowledged that on noble lord has not got his name for nothing; for a true lion he is when once the sword is in his hand." These words were hardly out of

Breydel's mouth, when they arrived at the spot on which the battle had been fought for the rescue of Matilda; there lay the corpses of the slain still welter-ing in their blood.
"Frenchmen!" muttered Deconinck

less of his companion's remonstrance, less of his companion's remonstrance, drew in his horse the better to contemplate it at his ease; and not only so, but he even urged his unwilling beast to trample the bodies under his hoofs until the Dean of the Clothworkers looking round, also reined in his steed, and turned back to the spot.

"Master Breydel!" he exclaimed; "what is this you are doing? For God's sake hold! Surely you are taking a

sake hold! Surely you are taking a

dishonourable revenge!"
"Let me alone," answered Breydel;
"you do not know that these are some
of the very rascals who struck me on
the cheek! But listen! what is that? Don't you hear yonder among the ruins the sound as of a woman's cries? The thought is distraction; but it was by this very road that the villains carried off the Lady Matilda!"

With these words he leaped from his

With these words he leaped from his horse; and, without even stopping to secure it, started off at full speed towards the ruins. His friend proceeded to follow him without delay; but so much more deliberately, that Breydel was already within the castle-yard be fore Deconinch had dismounted and leatened the horses to the readile. fastened the hor es to the roadside. The nearer Breydel drew to the ruins, the more distinctly he heard the lamentations of a female voice; but finding, as he advanced, all further access barred, and unable at the instant to discern any entrance, he hast ily mounted upon a heap of rubbish, and so obtained a view into the interior of the chamber from which, as he imagined, the sounds proceeded. At the first glance he recognised Matilda; but the black knight who foreibly held her in his arms, and whom with such desperate energy she sought to repulse (for she was again endeavouring to leave the couch, upon which exhaustion rather than slumber had for a while retained her) was altogether unknown o him, and could therefore appear to him only in the light of an assailant. Instantly he drew forth his axe from under his garment, climbed upon the window-sill, and dropped like a stone

into the chamber. into the chamber.
"Villain!" he cried, advancing upon
the knight, "base Frenchman! you
have lived your time; your shall not
have laid hands unpunished upon the daughter of the Lion, my lord and

The knight stood amazed at the sud den apparition, not having in the in-stant per seived the manner of the butmade no answer to his threats; quickly recovering himself, however, plied:
"You are mistaken, Master Breydel;

I am a true son of Flanders. Be calm; the Lion's daughter is already Breydel knew not what to think : his

excited feelings had hardly yet sub-sided. Nevertheless, the knight's words, spoken in the Flemish tongue, and by one who seemed to know him well, were not without their effect. Matilda, meanwhile, still in her de lirium, and accounting the black knight her enemy, welcomed the new-comer er enemy, welcom with joy as her deliverer.

"Kill him!" she cried, with a laugh

of triumph; "kill him! He has shut up my father in prison, and now, false caitiff that he is, he is carrying me away to deliver me to the wicked Joanna of Navarre. Flening, why do you not avenge the child of your an-

cient lords? The black knight looked upon the maiden with sorrowful compassion. "Unhappy girl!" he sighed while tears

"Unhappy girll" he signed while tears
filled his eyes.

'I see that you love and pity the
Lion's daughter," said Breydel, pressing the knight's hand; "forgive me,
sir; I did not know you for a friend."

At this moment Deconinck appeared
at the entrance of the chamber; but no
sconer, had his eye fallen ment the sooner had his eye fallen upon the scene which presented itself before him, than throwing up his hands above

his head with astonishment, and then casting himself upon his knees at the feet of the black knight, he exclaimed:

"Rise, my faithful subject," responded Robert; "I have heard of all your noble efforts in your prince's service." Taen raising them, he pro-

Look here upon the daughter of your Count, and think how a father's heart must be torn at such a sight. And yet I have nothing wherewith to And yet I have nothing water the supply her needs—nothing save the shelter of these shattered walls, and the cold water of the brook. The the cold water of the brook. The Lord is indeed laying heavy trials upon

"Be pleased, noble Count," interposed Breydel," to give me your comm.nds; I will procure you all that you require. Accept, I pray, the humble services of your liege subject."

He was already on his way towards the door, when a gesture of command from the Count suddenly arrested him. "Go, said Robert, "and seek a "Go," said Robert, "and seek a physician; but let it be no Lilyard, and exact from him an oath that he will reveal nothing of what he may see

" My lord," replied Breydel, with exultation, "1 know precisely theman you want. There is a friend of mine, as warm a Claward as any in Flanders, who lives hard by, at Wardamme: I will being him hither im-mediately."

"Go; but take heed not to utter my name to him; let my presence here re main a secret to all but yourselves." Breydel hastened away on his errand

and the Count took the opportunity of questioning the Dean of the Clothworkers at some length concerning the state of affairs in Flanders. Then he

"Yes, Master Deconinck, I have heard in my prison, from Sir Diederik die Vos and Sir Adolf of Nieuwland, of point to be considered: pray answer me
this question—who gave you and me
the right to kill, burn, and destroy?
Who has given us authority to do these
things, which we shall one day have to

"It is true, illustrious sir," answered the Dean, "that only too many of the nobles have taken part against their country; nevertheless they who remained true are more in number than the renegades. My endeavors, more over, have not been altogether so fruitless as your highness may suppose; and even now the deliverance of Flan ders is near at hand. At this very moment the Lord Guy and the Lord John of Namur, and with many other John of Namur, and with many other nobles, are met tegether in the White Thicket in the valley to organize a powerful confederation for that purpose, and are now only waiting my arrival to proceed to the discussion of

the necessary measures."

'What say you? So near to these ruins? my two brothers?"

"Yes, coble sir, your two illustrions brothers, and also your faithful friend John of Renesse."
"O God! and I may not embrace

them! Sir Diederik die Vos has doubtless told you upon what con-ditions I have obtained this temporary freedom; and I cannot expose the lives of those to whom I owe it. Nevertheless, I must see my brothers; i will go with you, but with visor down. Should I judge it necessary to make myself known, I will give you a sign, and then you shall demand of all the and then you shall demand of all the knights pretent a solemn pledge of sec-recy as to who I am. Till then I will abstain from uttering a word," "Your will shall be executed, most noble sir," replied Deconinck; be as-

sured that you shall have reason to be satisfied with my discretion. But see, the Lady Matilda seems to sleep. May the rest benefit her!"

"She is not really asleep poor child; she does but slumber heavily from exhaustion. But methinks, I hear footsteps. Remember; my helmet once again upon my head, you know me no longer.

The next instant the physician en tered, followed by Breydel. Offering silent and respectful greeting to their tion of her state he declared that she must be bled; and this having been done, and the arm bound up, she seemed again to slumber. "Sir," said the physician, addres-ing himself to the black knight, who

had turned away his face during the operation; I assure you that the young lady is in no danger; with a moderate period of rest and quiet her senses Comforted by this assurance,

Count made a sign to the two Deans, who thereupon followed him out of the " Master Breydel," he said, "to

your care I commit my child; watch over the daughter of your Count until I return. And now, Master Peter, let

us make haste to the White Thicket."
They quickly reached the appointed place, and here falling in with some dozen knights, who were already anxiously awaiting Deconinck's arrival, the whole party entered the wood together. In this secluded spot were assembled the chief men of the Flemish name and nation; among them John, Count of Namur and the younger Gay, two brothers of Count Robert. William of Juliers, their priest, and the provost of Aix la Chap elle; John of Renesse, the brave Zee-lander; John Burluut, the hero of Woeringen: Arnold of Oadenarde, and Baldwin of Paperode. These, and others of scarcely less note and consequence were here met together in their country's cause. The presence however, of a stranger (for such the black knight appeared to be) occa sioned them considerable uneasi-ness, and the looks which they directed towards Deconinck evidently this therefore he proceeded at once to

bring you here one of the noblest knights which our country can boast; "Our Lord! our prince! the Lion!" repeated Breydel, hastily following Deconinck's example, and kneeling by his side; "my God! what have I done?"

"Rise, my faith." which our country can boast; from making himself known to you; take it not amiss, therefore, that for the present he keeps his visor down, and maintains a strict silence ; for to many of you his voice is no less familiar than his countenance. My long tried fidelity to our common cause will vouch to you sufficiently that I am bringing no false brother among you."

The knights wondered greatly this strange declaration, and racked their memories for a name which might belong to the unknown knight; but no one thought of the captive Lion—for one thought of the captive Lion—for how was it possible he should be here? Nevertheless, Deconinck's assurance was sufficient for them; and having taken all due precautions against sur-prise, they proceeded without further delay, to the business of their meeting which was thus opened by the Dean of the Clothworkers, who addressed him self energially to the two princes.

the Clothworkers, who addressed him self especially to the two princes:
"I must first tell you noble sira," said he, "how painfully the men of Bruges have been afficted at the captivity of your noble father, our lawful Count. True it is that we have often heretofore risen up against him in de fence of our rights and liberties, and doubtless some of you may have imagined that we should therefore take part with his enemies; but of this be well assured—never will a free and generous people endure a foreign master. This, indeed, we have clearly shown for since king Philip's traitorous plot against our rightful lord, ofttimes have we imperilled life and goods, and made many a Frenchman die the death in penalty for his king's unprincely deed, while the streets of Bruges have streamed with Flemish blood. This being so, I have ventured, noble sirs, to kindle in your hearts the hopes that animate my own of a speedy and general deliverance; for I am convinced that the yoke is now so loosened on our necks, that with our vigorous effort we might cast it from us forever. A for tunate accident has served us in a remarkable mannen; the Dean of the Butchers, with his fellows, have destroyed the Castle of Male, whereupon

Messire de Mortenay has driven all the Messire de Mortenay has driven all the Clawards out of Bruges, and now there are about five thousand guildsmen in arms at Damme. Among them are seven hundred butchers, who have jilged us with their Dean, Jan Breydel, at their head; nor do I hesitate to say, that these bold men may safely be depended upon not to turn their backs before ten times their number; they are, indeed, a very band of liens. Therefore, noble sirs, we have already Therefore, noble sirs, we have already in the field no despicable army, and may confidently hope to drive out the French, if only you, on your part, can bring to our assistance an adequate force from the remaining towns of Flanders. Such is my proposal; and may it please you, noble sire, to approve the same, and to take speedy measures accordingly; for, believe me, the moment is most layers the same. the moment is most favorable. I place myself entirely in your bands, and am ready, to the best of my ability, to execute your commands as a true and faithful subject of your illustrious house.'

". It seems to me," answered John Borluut, " that what we have me deprecate is too great haste. The of Bruges may be ready, and even now in arms; but in the other cities things in arms; but in the other cities things are by no means so forward as yet. For my part, I should gladly see the day of vengeance postponed awhile, that we may collect larger reinforcements for ensuring it. Be assured, ments for ensuring it. Be assured, that a vast number of Lilyards, will remember that it is the liberty country which is at stake, and too, on a single die; for if we away our present chance, we shall hardly get another. Once fail, and all we can do is to hang up our arms and quietly submit."

As the noble Borluut was universally famed for his skill and experience in war, his speech made a deep impression upon many of his hearers, John of Namur among the rest, Guy, on the other hand, was strongly opposed to the view he took of things.

"But bethink you, sirs," he passionately exclaimed, "that each hour of delay is an hour of suffering for my poor aged father, and for so many of our unharpy kindred; think what my glorious brother Robert is now endur-ing! - he that could not brook even the suspicion of affront or wrong, and whom we are leaving to wear out his life in bondage, to cur own eternal disgrace and shame! Do not our captive brothers call to us from their dungeons, asking us what we have done with our swords, and whether this be the way in which we acquit ourselves of our knightly duty? And what answer can we give them? None! none but the blush of shame! No! I will wait no longer! The sword is drawn! never shall it re-enter the scabbard until it has drunk deep of the blood of our foes! I hope that our noble coasin of Juliers agree with me in this resolu-

"The sooner the better, it seems to me," responded William of Juliers;
"we have looked on long enough at the injuries done to our house; lorger than it were meet or manly to do without attempting either help or vengeance. I have put on my harness, and will not lay it off till the need for it is over. I go hand and heart with my cousin Guy; and no procrastination for me!

"But, noble sirs," resumed John Borlaut, "allow me to observe, that we all need time to get cur forces on foot, especially if we are to avoid giv-ing the alarm to the enemy. If you hurry on your rising prematurely, you will lose the aid we might otherwise afford you. I only repeat to you what Sir John of Renesse had just been saying to me.

"It will be absolutely impossible for me," observed the knight thus appealed to, "to have my vassals under arms in less than a fortnight; and I cannot but earnestly conjure the Lords Guy and William to acquiesce in the views which the noble Borlant has just ex-Besides, we must rem that the German men at arms whom we expect can hardly be brought into the field without some delay. What say

you, Master Deconinck ? So far as the words of so humble a subject as myself can be of any weight with the princes, I would endeavor to persuade them to act for the present with caution and prudence. The ber of fugitives from Bruges will certainly increase, and will necessarily betake themselves to our camp; in the meanwhile, these noble gentlemen will have time to assemble their vassals, and the Lord William of Juliers to return with his men-at-arms from Germany.

TO BE CONTINUED.

## To Prevent Taking Cold

And promptly remove Colds use Dr. A. W. Chase's Kidney-Liver Pills.

The first thought of the physician when treating a cold is in regard to the activity of the excretory organs. He gives something to ensure the prompt action of the bowels. And if you wait to consider, you will probably recall that your cold was contracted when the bowels were in a sluggish condition.

ondition.

You will be unable to find a medicine so ell suited for the purpose of preventing and curing colds as Dr. A. W. Chase's idiney-Liver Pills, because of their wonder-tilly prompt and thorough action on the ver, kidneys and bowels.

These excretory organs when once awakened quickly carry off the poisons and, thoroughly cleanse the system. Colds thoroughly cleanse the system. Colds quickly disappear instead of hanging on

and finding lodgment in the lungs or developing into kidney trouble. Dr. A. W. Chase's Kidney-Liver Pills. Dr. A. W. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box at all dealers or Edmanson, Bates & Co., Toronto, Ont.
The portrait and signature of A. W. Chase,
M. D., the famous Receipt Book author,
are on parameters. are on every tox.

ous

ohn

Ben

ngs

res. red, will

my y of

fe in

ptive

our

ay in

e but

awn !

bard

ousin

ms to

at the

sance.

Il not

Guy:

that

If you

what

pealed

arms

cannot

s Guy

to the

weight

present

num-

ssarily

ls. and

nany.

old

ise Dr.

sluggish

on the

Colds

iging on ungs or

er Pills,

il dealers

. Chase,

author

Pills.

#### MODERNISM AND THE PAPAL the New Testament. There is, thus, ENCYCLICAL

Right Rev. Mgr. Canon Moyes in the Nine-Two questions suggested by recent Two questions suggested by recent events are not unfrequently upon the lips of inquirers: 'What is Modernism?' and 'Why has the Peris condewned it.?' We may put aside, first of all, the hasty conjecture that the Pope, by some traditional instinct of his see, has wished to fulminate against his see, has wished to tuminate against modern life and progress. The term 'Modernist' is not of the Pope's minting. It was used by Modernist writers themselves to connote their own ethos of thought and writing, and the Pope rather sourteously, I think — took the term jest as he found it. For the rest, the Church has no particular quarrel with whatever is soundest and best in modern civilisation. If every people in Christendom wished to have a fuller measure of civil liberty under more democratic conditions the Holy See has declared that the Church is indif ferent to forms of government, and that she is ready to bless and support any or all which the nations may wish or all which the nations may wish to adopt. If men desire to make the most ndant use of the scientific discoveries which have come to enrich modern life, and to talk to one another by wire life, and to talk to one another by wire less telegraphy, and visit one another in air-ships, the Church is ready to rejoice with them in all that they may do for the purpose. The only liberty which she denies to her members is that of saying 'no' where God has said 'yes,' or, to put it otherwise, the liberty, in those who profess her creeds and share her communion, of saying

and share her communion, of saying yes and no at the same time. At first sight it would seem that Modernism is not a mere tangle of tandencies, but more or less of a com-pact whole, and that therefore it is sible to define it, at least in a broad and general way, by saying that it is a form of belief which finds the origin of all religion and knowledge of God in the soul's internal sense and experi-And if this definition should prompt the further question 'What is it that feeds the sense and produces the experience? It would be necessary to add that Modernism replies that it is the Divine Reality, or God Himself who by a permanent indwelling and action in the soul—called Immanence—ranifests draws it into union with Him. In point of fact, such a definition falls ery far short of covering the area to be defined, for it represents at most be defined, for it represents at most what may be regarded as the primary principle from which Modernism sets out, or upon which, or around which, it builds. Taking the thought movement as it actually exists, it will suffice for the moment to say that it is a group of beliefs, manifold and various, but more or less interconnected so as to form a system, and that this so as to form a system, and that this system will be best understood if we consider a few of its more salient beliefs in detail.

in the recent Papal Encyclical Pascendi Gregis there is contained a very able and remarkable exposition of the Modernist doctrines, one, in fact, so full and elaborate that the general reader may perhaps be excusable if he has been found to have shirked the task of studying it quite as closely and carefully as the document certainly deserves. The scope of the presentart icle is merely to indicate a fewof thechief Modernist beliefs, so that it may thus suggest an answer in brief to the ques tion as to the meaning of Modernism, and at the same time to show the line of demarcation between these doctrines and Catholic faith, so that the reader may gather for himself the answer to that further question as to the reasons which have led the Pope to condemn it. I take it that we shall be fairly at the heart of the Modernist system if out of the structure of its doctrines we

Christians outside her pale.

.- NON-INTERVENTION OF THE DIVINE IN HISTORY.

A fundamental tenet of Modernism is the entire separation of the domain of faith from that of history. These two domains are held to be as circles which do not intersect in any part of their area. All that is divine or supernatural is assigned to the one; all that is visi-ble or verifiable is claimed for the other. It will be observed that this assumes a priori that a divine or super-natural fact—such as the Resurrection or the feeding of the multitude in the desert—cannot be effected in such a way as to be visible or proveable, and so become matter of history. It follows that all those parts of the Gospel which the contractions of the company of the compan which narrate facts of a miraculous or supernatural character — some three-fifths of the entire text— must be treated as devoid of any historical reality. Most of all, this principle of the non-intervention of the divine in history affects the concept of Christ, and insists upon a practical distinction between the Christ of historical fact and the Christ of Faith. The Christ of historical fact is a man who enters this world and leaves it like any one else, whose body rots in the grave and goes into dust like those of other men. He passes through life with the same limitations of knowledge and education im-posed upon him by the circumstances posed upon him by the circumstances of his place and time. His religious experience lifts him indeed above the level of the average man, but as far as the reality of historical fact goes, he is simply a Galilean peasant and a man who lived and died amongst his fellows. If it be urged against this abasement of Christ that we have the evidence of the evangelists that He did works which transcended the power of man, the Modernist reply is that it is precisely this transcending element that is not real history, or historical fact, but history transfigured and embroid ered by the faith of His followers, and that consequently it has to be elimingenuine historical account of Christ as presented to us in pressed on the evolutionary character

the New Testament. There is, thus, neither a Divine Carist nor any intervention of the divine to be found in history. In conformity with this principle, Medernists are said to have asserted that no genuine proof of the divinity of Christ is discoverable in the synoptic Gespels. With a plan of the climination of the divine agreed upon heforehand and a priori sense. upon beforehand, and a priori as part of the principle of non-intervention, it would certainly have been somewhat surprising if there had been. Were this determination to shut out all evid ence of the divine from history adopted only pro forma or for argument's sake, in seeking a c mmon ground when dealing with unbelievers, it might reasonably be understood as a mere policy of apologetic. But it is signifia matter of policy, but a matter of a principle advisedly and sincerely held as lying at the very foundation of his system. He believes that in his tory, as in science, our observation falls only on phenomena, and that the Divine Reality does not and cannot enter into the sphere of human life or

activity, so as to become a figure or agent in history.

In the face of this root principle of denial, and of its rigorous consequence in the reduction of Christ to the human level on the stage of history; the Cath-lic Church through her Sapreme Head has raised her voice in condemnation and correction. Bing what she is, and believing what she does, it is diffi cult to see how she could have acted otherwise. The exclusion of a Divine Christ from the domain of historical fact, and the cardinal principle upon which it rests, namely the non ingerence of the divine in human history, is felt to be not only incompatible with Catholic faith, but subversive of Christianity. For Christianity is nothing if not the religion of the Incarnation, and from the standpoint of the Catholic Church, the very meaning and the whole significance of the Incurration is precisely that the divine did enter into our human life and history, and that God was born into this world, lived and walked, and taught in our midst, and that He was the author of the words that men heard from His human lips, and of the works which they saw wrought by His human hands. All this, and nothing less than this, the Church finds in the revealed truth that the Word was made Flesh, and dwelt No one imagines that in this life, the

Divine Nature in its essence becomes

visible or tangible, but every one who accepts the Catholic view of the Incar ration holds that a Divine Person came here upon earth, and said divine words and did divine deeds which were aud ible and visible, and consequently mat the evangelists. This presence and action of the divine in the human life, made evidence in such a way that they could be witnessed to, and become the rational groundwork of the supernatural act of faith, are an essential part of Catholic Christianity. In fact, without it, our Christianity would be bereft of any historical basis, and taken apart any historical basis, and testimony, it from this bed-rock of testimony, it could be anything more than that blind subjective emotion which the Church has long since repudiated under the name of fideism, or faith without natural and rational foundation. It is needless to say that we do not save our souls by believing in history or by any mere intellectual perception, but we save them by faith—an assent of the intellect prompted by the will-believing with the help of grace, the words and work of God, the saying and doing of which are entrenched in history. was with a view to safeguarding this supreme interest of the reasonable character of our service of faith that select the following five.

I may add that in what follows I speak distinctively of the Catholic Church, because I have no sort of claim to speak of any other, but I do tot wish to imply that many of the the Vatican Council affirmed that the reason underlies faith, and the natural is the groundwork of the supernatural. Thus, the Catholic Church, not merely by the recent Encyclical, but by the teaching of the Œ umenical Council of the Vatican, has taken up a position which must by its very meaning resist to the uttermost any elimination of the divine element from the domain of Gospel history. That must stand in part for the answer to the question why

Plus X has condemned the doctrines II .- THE EVOLUTIONARY CONSCIOUSNESS OF CHRIST.

Under this second tenet of the Mod-ernist system, it may be observed that the collision between it and the ac cepted Catholic teaching travels back once more to the concept of the Incarnation. The Catholic mind in think ing of Christ instinctively begins from the side of the divine, for there alone is the Person, to Whom all His words and acts are assignable albeit operated in the human nature. It knows that to speak of Christ is to speak of God the Son, living, teaching, suffering in His humanity. It will never accept as the relation between the human soul of Christ and His Godhead anything short of a union which makes one personality. It regards as an evasion of Christianity any attempt to treat Christ as a mere glorided super-Human, a man uplifted into some vague or undefined closeness to Gol, or a man who has been merely filled or inspired by God, or a man differing only from the rest of men in somuch as he has been vouchsafed an exceptional measure of religious experexceptional measure of religious exper-ience. Its reply to all such mincing formulæ is the simple and straightfor ward one, that He is God—God made man for our salvation—and in this truth it finds and feels the whole joy and strength of its Christianity. This concept of Christ—made clear at the Council of Ephesus fourteen centuries ago-will explain why the Catholic conscience recoils from certain views which Modernist writers have ex-

of the human knowledge or conscious ness of Christ. It is not that the Cath olic Caurch could ever suppose that the human soul of Christ possessed the absolute omniscience of His Godhead, for the lufinite cannot be contained in the finite. But it is the common accepted teaching, not merely of Catholic theologians, but of Fathers and Councils of the Church, that by virtue of the personal union of His human soul to the Godhead, It ever possessed a super-excelling share in the divine super-excelling share in the divine knowledge, and thus had that power of snowing all that it wished or needed to know, which has been called relative omniscience. In such knowledge there is necessarily perfectibility, and theo-logians of the school of St. Thomas have taught that there was a real, as well as an outward prog ess in Christ's buman knowledge and experience. I is not, therefore, that Catholic teaching denies any sort of evolution, in the sense of progress, in the knowledge in the buman mind of Christ, but that it maintains that such evolution must one that is compatible with the un speakably close and personal union which subsisted from the beginning between Christ's human soul and His Godhead. The least that would be involved as the resultant of this, the Hypostatic Union, from its inception uld be the knowledge in the mind of Christ of His own Godhead and His divine salvific purpose and mission to mankind. There are two points in which the

Modernist doctrine stands out in con-In the first place, the Modernist system, by the very logic of what we may call its root principle, is constrained to speak of the knowledge in the human mind of Christ as the fruit of an explicit of the state of the speak of the knowledge in the human mind of Christ as the fruit of the state of the sta

of an exalted religious experience de-rived from the divinity immanent in Him, and revealing itself to Him. As a result, the knowledge and the ex perience, although admittedly far above and beyond that which is given to the rest of men, is held to differ not in kind, but only in measure from the knowledge and experience which was common to the prophets, or to the great founders and leaders of religions, such as Buddha, Confucius, Mahomet and others, in whom God was also immanent, albeit revealing Himself in ower and less vivid degree. The Catholic Church cannot accept this putting of Christ on the same plane, or the upper end of the same inclined plane, with merely human teachers, any more than she could accept the relationship between Got and these human leaders of religions as so many approximate incarnations. No doub the Incarnation, as the supreme union between God and man, has its analogies and its reflex in all the lesser relation ships of the Creator and the creature, and no doubt God makes a revelation no doubt God makes a revelation of Himself, by the catural light of reason or by the promptings of His grace, to all men who seek Him in sincerity. But the shadow is not the substance, and that such guidance given by God to His rational creatures should be in any sense comparable or co-ordinate with the infusion of divine knowledge which God the Son pours into His own soul, by its personal union with His Godhead, is felt to be contrary to the unique and incommunicable glory and dignity of the Christ as understood and held by Catholic Christianity.

The second point in which this diver-The second point in which this divergence of principle makes itself felt, and
keenly felt, is in the question of the
extent of the knowledge in the mind of
Christ. While the Church recognizes
that the soul of Christ as a creature
must be bounded by those limitations
which necessarily attach to a finite
being a even when semitted to the being — even when admitted to the vision of God—she repudiates any lack or defect of knowledge in Christ, which would be unworthy of the union of the divinity and the humanity in the In carnation, or inconsistent with the office of the Redeemer. On the other hand, the Modernist governed in his that Christ during the greater portion of His life was utterly unconscious of His own Divinity; that He had no con ception of the Church which was to be later on founded by His followers; that He lived and died without any suspicion that He was the Saviour of mankind. In this we have the theory of Kenosis carried to a point in which it becomes destructive of the Catholic concept of the Incarnation. This picture of an ignorant Christ, blundering picously over the nature and nearness of His kingdom, waking up one day to make the discovery that He was God, and going to His death without an inkling that by so doing He was saving man-kind, or that His blood was the price of man's salvation, is not a Christ which the Catholic conscience can in the least recognize. It is not the Divine Christ whom we and millions of good Christians who are not Catholics have been taught to love and worship, and it is certainly not a Christ to whom we nd the knee in adoration. Rather it is a pitiful caricature, from which we turn with indifference, if not with contempt. It is hardly surprising that the attempt to foist it upon believing souls as a substitute for the dearly loved Christ and the cherished Christianity which the Church has preached for some twenty centuries, should have been deeply resented by faithful Catholics, and should have brought upon Modernists the Church's censure and condemnation.

III -THE SENSE-ORIGIN AND INSTABIL

ITY OF DOGMA. Perhaps the most fundamental and far-reaching of all the differences between Modernism and Ca holicism is to be found in the concept of dogma which



take simply Christ's death as an edify-principle as to the origin of religion. The position of Catholicism as to the sature and value of dogma is sufficiently well known and unmistakably clear. It and that God who made man was straight in the following straight in the following straight in the following straight in the following straight come straight straight come straight str poken to the intelligence of man, so to be treated as merely a cumbrous and crude matter of fact expression of the anctified by the divine truth, and to sanctified by the divine truth, and to the will of man that man may be won to the likeness of the divine life and holiness. God has thus spoken to the prophets, and through His Divine Son, and His utterance is called Revelation.

Man's receiving and believing what God has said to him is called faith. It is the supreme worship in which his intellect, the hickest nart of his nature. atellect, the highest part of his nature, bowed down in homage to the in-ellect of his Maker, to be completed and with arms folded, while the whole by love or will worship in which the will of the Father is done upon earth as it is in Heaven. We may note that God in the work of revelation follows, as we might expect, the lines of His fallacy, and not so much by any fresh wn work in creation, and having made nan intelligent and loving, addresses Himself to his intelligence and to his neart, and to the heart through the intelligence, for we only love what we know. The voice of Catholicism to the nations is therefore: 'Here is a message of salvation, a body of truths which God has taught, and of laws as mental assent, the perpetuity and stability of drog ma and the character of cause He has spoken them, they are trinal develorment.

true and holy, and they never can cease to be so.' In this two things are quite evident. First it is held that the Divine message of revealed truth comes from God age of revealed truth comes from God n order to be known and understood. t is therefore addressed to man's in-elligence, and by this fact it comes rom God to an intelligible or intellec ive form, and as such, we call it most aptly and appropriately the 'word of Secondly, the revealed truth in ts intellective form (v/z, appealing to e understanding) is divine and im nutable fn the sense that it can never be other than true. 'The truth of the ord remaineth for ever.' Catholicism recognizes that it is precisely this intellective (It is unnecessary to say that in insisting on the intellective or integral character of revelation there is no question, as some have imagined, of involving any sort of verbal inspiration. All that it requires is that God shall put a truth in the mind of man in order that he may certainly know it, and may be able to communicate it to others) or mind appear which is the great safeguard of intellient and reasonable, as marked off rom merely sentimental or emotional eligion.

Such a body of revealed truth, or dogma, as it is called, is, indeed, neces-sarily subject to a law of development the sense that it becomes in the curse of the ages more explicit. But y the nature of its origin it is a deelopment which follows the character revelation, just as revelation itself llowed the character of creation, and is therefore a development from truth to truth. That is to say, it is a development which has for its primary term or terminus a quo the truth message, as it came from the mind of the Maker, having stamped upon it, and bearing upon it throughout in its intellective form or mind-meaning, the stable and indestructible character which belongs to the Word of God.

Between this and the Modernist conception of dogma, and its development, there is a difference which goes down to the very foundations of the system. The Modernist begins, not with a com-munication of truth from God to the min man, but with a mere manifes-tation made by God Husself as imman eat in the conscience, to the religious sense. What man receives from God is not a truth-message, but a feeling of religious experience. This the Modernist calls revealation, and with it so to speak, God's part begins and ends. But man handles his feeling or relig Church, because I have no sort of claim to speak of any other, but I do not wish to imply that many of the great principles which the Encyclicat defends are not happily common to a large number of sincere and earnest Christians outside her pale.

wilful assent by having a basis of proof claim to speak of any other, but I do not happily that many of the constitution of the Vatican, Chap. III) That is only to say that, by the wise building of Him Who is at large number of sincere and earnest Christians outside her pale.

Sut man handles his feeling or reing hand, the Modernist governed in his cayesis by his foregone principle of inconsingerence, represents Christ as possessing in this human soul the know. Chap. III) That is only to say that, by the wise building of Him Who is at one the author of nature and of grace, place and period. It is thus asserted on the first family of the water and the transformation are place and period. It is thus asserted the Crust daying the greater earlier and the transformation are precedent of the constitution of the vatican, Chap. III) That is only to say that, by the wise building of Him Who is at large number of sincere and earnest chapter of the constitution of the vatican, Chap. III) That is only to say that, by the wise building of Him Who is at large number of sincere and earnest one that the constitution of the vatican, Chap. III) That is only to say that, by the wise building of Him Who is at ledge which might well belong to a highly religious peasant of His age, place and period. It is thus asserted the Crust daying the greater earlier in the lective expression and the transformation are processed and transformation are processed and transforma pression and the transformation are not God's work, but man's own work, and one for which man and not God is responsible. In this way dogma as an expression of revelation is put upon a purely human foundation. The dog-matic traths—the Incarnation, the Re-demption, the Resurrection, formulated for belief, become mere human and in-adequate symbols which may be help ful at one time and useless and harm-ful at another. The instability as well as the fallibility of dogma becomes a law and a necessity of the system. Its terminus a quo is not truth but sense, and its evolution, in so far as it has any, would not be a development in which something remains the same, losing nothing which it has had while growing fuller and clearer, but a mere succession of transformations in which one intellective form is cast aside to make way for another. Such a series of substitutions might indicate at most a development of the religious sense underlying the transformations, but it would no more be a development of doctrine or dogma, than the succession of the views in a kaleidoscope would be a development of its first representa-

> Readers of Cardinal Newman's Essay on the Development of Doctrine -a development presupposing external revelation and p occeding from an original body of revealed truth as a terminus a quo by a law according to which all that was first given is preserved, and in which the latest product, to be genuine, must have existed in the original germ will recognise at once the chasm that separates this teaching, which is clearly compatible with the stability of dogma, the destructive sense-transformation theory of the Modernist, which demands and requires its utter instabil-ity and, if I may say so, treats Christian doctrines as mere soap bubbles blown by the intellect from the pipe of religious experience. According to this theory, it would be open to any Christian who found himself no longer spiritually helped by the dogma of the Atonement to discard its fact value and

decision, but by re-uttering the con-demnation which such errors have already received some forty years ago in the Dacrees of the Vatican Council. These Decrees affirmed with the authority of a General Council the great

A curious form of misconcep ion which seems to have found a place in the mind of some critics in haste has been the supposition that in the recent Encyclical the Pope has condemned the whole principle of doctrinal de-velopment. That indeed would be passing strange in view of the fact that this principle, essentially Catholic, is stamped upon the whole face of Church history, and is seen in full working, even in the earliest Councils. It was noted by the Schoolmen, who marked it as a growth from within, and not from without, in their dictum non pro fectus fidei in fideli, sed profectus fide lis in fide. It was minutely discussed at the Council of Florence in 1438, and described by its name of ' developm or 'unfolding' as contra-distinguished from accretion or 'addition' from with-cut. It was in fact the chief argument of the Archbishop of Rhodes and of Bessarion in the debates with the Greeks over the admission of the Filioque. Its laws and tests have happily received classic treatment at the hands of Cardinal Newman, and its place in the system of Catholic belief has been affirmed in the Dogmatic Constitution

## Educational.

St. Jerome's College, BERLIN, CANADA Commercial course — latest business college teatures, High School course — preparation for matriculation and professional studies. tories. United special attention. First-class of for catalogue only \$19.00 per annum. Send for catalogue giving full particulars.

REV. A. L. ZINGER, C. R., PRES

of the Vatican Council — an affirmation on which the recent Encyclical dis-tinctly lays special stress. Hence the last thing which could be reasonably imputed to the Church or to Pius X. would be any intention to impugn the principle of dogmatic development. Rather is it that just because the principle is so precious and so vital, the Holy See has felt it to be a matter of supreme importance that it should be safeguarded from crude exaggerations, and most of all from being robbed of the majesty of its stability, and thus be deformed and degraded into a mere succession of temporary transformations.

Not a little obscurity has been imported into this consideration by pushing too far and very recklessly the patent distinction between a dogmatic truth and its expression or formula. A dogma may be a necessary truth, like the doctrine concerning God's life and nature, and as such it is eternally true. Or it may be a fact truth, like the Incarnation, and as such it is everlastingly true. For if it be true at all that God became man, a fact once a fact is always a fact, and not even God Him-self could destroy it. So far we may note the indestructible permanence of dogmatic truth in itself. The next question is the permanence of its formulation. The relation between a dogmatic truth and a formula which accurately expresses it, is inherent, and is not by its nature a provisional or passing one. As long as words mean what they mean—and in a stable lan-guage and for the overwhelming major-ity of their number, that will be for ages - and in their historic sense in perpetuity-the bond of expressiveness between truth and formula is in one sense a natural one and cannot be

CONTINUED ON PAGE SIX.

suitable for boys and we will cut out pants free. Add 25c, for postage. N. Southcott & Co., i Coote Block, Lon-





(Dept 58. F.), 60 62 CITY ROAD, FINSBURY, LONDON, ENGLAND.

Address for Patterns-

For Toronto and East Canada: - CURZON BROS., c/o Might Directories, Ltd. (Dept. ), 74/76 Church St., TORONTO, Ont. For Winnipeg and the West:-CURZON BROS., c/o Henderson Bros. (Dept.

), 279 Garry Street, WINNIPEG. Please Mention this Paper.

## The Catholic Record

Price of Subscription—\$2.00 per annum.

THOS. COFFEY, LL.D., Editor and Publisher Advertisement for teachers situations wanted, etc., 50 cents each insertion. Hemittance to accompany the order.

Approved and recommended by the Arch stabops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clerky throughout the Dominion.

Subscribers changing residence will please give old as well as new address.

Oblusary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Mosers. Luke King, P. J. Neven, E. J. Brod-erick and Miss Sara Hanley are fully author ised to receive subscriptions and transact all either business for THE CATHOLIC RECORD. Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Niptssing, Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is important to the satisfaction that it is directed with a strong Catholic spirits. It strenusually defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting has best in gereats of the country. Following has been in great deal of good for the welfare of religion and country, and it, will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend the to Catholic families. With my blessing on your work, and best wishes for its continued success. Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900.

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

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

LONDON, SATURDAY, MAY 30, 1908.

ARCHBISHOP McEVAY.

The Right Rev. Bishop of London, Fergus Patrick McEvay, D. D., has been elevated to the exalted position of Archbishop of Toronto, in succession to the Most Rev. Denis O'Connor. D. D., who has resigned owing to failing health. Rumors of changes have been afloat the past few weeks, but now we have reliable news to communicate to our readers. The career of the Archbishop designate has been most remarkable. It furnishes another illustration of how frequently it happens that the highest posts in both Church and State are filled by sons of the soil, from localities where the rising generation live close to nature, and give heed to the best and surest methods of a character building which stands them in good stead in all those activities of life work which comes with the years. The new Archbishop comes from a section of Ontario when manly men, with stout hearts and splendid ambition, had conquered the wilderness and made homes smiling with contentment, prosperity, and, above and beyond all, a love of God which brought them blessings innumerable. From one of these homes came the distinguished prelate who will hereafter be known as Archbishop of Toronto. He was born at Lindsay on December 8, 1852. His early education was acquired in the schools of that town, and was completed at St. Michael's College, Toronto ; St. Francis' Seminary, Milwaukee; and the Grand Seminary, MontD. D., Archbishop of Ephesus and
Apostolic Delegate to Canada, and I time served as parish priest at Fenelon Falls. He was next assigned to the rectorship of St. Peter's cathedral, Peterborough, when the present Bishop of Hamilton, Right Rev. Dr. Dowling,

In May, 1889, when Bishop Dowling was transferred to Hamilton, Father McEvay accompanied him. Here he also acted as rector of the Cathedral, and became one of the Bishop's counsel. The extensive missionary experience which he had had in the early years of his priesthood gave him an equipment of inestimable value. This experience, combined with indomitable zeal, rare business aptitude and a promptitude of action in a course reasoned out with the aid of a well-balanced mind, was of great value to the Church in Hamilton city. Changes for the betterment of the congregations were, with the approval and encouragement of the Bishop, undertaken and carried to completion in a manner which proved that a capable mind, stored with resource, enthusiasm and perseverance, had the direction of affairs.

When he was called to the See of London, in 1899 he carried with him the respect and esteem of the chief Pastor, the priests and the people of the entire diocese. The work he had accomplished in Hamilton will remain the predecessors of the distinguished a monument of his Apostolic labors. churchman who has now laid down the In the larger field to which he was assigned in this western district he found the spiritual and temporal interests of the Church had been well safeguarded, and everything possible done to promote healthy advancement. Time, however, called for the carrying out of many important undertakings.

New churches and parochial residences new convents and hospitals, had to be

with an energy which told us that a master mind was guiding the helm and guarding the precious charge placed in his keeping. A remarkable feature made in the interest of Catholic education. While Catholics were by law given the right to Separate schools, in some few places, many years ago, a compromise system was deemed prudent, owing to peculiar conditions which then prevailed, chief amongst which were sparsity of population and limited resources. Bishop McEvay found, however, that it was time to make a change. He leaves the dio cese of London with a complete equipment of Catholic schools. do not call to mind one parish which little ones of the flock of Christ are given a most careful training in everything which pertains to our divine faith, and in nearly every case by cares and pursuits that they may devote their entire lives to the service Bishop of London saw, with clear vision, that to rear a permanent structure the foundation must be strong and broad and deep, and that as a consequence, if the Church of Christ is to endure, its foundation, the little ones of the flock, must have instilled in their minds, day by day, those principles of religion and morality con tained in the catechism, that priceless treasure which points the way to abiding Catholic faith and practice. He leaves a vineyard cared for with solicitude. Priests and people seconded his efforts in everything which he had undertaken with an alacrity and a ananimity which seemed an echo of the ages of faith. Between Bishop, priests and laity there was that bond of mutual interest in matters temporal as well as spiritual which led to a sturdy growth of Catholic faith. The clergy and laity of London will treasure a memory of their departing Bishop which cannot be obliterated. Each will feel that father and a friend has gone out from them. He will be missed, not alone in London, but in every parish in the diocese-he will be missed in the homes of his loyal priests-he will be missed in the homes of the religious com munities-he will be missed amongst the poor and amongst those who were heavily laden with sorrow-he will be missed where his countenance ever cast a ray of sunshine, and brightened many s sorrowing heart. " May God be with him wherever he goes," will be the prayer of his London flock.

The following circular letter has been addressed by His Grace the Archbishop of Toronto to the clergy of the diocese of London:

Rev. and Dear Father:

At the earliest opportunity I desire to inform you and your good people that our Holy Father Pius X. has been pleased to transfer me-although un worthy—from the See of London to the Archiepiscopal See of Toronto, made vacant by resignation, through illness, of His Grace Archbishop

The pontifical brief is dated April 13. 21 by the Most Rev. Donatus Sharetti hood in Trenton in 1883, and for a am therefore obliged to cancel all my episcopal visitations in the Diocese of London.

The Right Rev. Monseigneur Meunier, of Windsor, is authorized to act as administrator of thediocese until further notice. I take this occasion to thank most sincerely the reverend clergy, the religious communities and faithful religious communities and faithful laity of the Diocese of London for all the kindness, good will and hearty co-operation received from them. They always helped to make the voke sweet and the burden light, and I from them with the deepest regret, and pray Almighty God to bless you all, and ask a continuance of your prayers, including the prayers of the children.

F. P. MCEVAY, Archbishop of Toronto. London, May 22, 1908.

ARCHBISHOP O'CONNOR.

Official announcement has been made that the Most Rev. Denis O'Connor Archbishop of Toronto, has sent his resignation to Rome and that it has been accepted. This will not occasion surprise throughout the country, for the reason that rumors have been affoat for some months that such action was contemplated. This important event in the ecclesiastical annals of Ontario will give much food for thought; and one is prone to go back to the early history of Toronto, and sum up the life work of heavy burden placed on his shoulders about ten years ago. They were all scholarly and devoted Bishops, each doing everything that in him lay to forward the interests of the Church and to guide and guard the flock placed in their care. The eminent prelate who has just resigned the archepiscopal See of Toronto was one of the most brilliant. and remarkable churchmen in Canada. provided, and the work was pushed He was a member of a family that brought explanation.

the faith, in all its purity, from the

Green Isle, in the early days. This

family has given to the Church, both in the religious and secular field, men was the splendid advancement and women whose lives and labors will be a subject of becoming laudation for generations to come. Early youth found the late Archbishop of Toronto imbued with ambition to become one of the soldiers of the Cross in Christ's vineyard. Endowed with talents of the very highest order, his college course was eminently successful, and those who knew him generation ago prophesied a brilliant career in the highest offices in the gift of our Holy Father. As a priest he was noted for earnestness and perse verance, imbued with the strongest de does not possess a school wherein the sire to lead souls to Christ. The first evidence of his administrative ability was to be seen in his management of Assumption College, Sandwich, of which he held the position of President until teachers who have given up all worldly appointed Bishop of London. It was more than a quarter of a century since. at a time when our institutions, and, of God in training the young. The indeed, business of all kinds was carried on under difficulties which do not pertain to our present day life. Father O Connor bent all his energies and all his talents to the end that Sandwich College might attain a large degree of success as an educational institution and take rank with the best in the Province. Many distinguished priests will tell how in the early days, when they were pupils under Father O'Connor, tremendous responsibilities were his and how heriocally he struggled to make it a success, both as a centre of education and as a business undertaking? New life seemed to be infused into Assumption," and year after year showed a degree of prosperity which told that a master mind was at the head of affairs. There are priests, too, who will tell us with pleasure and pride that they owe their success as shepherds of Christ to the admirable training they received from Father O'Connor and his assistants. Indeed there were other influences which brought about their success, the most noted of which was the admirable example given them by the President and his associates of what the ideal priestly character should be. In this connection we might add that while Father

O'Connor laid the foundation of success at Sandwich the work is being continued in a manner which must give him the utmost consolation. builded well and his successors followed in his footsteps. When consecrated Bishop of London the same tact for organization, and the same careful administration of diocesan affairs were employed. One of Bishop O'Connor's most remarkable characteristics was his intimate knowledge of business affairs, and one would be surprised that a Bishop who had never moved in the commercial circles of the country, should possess such an intimate ac busintance with the very best method of dealing with temporal matters. This phase of his character stood him in good stead as Bishop of London and as Archbishop of Toronto. He was both a great churchman and a great ad ministrator. While he scrupulously attended to his duties as a Bishop and Archbishop, the financial feature of his work was carried on with an abiding desire to safeguard the trust placed in his care. His life work from his earliest

duty. It is known only to himself and God how onerous these duties were. A heavy task was his and it would not we feel assured, be relinquished had it not been that, for the past few years, his health was failing. He gave the best that was in him during a long life to the service of God. He retires with honor from his arduous labors, and one and all will pray that in retirement be will be given many more years to en joy a well earned rest, carrying with him the esteem and gratitude and love of countless souls in Ontario to whom his admirable character was as a heacon light pointing to all that was good and noble.

years was devoted to the service of re-

ligion. He never spared himself in his

labors, and he was ever at his post of

RECENTLY THERE appeared in the Halifax Herald a statement which does injustice to Mr. J. J. Hughes, M. P. for King's, Prince Edward Island The article claimed to be a statement of an interview held with a labor leader from the United States, in which it was asserted by him that the member for King's had said he was utterly opposed to any sort of labor organization. Mr. Hughes, rising to a question of privilege in the House of Commons, gave contradiction to the report. He was, he said, "not opposed to labor unions and brotherhoods formed for the purpose of improving the social, the physical, the material and the moral well being of their members by every legitimate means." We deen it but justice to the member for King's who is one of the most respected mem bers of the Commons, to make this

to bring out for the child and for the CHRISTIAN SCIENCE. man natural purity, freedom and A lecture in Toronto upon this substrength. According to supernatural Christianity we must repress nature, ect by a gentleman, the Rev. Mr. mortify it, bring it into perfect submis-McKenzie, presents, notwithstanding sion to God. It means unceasing war the imperfect report, considerable food against nature. It puts off the old man for reflection. Briefly stated the and puts on the new; or, in other words, lecturer's syllogism runs about as folit casts aside the natural and clothes ows. God, an infinitely good Being the nakedness of nature with the could not institute sin or evil. It heavenly robe of supernatural sanctifioriginates from sources against God's cation. It does not shun suffering, but law. Its healing must be due to spiritual obedience. Thus our Lord endeavors to bear it so that the soul may be more conformable to our Blessed Who came to do His Father's will des-Lord, the Man of Sorrows. So far from royed sin and sickness "whenever He encountered them." "This He did." said finding in suffering a mark of God's anger, or reasoning away from it as an Mr. McKenzie, "not by a miraculous evil which God would not even tolerate. power, which was superior to the law of 3od, but in obedience to the law of our religion finds more love of God, God." In the first place the chief more attraction towards Him, in and error underlying Christian Science is its through the cross than in healthful naturalism. This is not its only error as comfort or earthly pleasure. There is may be seen from the short extract thus a contradiction between Christian we have made from this lecture. Chris Science and Christianity. From these tian Science has a wrong idea of sin con false premises of the former follow the founds physical evil with moral evil most erroneous views of sin. God, and throughout its ill-fitting system Jesus Christ, His Redemption and His naintains an exaggerated idea of spirit Church. This and kindred fads would and its superior power over the body reduce revelation and religion to mere of man. Thus the very nature of man naturalism, leaving man still down in suffers from attributing too much to the vale of tears-powerless to raise the soul and too little to the body. himself higher-no help for sinful ten-There is positive Manicheanism in Mrs. dencies, no consolation in the hour of Eddy's explanation of the material death, no hope beyond the grave. But world; for she teaches that it is evil more anon. and that therefore God is not its Creator. "To regard God," says the uthoress of Science and Health, "as THE ENGLISH CATHEDRALS. he creator of matter is not only to aske Him responsible for all disasters, physical and moral, but to announce Him as their source." To argue the question of this patchwork, which is either religion, ethics or metaphysics, equires more virtue than learning, nore patience than logic and more common sense than theology. When the old Greek philosopher reasoned with his practical countryman that there was no such thing as matter the listener made pretence to give him a blow. On the instant theory vanished a the prompting of self-preservation. It is all very well to be spiritual in these days of materialism, but truth is not advanced by exaggeration of either the one or the other. To tell us that the five physical senses are simply beliefs of mortal mind robs the latter of its dignity in depriving the senses of their power. To declare, when an accident happens, that you are not hurt, and to disbelieve the physical conditions thereof cannot, as Mrs. Eddy would have us think, be any more a sign of our fidelity to God than if we denied His justice or His providence. What nonsense to teach that the corporeal senses are the only sources of evil and error; that one disease is no more real than another; and lastly, in order that we may in this labyrinth of absurdities, teach that all disease is cured by mind. Cures by Christian Science are much rarer than angels' visits. It has adopted hypnotism, a child of modern therapeutics, and sending it forth without the skill of science or the piety of Christian faith, it has endeavored unsuccessfully by dint of vigorous assertion and unsupported evidence to

Anglican reasoning is very peculiar. Whatever may be the premises a double conclusion is always at hand to suit the enquirer. He pays his money, he takes his choice. If he happens to have Roman leanings it will be proved to him beyond question that England is the true centre of primitive Christianity, that the Anglican Church has never varied from Apostolic times and that the jurisdiction of Canterbury is as valid as that of Rome. If, on the other hand, the questioner has evangelical tendencies he will learn, not to his surprise, that the most anti-Roman Church, the most Protestant, is Anglicanism. He will be informed that Mass is idolatry and that a sacrificing priesthood does not exist in the Anglican Evangelical and uncorrupted go pel. All this and much more may be learned by a study of the history and teaching of the establishment—not as announced in liturgy or councils for they have neither, but as practised and professed up and down the country-high church here and low church there, ritualist on one side of the street and evangelical on the other. But sometimes a zealous defender, rushing in where angels fear to tread, utters the most unheard of history and claims for the Anglican Church what would not be granted by right of conquest. An example is that of a Rev. Mr. Russell Smith, Rector of Port Colborne, Ont. In a letter pub lished in the Toronto Mail and Empire of the 16th inst. he writes upon the point of church building : " He (another correspondent) desires to know, secondly, how many cathedrals were built in England from A. D. 600 until A. D. 1550 by any other church but the Church of Rome?" Now let us attend carefully to the naive answer. blind, lepers, it has accomplished "I should like to have him name even Christ the Creator and Physician of both soul and body for the light of the a church or a cathedral in England one and the healing of the other. Oar main objection, however, is his disgraceful Bull in A. D. schismatical church into England." supernatural. In any system of human amelioration we must never forget he could not put before judge and jury a more specious argument than the one he here advances. It is, however, unworthy of the cause as at improving human conditions, upon it is undignified when coming The question is, who built certain churches. No doubt Englishmen built them in the sense of supplying the material. But when they were built and devoted to the service of God, which was done by the Roman rite, they were as clearly churches of Rome as those of Milan or Paris. All the form that goes to make a Catholic Church and differentiate it from a Moslem temple or a sectarian meeting house was impressed upon those grand structures of York and Lincoln, of Salisbury and Exeter-of countless others whose silent aisles and cloistered stalls testify of the one faith and the one worship binding England to Rome. The builders of these cathedrals and abbeys were members of the great Christian family. They were Catholic and Roman. If the Rev. Mr. Russell wishes his plea to convince the public

claim a few cures of nervous diseases.

As for healing the deaf, the lame, the

not to Christian Science, but to Jesus

upon another plane. We despise

Christian Science because it denies the

that we have no natural destiny. We

have not here an abiding city, we seek

that which is to come. All attempts

a material basis, however well intended

these efforts may be are only a delusion

and a snare, destined to prove a failure

and to disappoint those who placed

their hopes in them. At best they

only fill up a few of earth's hollows

and straighten for only a short distance

some of its crooked ways. Man, at the

end of their constructed road-work

finds himself, even though more com-

fortable, as far from home as ever.

These systems do not reach down deep

enough. Nor are they extensive enough.

Least of all do they elevate

above the earth to heaven, where suf-

fering is entirely relieved and fully re

warded with the vision of Him, Who,

bearing the cross, has compassion upon

those who bear it with Him. Our hap-

piness is not the harmonious develop

ment and fulfilment of our nature. It

is not natural culture and refinement

whether sensuous, intellectual or

aesthetic. It is the renunciation and

crucifixion of nature. To practice this

renunciation we need not natural cul

ture, but the grace of God obtainable

by the sacraments and prayer. Ac-

cording to Christian Science all de-

pends upon the superior rule of the

natural powers of the soul upon the sup-

posed unreal matter of the body.

their enflaring

nothing. These turn in

edral the Anglican Church had ever built.

Now we must observe in regard to the Ball of St. Pius V. that Mr. Rus. sell's remarks are equally in keeping with the rest of his argument. It did not introduce schism. Elizabeth had already by her conduct proclaimed herself the determined adversary of the Catholic cause. When the Bull was at length published, as it was after the good Queen Bess had put eight hundred Catholics to death, it might have been without any effect were it not the Queen's own pride and hatred of Catholicity. As the saintly Pontiff put it to Prince Maximilian who had been asked by Elizabeth to have it revoked: 'Either the Queen," said the Holy Father, "deemed the sentence valid or invalid. If valid, why did she not seek reconciliation with the Holy See? if invalid, why did she wish it revoked ? There is no to be use to attribute schism to this action on the part of Pius V. Elizabeth had her policy before this event. -and it was anti Catholic. She had assumed the title of head of the Church, she had deposed and imprisoned the canonical Bishops, and instituted schismatical prelates in their sees; and she, rejecting the ancient worship, had supported a new worship and received the sacrament after the manner of heretics. Whatever view we may hold about the prudence in issuing the Bull one thing is certain: England was lost to the Church, not on account of the Bull, but before it and independently of it. The Book of Common Prayer was issued in A. D. 1563.

ANGLICANS UPON FRENCH GOV.

ERNMENT. A correspondent has sent us a clipping from the Mail and Empire containing a letter from a Mr. Bell of Toronto, to " Flaneur." A former cor respondent had asked the question why "the Anglo-Catholic Church did not raise a friendly protest against the recent legislation and actions of the French Government re the Roman Catholic Church." This, Mr. Bell assures his adversary, is easy. "It is simply," he says, "because of the brand of religion which the latter church has been furnishing the French people." There is nothing like putting on a bluff. If Mr. Bell knew anything about the subject; if he showed the least acquaintance with the history and legality of this French question; and more especially if he did not hide his own ignorance under the coarse rudeness of his language we might enter upon a friendly explanation. But he knows nothing about the subject, and less, (if possible) about a code of controversy. Explanation would be lost upon him and politeness is not due him. The question was not between the French Government and the Catholic Church ; it was why the Anglo-Catholics of England, since they pretended to be Catholic, why they did not send a word of sympathy to the French Church or a friendly protest to the French Government. The answer given by this man, Bell, is flippant, beside the mark, saying nothing of its unreliable mendacity. What brand of religion would the third Reone cathedral built in that period in public of France give its people England by any other church than the They (the French Government) have Church of England. Rome never built offered an inviting substitute, forsooth: Atheism, Socialism, race-suicide, divuntil after Pope Pius V. issued orce. This is the brand to-day : what will it be fifty years hence? 1570 which introduced a new not rest here, for we should be sorry to institute any comparison between If the writer were a chancery laywer the gifts offered by the devoted French Church, and the poisons which, under the encouragement of the Government, would take their place. We are told that the brand of religion furnished was not good; that "the from a teacher pleading for truth, action of the French Government is the natural result of a sane people being disgusted at the hollowness and sham practised so long by the priesthood of that Church." No more unfounded statement could be devised than the above. The breaking of the Concordat, which was the official separtion, did not originate with the French people, nor was it effected by them. It was the act and consummation of an insane Government whose principles have always been atheistic and whose methods are revolutionary. The Anglo-Catholics may not have sympathized with the French Catholics, whose conscience was robbed, whose schools were stripped of religion and whose churches were plundered - but it is evidently left for a Toronto Bell to sound a note of apology for the French Government and throw the blame upon the Church and the priests in France. Not & he should pull down these monuments Englishman in the land with any sense of England's Catholic days. He should of fair play thinks the action of France not leave a stone upon a stone, for just, patriotic or successful. From the they cry out against him. A few years establishment of the Concordat in 180 ago when the Cathedral of Truro in the to the breaking of it in 1905 no more county of Cornwall was dedicated, His glorious century is to be found in the Majesty, then Prince of Wales, congrathistory of the Church than that of ulated the Church of England upon the France. Piety, learning, zeal sprang fact of having built their first cathed-Every condition must be placed so as ral, for it was the first and only Cath. with the speed of devouring fire

and ever

egard to Ir. Ruskeeping. . It did eth had oclaimed ry of the Il was at ifter the sht hunght have t not the of Cath. iff put it ad been revoked: valid or not seek wish it

he Holy V. Elizhis event She had e Church, oned the ted schis. ; and she, had supeived the heretics. about the one thing st to the Bull, but f it. The

us a clipnpire conr. Bell of former cor question Church did against the ons of the he Roman Mr. Bell easy. "It use of the the latter the French

issued in

ICH GOV.

like putknew anyhe showed th the hisench quesif he did under the nguage we ly explanaabout the le) about a Explanation l politeness on was not rument and as why the , since they why they

ympathy to lendly proment. The 3e'l, is fliping nothing ity. What e third Rets people? ment) have te. forsooth: uicide, div--day : what te? We do ild be sorry on between oted French ons which, nt of the their place. d of religion that " the rernment is

sane people lowness and the priest-To more unbe devised sking of the fficial separthe French by them. It ion of an ininciples have whose meth-The Anglosympathized whose conschools were ose churches is evidently

sound a note Government 1 the Church ce. Not a th any sense on of France l. From the ordat in 1801 905 no more found in the han that of zeal sprang at revolution

ouring fire

Churches, seminaries and other educational institutions multiplied throughcut the various dioceses, homes of every work of mercy rose with the generosity and chivalry of traditional France to take care of the poor, the sick and the aged. Foreign missions found their benefactors and protectors in this land of the crusaders. No statement can be imagined having so little foundation as imagined having that the French people were disgusted with their Church and that their priests were hollow. It is the Toronto Bell

#### A TIMELY TOPIC.

We would ask our readers, more especially the younger portion, to read carefully the contribution entitled " My Literary Friends," by Mr. J. O. Trainor, which appears in this issue. For the rising generation there will be found in it much food for thought. One of the most debasing conditions of our present day life is the desire for putting in a listless and aimless exist ence. Sport, card playing, drinking of intoxicants, puffing cigarettes, excur-sions, holidayings, etc., when abused, as they too often are, will give us but a generation of nobodies. Literary culture of a high order is one of those things that sweetens and ennobles our things that it is a series of the average Sun-day paper, sucking the average maga-zine, and devouring the trashy novel brimful of horrible recitals which wound and oftentimes kills the finer impulses of human nature—is a bad business, and the young person who indulges in these things will always be given a position at the lower end of the

TRIBUTE TO CATHOLIC WORSHIP.

WORDS OF AFPRECIATION FROM A NON-CATHOLIC SOURCE

Let's be more reverential in church, and if we can't be reverential, let's be decorous. This does not apply to cur Catholic brethren. They have been us Pro'estants an example along this line that has put us to shame all these years. When they go into the house of God it is a serious matter. They kneel as they enter and kneel as they leave, evidently feeling that it is a solemn thing to be in the presence and in the sanctuary of the living God. This is in mighty contrast to the social gatherings too frequently seen in Protestant churches where the town or neighborhood gossip is handed around, where jokes are swapped, where each newcomer is the target for all eyes and where clothes are admired and criticised. It often happens that the preacher is forced to call the con-gregation to order, like a teacher at school or chairman at a ward convention. Where such improprieties are tolerated, there is little wonder the spirit of worship is on the absent list.

It might help some if a large banner

inscribed with Christ's promises,
"Where two or three are gathered in
my name I will be there in the midst of them," were prominently displayed in each church. If two or three are gathered in His name this promise will be realized. If a hundred or two are gathered for social converse or intellectual entertainment, convertthe house of worship into a sort of club room, no divine influence may be expected. Take the hint, preachers and deacons; inaugurate a crusade for a revival of reverence for the house of God .- Paris (Mo.) Appeal.

## MY LITERARY FRIENDS.

BY J. O. TRAINOR. ove my books! they are companions dear irling in worth, in friendship most sincere oks bring me friends, where'er on earth I e of solitude, bonds of society."

As I sit alone this quiet afternoon, and look at my books, with their gilded titles glistening in the sunlight, I am, for the moment, forgetful of my surroundings, and I fancy that I am in the company of well remembered characters of history poetry, and rowners.

of history, poetry, and romance.
"God be praised for books," said a
well known writer, "they are the voices of the distant and the dead." So they are; they hold within them the in mortal sentiments of the living, as well as those who have passed away for all

Books are true friends-I mean good books. When you read a book on an interesting subject, the author's ideas, unconsciously, become your own. The characters whom you meet seem to take human form ; you live with them, in spirit, for the time being, and your sympathies naturally respond to every emotion of their own.

I have said that books are friends ; d, if we should be careful in choosing our friends, so should we be equally careful in the selection of our books. Bad books, filled with misleading doc-trines about the world, about society, and about religion, may do irreparable injury to the youthful mind. The boy or girl who reads much of this kind of erature is filling his or her mind with ideas that are unreal, and, eventually, he or she will get a distaste for actual life and its necessary duties.

On the contrary, good books have a continuous statement of the contrary.

On the contrary, good books have a soothing and elevating tendency, softening the heart, and nourishing the mind. They are usually written with some definite moral purpose in view, and are founded, generally, upon some local or historical fact. The leading characters in them are, to a great extent, realities — at least they can be associated with people met in every day life. Fortunate is the boy or girl who has access to good literature. They may be otherwise poor in the socalled riches of the world, but, in good books, they have the accumulated mental treasures of the past and present within their reach — treasures which the incidents of life shall never take away. Such books may, indeed, be called friends; and youthful friend-ships, when once firmly established, arcely ever grow cold with succeed-

As I look again at my literary friends, the name of "Moore" stands



MOST REVEREND FERGUS PATRICK McEVAY, D. D., Archbishop of Toronto

poet of all circles, and the idol of his own," he has been fondly called. Moore was one of the many gifted sons of that dear Motherland, where "the tear and the smile" so often have blended, and, by reason of his birth and environments, was in a position to fully understand the varied emotions of the human heart.

His "Irish melodies" and, in fact, all his poems, are founded upon the affections and the traditions of his race,—its sorrows, joys and aspirations
—a hopeful strain running through
all:—

"The nations have fallen, and thou still art

The nations have fallen, and thos still art young.

Thy sun is but rising, when others are set; And though slavery's cloud o'er thy morning hath hung.

The full moon of freedom shall beam round thee yet."

But it is in "Lalla Rookh" that his

delicate fancy is given unfettered range, and his singular gift of harmonious word painting may be most clearly seen. This splendid poem, one of the grandest in our language, is based ostensibly upon epochs in oriental history, but it is, in reality, a vivid pen picture of many incidents in the history of his own unhappy land. Indeed the Araby's daughter—that lovely character—would seem to be the very personification of Erin herself, when, in the fullness of grief, she ex

"Oh! ever thus, from childhood's hour
I've seen my fondest hopes decay;
I never loved a tree or flower,
But 'twas the first to fade away:
I never nursed a dear gazelle,
To glad me with its soft dark eye.
But when it came to know me well.
And love me, it was sure to die."

Longfellow is another poet whom

love to number among my friends. He may be called the Moore of American poetry. He, too, sang of the affections; he, too, loved to immortalize the traditions of his country. "Evangeline," perhaps, is his best

work. It is a perfect description of nestic happiness, and subsequent affliction :

"Ye who believe in affection
That hopes, and endures, and is patient
Ye who believe in the beauty
Ard strength of woman's devotion,
List to the meuraful tradition
Still sung by the pines of the forest—
List to the Tale of Love
In Acadia, home of the happy.

The beautiful legendary poem "Hia watha" is another of Lorgfellow's best productions. It portrays, very truth fully, no doubt, some of the quaint traditions of the ence powerful Indian race, as well as the fineness of sentiand the nobility of character, which these people possessed:

Ye whose hearts are fresh and simple, Who have faith in God and Nature, Who believe that, in all ages. Every human heart is human, That in even savage bosoms There are lor gings, vearnings strivings, For the good they comprehend not.—Listen to this simple story, To this Song of Hiawatha."

In the "Tales of a Wayside Inn" the poet strikes a happier vein, in keeping with the open-hearted customs of the period to which he refers, when-

Around the fireside at their ease,
There sat a group of frier ds entranced
With the delicious melodies;
Who from the far off noisy town
Had to the wayside inn come down
To rest beneath the old oak trees.
The firelight on their faces glanced,
Their shadows on the wainscot danced;
And though of different lands, and speec
Rach had his tale to tell and each
Was an xious to be pleased and please."

Longfellow's poetry is full of music— fresh, pure, and sparkling as the rill which gushes from the hillside.

A person's literary taste is often was the case with myself. I well remember when a mere boy to read "Tales of the Five Senses" by Gerald

out in bold relief. Thomas Moore! Irish life ever written. The author What delightful memories arise at the describes the peasantry and the middle mention of that magic name! "The classes of his country exactly as they were, without any attempt at caricature or misrepresentation. The plot of the story is one of rare interest, and the characters are all nicely blended.

He was also a poet who sang with much sweetness of expression, but with a strong under-current of sadness at all times. In one epistle to a very dear friend of his youth, he wrote:

"Remember [me, | M ---, ] when I am departed, Live over these moments, when they, too, are Be still to your ministrel the soft and kind-And droop o'er the marble where he lies

! in that moment, when over him sigh-Forgive, if his failings submitted brain;
Remember, the heart that beneath thee is lying. never awake to offend thee again."

A book is generally the reflection of the author's own life and tastes. Grif-fin's life was one of an unblemished nature. His tastes were simple and refined; his heart was sympathetic; and his mind was pure and highly cultivated. The heroes and heroines whom he described, or created, as the case may be, were man and women with lofty ideals—men and women whom we might safely class as friends, and with whom we would benefit by intimate associa-

tion.
The gifted James Jeffrey Roche, whose unexpected death took place a short time ago, has given lovers of good, healthy and stimulating literature a genuine feast in "The Life, Poems, and Speeches of John Boyle Poems, an

The biography of this extraordinary man reads like a romance—truth taking the place of action. He was born in Ireland in 1814. He was, with several of his countrymen, sentenced to penal servitude in Australia in 1866. Three years later he escaped to America, and, it may be said that, from this starting point his real life

work began.
Although he came a fugitive from the law, without personal friends, and with out money, by the force of his character, by his gracious personality, and, above all, by his nobleness and sincerity of purpose, he became one of the most re-spected and influential men of his race

in the new world.

Neither time nor distance, however, effaced, or even dimmed the delightful memories which he cherished of his early home beyond the sea; it was first, last, and always the dearest spot

on earth to him:
"My first dear love, all dearer for thy grief;
My land that has no peer in all the sea
For verdure, vale or river, flower or leaf,
If first to no man else, thou'rt first to me.
New loves may come with duties, but the first
is deepest yet—the mother's breath and
amilies.

Like that kind face and breast where I was Is my poor land, the Niobe of Isles."

He loved his motherland with an almost filial devotion; although, when the force of circumstances compelled him to seek a home elsewhere, he adapted himself quite readily, cheer-fully and loyally, to the new conditions. Indeed, some of his most spirited poems and speeches were in defence and praise of America and her institutions. He was always on the side of liberty and justice, whether on the platform or in the editorial chair-always an open enemy of injustice and oppression in

The death of John Boyle O'Reilly in 1890 was a national loss, bringing sorrow even to those who never saw him, or whom he had never seen. "The country of his adoption," said "The country of his adoption," said Cardinal Gibbons, "vies with the land of his birth in testifying to the uprightness of his life, the usefulness of his career, and his example, the gentleness of his character, the nobleness of

a passing introduction to a few of my literary friends. May you cultivate a deeper acqualctance, and enjoy with myself the pleasure of their friend-ship.

Other friends I have, too, with whom e to spend a leisure hour-Scott, Goldemith, Mrs. Sadier, Rosa Mul-holland, Mrs. A. H. Dorsey, the Rev. Dr. Sheehan, and many others, to whom, perhaps, I shall introduce you on some

Written for the CATHOLIC RECORD.

FIEST IMPRESSIONS OF A CONVERT CONTINUED FROM LAST WEEK. One of the first things that strikes the convert to the Catholic faith—and it is a condition of affairs which as a rule he did not observe, or at any rate fully grasp, before he obtained the gift of divine faith, is the quiet, but never theless very real, undercurrent of un-friendliness to the Church which per vades by far the greater part of the daily press. This covert opposition is cloaked under many disguises so that the great mass of non Catholic readers speaker say something appreciative of the work or i flaence, or doctrines of the Church; in next day's press report of the address it generally hap-pens that the enterprising reporter, or else his editor, has "cut it out." Let a different sort of public speaker in-dulge in some remarks disparaging the Church and her influence, and they are given prominence. But this grievance though difficult if not

mpossible of redress, is only a minor one. Another favorite plan is to give widespread publicity to the rare cases of the abandonment of the Catholic faith by Miss Butterfly or Highly in order to contract a ed marriage, but to hide under the of silence the astonishing inrush of preminent and influential personages from the nobility and all the higher walks of life now pouring into the Church in Great Britain and the United Within the last fifteen years some three hundred non - Catholic clergymen in Britain and over one hun-dred in the United States (no less than thirteen in the last two months) have become Catholics. Think of the ina tenth of this flight of clergy been out from, instead of into, the Ancient Church. The imagination boggles at the thought. But though we can see and pity the narrowness of the motive,

we can afford to smile and let it pass.
"They laugh who win."
But, cries our convert, (who has not yet had time to get case-hardened to this childish and unavailing policy of the secular press) this is not the worst; scarcely a week passes that I do not read in my daily paper some ridiculous "Associated Press Despatch" telling how, for example, some traveller wit-nessed a terrible scene in a certain part of Argentine — Mexico and Argen-tine, being very remote, appear to be the favorite locations of these yarn-spinners—where, in a "cer tain village" a "certain priest" (nothing could be more uncertain, for names and dates are always withheld chased a Bible agent out of the place, thrashed all his flock on their bare backs, and ended the interesting proceedings by getting drunk at a bull-fight! What am I to think, or say, or do in a case like that? My dear friend, you must not even think unutterable things, and if you say anything to the editor, he will tell you it's part of the regular Associated Press news sent to his paper, and printed by him "in good faith" (heaven save the mark!) and presumably it is true. THE CATHO LIC RECORD, or some other sturdy Catholic paper sets inquiries on foot,

challenges investigation, and demands names of place and priest. No answer. Or possibly the inquiry is pushed until the name of the accuser is ascertained. When cornered he blandly admits that possibly the story is "exaggerated" as he got his information second hand! Now, do the papers that published the original story retract, on requestions give out the truth! Not one! Too busy, they say. Stale matter now. Let the incident drop. You Catholics are too touchy by half! So there you dear convert, but do original story retract, on request, and give out the truth! Not one! Too are, my dear convert, but do not be downcast about it. Rather rejoice, for these things are one more proof, if any were needed, that you are n the one true Church. " Blessed are ye, said our Lord, when they shall revile you, and speak all that is evil against you untruly for my sake." The Catho-lic Church is the only one thus mal-

igned. Occasionally, there is a newspaper which is quite open and pronounced in its animosity towards your holy faith, scriber or advertiser. proper, and even your duty, to refuse to pay an editor for insulting you and your family through your religion. Hit his pocket, and hit it hard, and if his representative approaches you on the subject, tell him quietly, but firmly, your good reasons. It's excellent your good reasons. It's medicine for what ails him.

And speaking of newspapers, beware of getting into controversies. No doubt, in certain cases they are timely and even necessary, but one should be well armed and equipped by much knowledge, a good education, and a placid temper. With these you can win for "he is thrice armed who bath his quarrel just." But very few men are fitted for the task, and opponents versed in subtleties of argument like no better sport than to tackle only half equipped Catholic who is a Catholic who is only had equipped for the fray. Besides, controversies generally end in nothing but ill-feeling. Not everyone can, like the late Car-"Tales of the Five Senses" by Gerald Griffin, and I believe that my taste for a certain kind of good literature was formed at that time.

Griffin was another child of genius who contributed many splendid works to what is best in English literature. His novel "The Collegians" is, perhaps, one of the truest tales of dinal Newman, win the admiration, and

and under no circumstances allow your antagonist to wander away from the original subject of debate. You should be courteous, lucid, and very brief
A short amiable letter full of strong
proofs will be more powerful than a
wordy one covering the same ground,
and it will be read by all. Lastly,
avoid diving coverage of the same ground. avoid edious comparisons and sareasm ; don't deride your opponent's religion, or his appearance, or past history, and if he abuses you, ignore it; the public will thus be half won by your patience

and forbearance.

The most effective method of defence I have ever witnessed is that pursued by a prominent priest of this diocese. He carefully refrains at all times from attacking anybody's religion; but it his own is misrepresented by any local person he pays a visit to the effender, and in a friendly and becoming manner explains the Catholic teaching and position. This done, he earnestly requests hat a correcting letter be sent to the that a correcting letter be sent to the press. Should this request be declined he announces through the papers that he will reply to the charges in bext Sun-day evening's sermon. This infallibly ensures the attendance of a large num ber of those who heard the original charges and whose curiosity is whetter to listen to some of the "thunders of Rome." But there isn't any thunder storm. Only a "gentle dew from heaven "containing a temperately worded, but extremely lucid and logical explanation of the Catholic belief and position. The Catholics present are edified and instructed. The non-Cath olics present are also edified and in atructed, and unexpectedly mollified They are assured that the Church has nothing to hide; that she only desires a fair hearing; that if non-Catholics desires to learn more of her, to ascer tain what her teachings are, they only to hold forth their hands as pass out the door, and a copy of "Faith of our Fathers" or "The Question Box" will be handed them gratis. The plan works well, and the good priest in question has thus flooded his town with these indestructive and kindly-written books. The results are easily seen. Good will prevails. Non-Catholics have a kind word for, and respect, the priest. There are always converts applying for admission to the True Fold and the probabilities are that the only and the probabilities are that the only unhappy persons are the much surprised original offenders, who doubtless little dreamed that their efforts to sow pre-judice and distrust would be the very means of placing hundreds of explana-tions of Catholic doctrines in the hands

of their followers! Never forget, my dear convert, that there are very many non Catholics are sincere and in good faith, just as you and I were.
And, by good faith, I mean that they have no suspicion that the Catholic Church is the one and only true City of God, harmonious, complete and infallible. They are in invincible ignorance of her claims on their allegiance, and if they were cognizant of the genuineness of that claim, they would at once, at all hazards, gladly abandon, as we did, the great City of Contrains in which they through the productions of the contraints of the contraints of the contraints. Confusion in which they, through no fault of their own, and themselves, and permit her to enfold them to her bosom. With these in particular and indeed with all non-Catholics, you must be without reproach, and great responsi-bilities now fall upon you as a convert. Your non-Catholic acquaintances,

while naturally deploring your defection from their midst, and holding in light esteem the spritual vim and influence of the Catholic faith, will, by a paradoxical and perverse sort of reasoning, now expect you to walk very circumspectly indeed. And they will unwittingly feel a certain disappointment if you do not. The doings of all Catholics are closely watched and commented upon by non Catholics much more than is realized; but you, being a convert, will be even more keenly observed, and your human faults and frailities will be laid at the Church's door. This, it will be said, and that, results from his becoming a Catholic! Therefore, in order to walk warily,

Children who exhibit a taste for music should have their talents encouraged by allowing them to practice on the Gourlay plane. While the mind is in the formative state and during the first teaching period it is highly important that none but the very best piano should be used. The pleasing tone and responsive touch of the Gourlay piano appeals alike to young and old.

# NO MORE RHEUMATISM

"FRUIT-A-TIVES" CURED HIM

Christopher D. Graham is a well known citizen of Ottawa-formerly in the City Hall and largely instrumental in forming the Ottawa Hunt Club, Mr. Graham's voluntary testimonial as to the great benefit he received from taking "Fruit-a-tives" will carry conviction.



Ottawa, Ont. Nov. 26th, 1907.

Dear Sirs :-I have been a sufferer from Rheumatism for a long time - pains in my shoulder and joints practically all the time. I tried various treatments without benefit and then I was recommended by a friend to try "Fruit-a-tives." I took several boxes of the tablets and now. for a long time, I have been entirely free from all rheumatism and rheum-

I wish to state, also, that I suffered from haemorrhoids, or piles, for years, I used all kinds of ointments and treatment and nothing did me any good, but after taking "Fruit-a-tives" for my rhenmatism I am entirely cured of these dreadful piles. (Sgd) C. D. GRAHAM.

"Fruit a tives" — or "Fruit Lives"
Tablets" are sold by dealers at 50c a box
—6 for \$2.50—or will be sent on receipt
of price. Fruits a tives Limited, Ottawa,

pray hard for grace to live well, and be a frequenter of the holy sacraments. And if, my dear co convert, you desire And if, my dear co convert, you desire as you should, to "instruct others unto justice" and so "cover a multitude of your own sins," you will find your most zealous efforts unfruitful and unavailing unless you command, and, what is more to the point, truly desays. "a good testimony of them who serve, "a good testimony of them who are without."

CONCLUDED.

PROFITABLE BUSINESS.

Reliable authorities state that the ost of production of a gallon of whiskey is 15 cents. The manufacturer then pays the revenue and calls it \$2 worth.
The jobber calls it \$4 worth, the
retailer calls it \$6 worth. But by the time the gallon is ready for the cus-tomer, it has by the addition of water, tannic acid, acetic acid, oil of creosote, oil of vitriol and other cheap and poisonous ingredients to enhance the profits and make it scratch when it goes down
—it has become two gallons, and dished out in small ten cent glasses it will yield the complacent saloon keeper about \$15. What originally cost about 15 cents, yields when hauled over the saloen counter \$15. This is why, I am told, the whiskey drinker smacks his lips after he has guiped down a ten-cent dram; he is trying to get his money's worth.—C. P. Baron.

Perhaps the heart may be so dull that even these simple acts can not be made without turmoil and disturbance of mind. In that case, remain quietly before God in perfect calmness, submitting ourself to His will in this. Occupy yourself simply in keeping peace.

How near I am in Holy Communion, how closely united indeed I am, to the source of all good. I cross my hands upon my breast and know that folded there is all good.

Faith in God may be manifested by good feeling for men.

# Safety and Good Interest and you are not called upon to exceed the reasonable bounds of meekness by contributing to its support as sub in Mortgage Investment

If you want to invest your money in something that is safe, the value of which is practically a fixed quantity, and that will yield you a good rate of interest—we advise you to put your money in

Banks pay but little interest on deposits—they are safe of course, but surely not any safer than a GOOD mortgage that pays you so much more.

We would like to hear from either large or small investors who like to know what their money would earn for them invested in a good morigage.

Our firm has been doing business as Investment agents for Our accumulated knowledge and experience is at your dis-

posal. We are always pleased to answer correspondence.

John Stark & Co. STOCK BROKERS AND INVESTMENT AGENTS

Members of the Toronto Stock Exchange 26 Toronto Street Toronto, Ont.

God,' and later on I may find a of God, and later on I may find a better formula in the Nicene profession that Christ is 'consubstantial to the Father.' But the finding of the latter formula gives me no right or title to reject or deny the old primitive one, which retains its expressiveness and remains to the end of time indestruct ibly true. Of course all formulas are inadequate—for that matter, all relig-ion and even the Beatific Vision itself as an expression of truth, is in a sense inadequate; (In the sense that there is infinitely more in God than even the angels can comprehend) but while being inadequate a formula once true continues in its order and measure to be true and undeniable. It is thus that any true development of dogma must proceed from age to age in a fuller, clearer and more explicit formu lation, but never easting away from its treasure the old in the bringing forth of the new. We may not deny the Apostles' Creed because we recit the Nicene. It is this natural resumments ne. It is this natural permanence and perpetuity in the sphere of formu-lation which enters into the meaning of the stability of dogma as a factor of its true development, and lies behind the teaching of the Encyclical against the

IV -THE DENIAL OF THE INSTITUTION OF THE SACRAMENTS BY CHRIST IN PERSON.

It was not only the dogmatic, but the sacramental system of the Church which was impugned by Modernism. If to the Catholic the sacraments were mere symbols which by their nature or association tended to excite the religious sense, much as the sight of a relig ious picture tends to awaken devotion, it would matter but little when or by whom they were instituted. But it is a principle of Catholic faith that they outward signs to the administration of which is annexed by divine ordinance the bestowal of grace and the applica-tion of the merits of Christ. As no one but Christ can send the Holy Spirit or apply the saving merit of redemption, it follows from the very nature of the position, that no other person than Christ could institute a sacrament, and that while the choice of the outward elements of the sign might in the case elements of the sign might in the case an answer sufficiently plain and sub-of this or that sacrament be left to the stantial may be given on the fingers of discretion of the Church, the institucreation of the nexus between its out-ward sign and the inward grace could no more be attributed to man or any society of men, than could the author-ship of grace or the divine application

tionary theory, the M dernist system held that Christ Himself in person did not institute any of the sacraments, not the great dog may which enter into the are worthy a rational man. All others are below our level, and to think of the charist. Christian creed. mintained that in celebrating the Last Supper, Christ had no thought of founding either sacrament or sacri of founding either sacrament or sacra five; and that personally He never gave any charge that His followers should be baptized in the name of the Three Persons of the Trinity. I holds that all the sacraments have been instithat all the sacraments have been man, that and this Aposties, but from the Christian people.

It adds, in fact, that Christ

In conclusion it may be observed that and this Aposties, but from the Christian people. followers. It adds, in fact, that Christ in Person never instituted the Church, or had any idea that He was to be the Founder of any organized society. Modernists urge that the life and spirit of Christ survive in His followers, and that therefore the Church and the sacraments instituted by them may be said to be instituted by Christ, although not immed ately or personally, but this plea is not one which would in the least meet the requirements of the Catholic position. No human society, however much filled with the life of Christ, much filled with the life of Unrist, could have any conceivable competence to institute sacraments involving an objective supernatural change, such as the Real Presence, Transubstantiation, or even baptismal regeneration. They could only be imagined to do so, the most live a commission from the Modernist literature, and in its Himself had neither any knowledge, or any intention on the subject. It is as the author of grace and redemption, it may in given cases be evolved as to

MODER NISM AND THE PAPAL conscience is invested with a universal MODER NISM AND THE PAPAL ENCYCLICAL.

CONTINUED FROM PAGE THREE.

broken. A formula, therefore, cannot be treated merely like a separable factor—as a vessel in which a body is clothed. I can put the water into a new vessel, and then am free to discard the former one, or I can vest the body He could not commission it, and if His new vessel, and then am free to discard the former one, or I can vest the body in a new clothing, and then cast aside the old, and in such cases the rejected vessel and clothing have no longer any connexion or relation with what was carried or clothed. Not so with the formals of a truth. Formulas are 'sound forms of words,' or 'types,' as the Fathers aptly call them. They are not mere counters and symbols, but are, as far as they go, true images or pictures of the truth which they express. They preserve, the likeness of what they represent, even when fuller and more graphic portraits come to be hung on the wall beside them. They can be constituted it naturally must retain the ultimate and inalienable in Church, the founding and the com missioning of the Church was the perpictures of the truth which they express. They preserve, the likeness of what they represent, even when fuller and more graphic portraits come to be hung on the wall beside them. They can be constitution in the matter of the system, for it is toucome of the system, for it is tidd not institute the Church, the could not commission it, and if His followers formed and founded the cultimate and inalienable in the ultimate and inalienable in Church, the founding and the com missioning of the Church was the permandance of the system, for it is did not institute the Church, the could not commission it, and if His followers formed and founded the could not commission it, and if His followers formed and founded the collection of the could not commission it, and if His followers formed and founded the collection of the could not commission it, and if His followers formed and founded the collection of the could not commission in the same power which constituted it naturally must retain the ultimate and inalienable outloner, the foundation of the could not commission in the could not commiss what they represent, even when fuller and more graphic portraits come to be hung on the wall beside them. The adoption of the new formula does nothing to falsify or evacuate the old. I may indeed fied a better formula for expressing the truth, but the old formula retains, inalienably, as long as the words retain their meaning, its power of expression in its cwn degree, and in it, its claim on my assent, so that it can neither be discarded or denied. I may express the Incarnation in the simple formula 'Christ is the Son of God,' and later on I may find a may be excused for feeling that the tendency to apply to the Church the principles of democracy and represent-ative government and popular control seems derived in some measure from a certain narrowness and confusion of thought. In civil government, the end to be attained, the temporal welfare of society, is one within the lines of the natural order, and therefore quite with-in the rational reach and compatence of men themselves to attain it. Nothsphere the powers of government should be given by God in their natur-al endowment to the people, and through them to their rulers, and every citizen may be said to carry in his brain and in his right arm his eligihis brain and in his right arm his eligibility, if not his claim, to the suffrage. But in the spiritual domain, by the very nature of things, the position is reversed. The end to be attained—the soul's salvation—is supernatural and beyond the reach of our natural capacity, since Christ alone can effect it. In the society established for the purpose it was just as logical that the constituent and controlling powers should come downwards from Christ and His Apostles to its rulers for the and His Apostles to its rulers for the people, as it was that in the State they should come upwards from the people to the rulers. As Christ Himself expressed it, 'You have not chosen Me, but I have chosen you.' There is, of course, as St. Thomas has pointed out, a very true serves in which the Cathona you.' a very true sense in which the Catho-lic Church is democratic, but her con-stitution is apostolic, and her authority to teach, to minister, and to govern she holds directly from Christ and His Apostles, and not from the souls over whom and for whom these powers are exercised. Hence Pius the Tenth in his Encyclical reminds us that the Modernist theory in this point is a subversion of the divine constitution

of the Church, which has long since been condemned as heretical. The above is but a crude attempt at a summary, in which the writer is fully conscious of the number and importance of the considerations which have been left untouched, as difficult to bring within the compass of an article. It has been written merely to suggest that to the plain question, Why has the Pope condemned the Modernists? one hand :

(1) Because the Modernists have ied that the divine fact, related in the Gospel are historically true.

of the merits of the Saviour.

To meet the exigencies of its evolutionary theory, the M dernist system

(3) B cause they have denied the Ascension teaches us to seek the joys

(4) Because they have denied that Christ Himself personally ever founded the Church or instituted the Sacraments.

(5) Because they dony and subvert the divine constitution of the Church. by teaching that the Pope and the Bishops derive their powers not direct ly from Christ and His Apostles, but

Encyclical is that the doctrinal teaci-ing which Pius the Tenth opposes to these Modernist denials is one which rests upon the teaching of St. Paul and the Evangelists, and was the common property of the Fathers and the councils long centuries before the scholastics came into existence. Nothing, therefore, can be more puerile than any attempt to discount it as mere scholasticism.\*

I should be sorry indeed if I have in They could only be imagined to do so, at the most, by a commission from Christ, and in that case Christ Himself would be the real institutor. But that is precisely what Modernism denies, since it maintains that Christ Himself had neither any knowledge, or logical parts of a system which is given and must be taken as a consistent whole. The issues which affect souls thus that the very duty and safeguarding of the Catholic sacramental system necessitates the condemnation of the that it is more helpful to deal with the condemnation of the catholic sacramental evaluation. That theory of sacramental evolution. That is only to say that if a sacrament be by its nature a divine work of Christ by its nature a divine work of christ can make them, be also those of peace and sadamation.

the elements of its outward sign, but not as to its institution.

V.—spiritual Democracy.

The Modernist conception of the Church is a collectivity of consciences, teaching and ruling through a Magisterium which it itself has empowered and established. It is thus a spiritual democracy in which we may say that



the non-self existence of the universe, the in-mortality of the soul the freedom of the wil-the existence of a reality underlying phenon-ene) shall be self-guarded and that Ca hallo shall not adopt systems of philosophy which trayerse or dear them.

#### FIVE-MINUTE SERMON.

Sunday within the Octave of the Ascen-

THE A CENSI N. And the Lord Jesus after He had spoken hem was taken up into heaven." (st. Mark

In looking back over the life of our Lord while on earth, we see that all the mysteries refer to the Ascession as to the end and completion of His work.

As every mystery of His life began with the Incarnation of our Lord, so they all end with His Ascension into

they all end with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when in suits were heaped upon Him and when He was cendemned to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what they do," all are finished by the majesty of His Ascension, than which nothing can be more noble, nothing more glorious. He ascended to occupy the throne and to possess the kingdom He had purchasea by His passion and death, and in order to show us sion and death, and in order to show us that the kingdom He spoke of was no of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the ratural and are eternal.

Our Lord's Ascension leads us to think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less than by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heavenward. By the Ascension of our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you;" and there we shall find Him. ready to be our advocate before the throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earness lave than the thought of our Lord's Ascension? Should the thought not fill our hearts with gratitude? Should it not compel us to forget ourselves and our surroundings—should it not make us think of God and our sternal home? Our Lord says: "Where one's treasure is, there is his heart also."

But now, my dear brethren, have you followed this advice? Is it not the case with too many of you that your thoughts centred on things of this life? Do you seek worldly happiness often at the expense of eternal happiness? And yet those who have been the most suc cessful and most ardent in the pursui of the riches and the joys of this world have finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoyments (2) Because they have denied that Christ for most of His life knew that He was God, and that He ever knew the christ for most of His life knew that he was God, and that He ever knew their duration and bitter in their end, Ascension teaches us to seek the joys of heaven and such as lead to them and following them, of satisfying oursely with them, is an insult to our regener ated nature, to that nature our blesses Lord deigned to take upon Himself and to bear aloft with Him to paradise.

A day like this is a favorable occ sion to store one's soul with the virtue of hope. Our Lord brings into He Father's presence the five wounds an the recollection of all the agony that they mean, and He does so on one secount. Those wounds shines r splendent in heaven, and they are to jewels with which our Saviour has pur chased our salvation. Let us be full courage, then. Let us call out to our Lord, "Remember me, now that The art come into Thy Kingdom. I am a lustful man, but I am sorry; give me the grace of purity. I am a drunkard; oh! cure me of my dreadful appetite for drink. I am a worldling; teach me the value of eternity. I am quarrel some; give peace and grad will to my some; give peace and g nod will to my stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dispositions for a good confession and Communion for our Easter duty.

The life of a piano depends on t way it is made and the quality of t material from which it is made. ing but the very finest selected and seasoned materials enter into the coa struction of the Gourlay piano, while its every part is carefully tested before being sent out, the result being a lyrical quality of tone and a wearing capacity not approached by any other plane in

Dr. McTagart's tobaccoremedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touchir the tongue with it occasionally. Price \$2 Truly marvelous are the results from b. dng his remedy for the liquor habit. Is a safe and inexpensive home treatment, no hypodermic injections, no publicity no loss of time from business, and a certainty of curs.

Address or consult Dr. McTaggart, 75 Yonge street Toronto, Canada.

#### SIR CHARLES SANTLEY.

A FAMOUS AND OLD TIME CATHOLIC SINGER OF ENGLAND.

Charles Santley, of England, the famcus singer, was made a knight a short time ago. The Tablet in a comment on the incident said: He joins the company of "musical knights" which is made all the worthier by his accession as it was also by that of Sir Edward Elgar.

Only five months ago the public which Santley has delighted so long and his fellow artists whose homage he has won kept the golden jubilee of his professional life.

From the time of his first great suc-

From the time of his first great success in opera in 1859, he has gone steadily forward in fame, and was hailed at his jubilee as "the greatest baritone vocalist that these islands have pro-

Gounod composed the air of "Avant de quitter ces Lieux" (Valentine's Farewell in "Faust") expressly for him after he had completed the score of the opera, so impressed was he with the range and power of Santley's voice.

Not less brilliant than his connection with opera were Santley's appearances in oratoric; but to the younger generation of his lovers, his art has been chiefly associated with the concert room. He has made the reputation of several song writers, to whose work his exquisite interpretations first gave

It is now twenty seven years since Santley became a Catholic, and his constant appearances in Catholic choirs, at Catholic functions and in aid of Ca lie charities have endeared him to his

He has been twice married, in 1859 to the late Gertrude Kemble, a grand-daughter of Charles Kemble, the actor, could claim kinship with a yet greater actor in life's drama, the ven-erable John Kemble, an English mar-tyr; and, in 1884, to Elizabeth Mary, daughter of George Rose Innes.



## A Problem Solved

Any and all beards can be easily shaved with the "GILLETTE" - and there's no honing or stropping.

Gillette Safety





MAKES YOUR CAKES LIGHT. MAKES YOUR BISCUITS LIGHT.
MAKES YOUR BUNS LIGHT. MAKES YOUR LABOR LIGHT MAKES YOUR EXPENSES LIGHT Order from your Grocer.
E.W. GILLETT LIMITED



Assurance

Issues policies on all approved plans of life insurance.

The financial position of the Company is unexcelled, ensur. ing satisfactory and prompt settlements.

Consult one of our representatives regarding a policy suited to your special requirements, or write to the

HOME OFFICE - TORONTO

## Standard Catholic Literature

Father Sheehan's Works

Father .	John	Tall	oot S	Smit	h's	Works
Glenanaar						1.50
Luke Delme	ge					1.50
My New Ci						1.50
Triumph of	Faile	ire				1.50
Geofrey Au	stin					\$ 1 25

\$ 1.25 Saranac .

His Honor the Mayor .

The Art of Disappearing . 1.25

Catholic Record, London, Canada

# The Roman Missal

Translated into the English language for the use of the Laity. A new and revised edition with the Imprimatur of Most Rev. John M. Farley, D. D.

 $5\frac{1}{4} \times 3\frac{3}{4} - 782$  pages—only  $\frac{7}{8}$  of an inch thick.

No. 12-Black silk cloth ...... 80 cents No. 13 - French Morocco, limp, go'd title and monogram, round corners, gold edges...... \$1 00

No. 14-Alaska seal, limp, gold title and monogram, round corners, red under gold edges...... \$1 50 No. 19-Turkey Morocco, limp, gold title and monogram on side, gold roll isside, round corners, red under gold edges......\$2 75

The Catholic Record, London, Canada

# London Mutual Fire One Year's Growt

INSURANCE CO. OF CANADA

Incorporated and licensed by the Dominion Government, Operates from the Atlantic to the Pacific, Conservative, reliable and progressive.

HEAD OFFICE, 82 and 84 King Street, TORONTO Hon. John Dryden, D. Weismiller, President Sec. & Malag.-Directo

## The Catholic Record

LONDON, CANADA

Books Prayer Books Beads Pictures Scapulars

Write For Catalogue

Crucifixes



This new Wringer Attachment is "head and shoulders" above any other.

The entire stand is absolutely rigid—always in position—never in the way—and the water drains right into the tub. "New Century" Washing Machine—complete and delivered at any railway station in Ontario or Quebec—only \$9.50.
Write for free booklet,

DOWSWELL MANUFACTURING CO. LIMITED, HAMILTON, ONT 84

The strength of a bank is tested by its ability to successfully weath-

Last year the New Business of

amounted to \$7,081,402-a gain over 1906 of \$1,577,855 bringing up the total insurance in force to \$51 091 848 -a gain over 1906 of \$4,179,440, and yet the operating expenses were just about the same as last year.

The Company also made substantial gains over 1906 -In Assets, \$1,271,255; in Reserves, \$966,221; in Income \$171,147 and in surplus \$300,341.

Agencies in all the principal towns

and cities in Canada.

Head Office - WATERLOO, ONT.

POULTRY. ORNAMENTAL BANTAMS

Eggs from the following high-class stock—Black, Buff, White and Partridge Cochia, White Japs, Rose Comb Black and all kinds of Game Bantams. Eggs \$2.00 per setting. G A. CUMMING Collingwood, Ont. 1514.2

30th Thousand

The Catholic Confessional and the Sacrament Of Penance.

By Rev. Albert McKeon, S. T. L. 15 cents post-paid

The Catholic Record London, Canada.

All that is necessary to make

a factory, warehouse,

barn, shed or outbuild-

We all know people whose particular occupation seems to be to squeeze the sour out of everything. They never see anything sweet. Everything is litter to them.

They cannot enjoy a friend because of his faults. His mistakes and weaknesses loom up so large that they cannot appreciate the good in him. They cannot see the man God intended. Lemon Squeezers.

cannot see the man God intended, perfect and immortal; they see only the deformed, discased, crippled, handi

the deformed, discased, crippled, handi capped man who, in their opinion, will never come to any good.

Nor do they see the world that God made. The beauty that looks out of the landscape, from the trees that rustle in the wind, that is wrapped in the flower, is lost to them. They only see the floods, the fire, the earthquakes, the likehings, the wreek's which see the noces, the life, the wreck's which destroy. They are blind to beauty. It is all covered up in the ugly, the forbidding. They do not hear the infinite harmonies that entrance the ear that is in tune with the infinite. This is all lost to them in the discord of

ensur.

y suited

iture

.50

.50

.50

.25

.25

.25

25

ia

ada

rowt

nk is tested fully weath.

e Company

to grow in

NADA.

a gain over

ging up the

0 \$51 091 848

,179 440, and

ies were just

e substantial

8, \$1,271,255;

icipal towns

RLOO, ONT.

th-class stock— ridge Cochins, and all kinds .00 per setting. Ont. 1544-2

100,341.

nada.

2Y.

TAMS

in Income

anada

their thoughts. their thoughts.

These people are habitual fretters, borrowers of trouble. They have never learned to erjoy God's medicine—mirth and joy. To them, the joy of the dance is lost in the possible sin. They have never learned the joy of the dance is lost in the possible sin. They have never learned the joy of living, the exulting pleasure that comes from the unspeakable privilege of being. They take life too seriously. They never learn the secret of the laughter

These people seem to have a genius for anticipating evil. The weather looks bad, the season is too wet or too dry, and the crops are likely to be poor. It is going to be a bad year for business; money will be hard or tight. They can always see a storm coming on the Their imaginations are wonderfully prolific in all sorts of gloomy

People who are always seeing disaster in the future, who are afraid that their families or their friends are going to be killed in the railroad wrecks, or be killed in the railroad wrecks, or The girls had not thought of making the little plan public, but in some who predict hard times and poor crops and poverty, never amount to much, and poverty, never amount to much, because their pessimism strangles their possibilities. The mind becomes a magnet and attracts the realities of the very thoughts and sentiments that

prevail there and dominate it.

These people do not real ze what a great part hope plays in success and happiness. They do not understand that people who always see good things who believe the best of every and good things in store for them, who think abundance and good times, are likely to realize what they expect, for

Everything radiates its own quality, and attracts things which are akin. It a man wants to be wealthy and happy, he must think the happy thought; he must hold the abundance thought and not limit himself. He who has a mortal dread and fear of poverty generally

The young man who starts out with a determination to make himself comfortable, to surround himself with aburdance, who builds his fourdation as though he expected a large generous superstructure, is much more likely to succeed than the man who does not prepare for much, who does not believe there is anything great in store for

Stop thinking trouble if you want to attract its opposite. Stop thinking poverty if you want to attract wealth. Do not have anything to do not have been fearing. They are lawned the opposite thoughts just as persist ently as you can, and you will be surprised to see how soon you will be surprised to see how soon you will be come a magnet to attract the very things you long for.

It marked the poung girl had not reaching consequences of her working could not have foreseen their expectage. But that act for the right not only changed the whole course of the boy's life, but affected to a greater or less extent for the better the lives of all with whom he came in contact.

You can rever tell when you do and act you are sowing a seed,

ently holding to his ambition, dreaming of the future he longs for, thinking of it, struggling toward it. He increases his power of attraction more and more by the longing and the struggling and orking toward the desired goal, even when he cannot see the light.

when he cannot see the light.

A fatal penalty awaits those who always lock on the dark side of everything, who are always predicting evil and failure, who see only the seamy, disagreeable side of life; they draw upon themselves what they see, what they look for.

The plants of prosperity and happiness will not thrive in such an atmosphere. They will never bear fruit when blighted and chilled by the winds of pessimism. The conditions must be congenial, or there will be no flowering

He Was Done- but Did Not Stop. A long winded member of the Massa-chusetts Legislature was delivering an address in the Town Hall of a village rear Boston. An old Scotchman, after ning for some time, arose and left the hall. One of his countrymen, who was waiting at the door with a hack to was waiting at the door with a nack to drive the speaker to the station, asked: "Is he done yet, Sandy?" 'Ay," Sandy replied, "he's done lang ago, but he will na stop."

One of the great faults of Americans is that they talk too much and think

One of the great faults of Americans is that they talk too much and think too little. Many people fear that if they do not talk they will be thought foolish or ill-mannered, so they keep jabbering away whether they say anything or not.—Success.

The reputation of the Gourlay piano has been gained by careful conscientious effort to produce the highest type of instrument made in Canada, and the result has been a piano that now enjoys a continental character for its fine, singing tone, artistic appearance and remarkable resistance to climatic

### OUR BOYS AND GIRLS.

A Flower Misson.

"A Flower Misson.
"Don't you want to throw away that wilted rose and put on this fresh one?"
The scene was on the platform of a street car, where a sweet faced lady in a tailor made gown, evidently from the upper class of society, offered the weary car conductor a rose from the cluster of hothouse blossoms she carried in her hand. hand. The man's tired face lighted up as be

The man's tired face lighted up as he said: "Thank you, ma'am, but I don't want to spoil your bouquet."

The lady smiled as she answered brightly: "O, it won't do that! I am going shopping, and to each girl who waits upon me I give a rose."

How rested the man said as he

How rested the man looked as he accepted the flower! On the opposite side of the car sat a group of school girls who listened with intense interest to the conversation. The lady left the car, but her kind act had dropped a seed . thought in the heart of these

girls.
"What a lovely idea!" exclaimed one of them as the car moved on.
"Why haven't we thought of something like it before?"

"We have just loads of pansies," said another. "We picked a thousand blossoms to decorate the tables for the Shakespeare luncheon a week ago. The plants are full of flowers again. I'm going to pick a basket of them and take to my favorite glove girl at Dodd's."

"Our lodge of Madam Cecil Bruner roses is just coming into bloom," an nounced a third. "I'll gather a big cluster and give them to that dear little girl at Philip's who always takes served

So the beautiful plan grew, and was not only a plan, but was actually carried out. Each time that these dainty maidens from the city's suburbs went into town they carried with them some thing from the home gardens. Many a girl in the stores of the great city went home at night almost forgetting

their little plan public, but in some way the story leaked ont. Others took up the idea, and now, in that city there is scarcely a day but some one from the suburbs carries to the sisterheed of the workers in town a bit of God's out-of-door world.—Selected.

#### Religion in Trifles.

"An eight foot length of gas tubirg, madam? That will be 16 cents extra, please," said the clerk, hanging up the shorter piece the young woman had just returned and taking down another. While he was wrapping up the new likely to realize what they expect, for they put themselves in a success and happiness attitude. Their minds look in the right direction, and thus they attract the things which they long for.

Nothing has power to attract things unlike itself. Like attracts like. Everything radiates its own quality.

reply. "That is any yours."

"Oh, but it is mine," was the remainder of the control of the contr " I'm going to see how long it

joiner. "I'm going to see how long it is. I'm not positive, but my impression is that it is 5 feet." She hunted till she found the tubing, which proved to be just 5 feet. She paid the extra nickel and was off, leaving the clerk looking after her in puzzled wonder.

"Now what made her do that?" he said to a cash girl who had witnessed the incident. "She needn't have done it; nobody would have known."
"God would have known," the g'rl

replied, softly, her cheeks flushing faintly in the effort required to speak the words.

" God would have known !" day the sentence repeated itself to the lad as he thought of different instances of petty frickery on his part in the past. At night it had not left him. In the morning it still haunted him. It marked the turning point of his life. The young girl had no idea of the far-

You can rever tell when you do and act Just what the result will be; But with every act you are sowing a seed, Though its harvest you can not see.

Kind Words.

Kind words are the music of the world. They have a power which seems to be beyond natural causes. There is hardly a power on earth equal to them. It seems as if they could almost do what in reality God alone can do, namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgiving heart is a rare monster. Words have a power of their own for good or evil. Hence it is that an unkind word rankles longer in the heart than any angry gesture, nay, Kind words are the music of the the heart than any angry gesture, nay, oftener than a blow.

Kind words are like revelations from Kind words are like revelations from heaven unravelling complicated mis understandings and softening the hardened convictions of years.

Why then, are we ever else but kind? Kind in words? There are some difficulties. It is hard for a clever man to be kind in his words. He

has a temptation—a temptation bor dering on the irresistible—to say dering on the irresistible—to say clever things, and somehow, clever things are hardly ever kind things. There is a drop ever of acid or bitter in them. And on the whole to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its pricen—genius has all these things as poison—genius has all these things as well as the sting. A man who lays himself out to amuse is never a safe man to have for a friend or even an ac-

Thursday, May 28, will be the feast of the Ascension of our Blessed Lord into heaven. How very wonderful it all seems, when we come to fix our minds steadily upon this great event, in the stillness of our prayers. There, on the mountain top of Olivet, stood the Kisen Jesus, in the sight of His disciples. They saw Him stand before them, as they had seen Him again and again during those mysterious Forty Days since His resurrection. He had been really crucified on Calvary; He been really crucified on Calvary; He had really died on that cruel cross; He had really been buried in Joseph's tomb; and then He had really risen from the tomb, had eaten with them, and had talked with them face to face. Was not all this wonderful enough? Yet, now, on this fortieth day, He spoke with them His parting words. How many, many words of deepest wis dom and divinest beauty He had already said to them; yet had any man among them ever felt prepared for the last words and the event that was to follow? "When He had said these things, while they looked on, He was things, while they looked on, He was raised up; and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments. Who also said:

Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come, as you have seen Him going into which towers above its appropriate. come, as you have seen Him going into heaven." Let us dwell to day upon the fact that there really is a heaven and a future life. No matter how often evil men men men and a future life. No matter how often evil men men men and a future life. evil men may scoff at this doctrine of the Church, she calmly and steadfastly holds to it; the bids us, her children, reflect seriously upon "the four last things, death, the judgment, heaven and hell." These things are surely to come. We must remember that God is Almighty; it is just as easy for Him to hastened. Almighty; it is just as easy for Him to give us eternal life as it is to give us earthly life; just as easy for Him to raise us from the dead as to give us life at all; it is just as easy for Him to fill us with endiess.

What has been happening here is grown to the weakness of the foundations upon the dead as to give us life at all; it is just as easy for Him to fill us with endiess. joy as it is for Him to give the happy occurring also, elsewhere. Recently little song-bird strength to trill the opening of a new temple of Chrisgay, light notes we hear this moment in the tree beside our window. Let us only grasp, with perfect faith, the fulness of the truth that God is Power searching analysis of its cardinal itself, and that He is Love itself, and dogma—the non existence of pain—all else will become plain to us. All with the result that Christian Science that we have to do is to prepare for that future home carefully. You may possibly have heard some people say:
How can I be happy there, where there is so little that is like the things that
their victims are cowardly enough to form my joy on earth? But they know submit to them, is a diabolical dostrine not whereof they speak. Even as the obviously calculated to produce all the not whereof they speak. Even as the obviously calculated to produce all the eagle's eye is made strong to gaze diabolical qualities, such as intellect upon the sun, and as he fish darts swiftly through the ocean's waves, and as the gifted musician scales the highest notes in music, so, but in far ampler before the view of the world Christ est notes in music, so, but in far ampler measure, our souls will be made strong for the endless joys of heaven; so shall we, tirelessly, thankfully, with an everwe, threfessly, thankinny, with an ever-increasing rapture, look upon God and and sing His praises there. The one thing needful is, to seek His love and do His service here. He will see to the

#### THE STRENUOUS LIFE.

In the Bampton Lectures, delivered last year at Oxford University by the Rev. James H. F. Peile, and just now published, we find some thoughts ex pressed which we have several times laid before our readers. " Most of the tricks and immoralities of trade," says Professor Peile, "are due to the in profess and immoralities of trade," says Professor Pelle, "are due to the in creasing stress of competition, through the prevailing passion for cheap bargains." The stress of competition has led to the formation of "combines" on the one hand and to "sweat industries" on the other. The spirit of individualism her loss for the Performance of the profession of the competition of the performance of the performanc individualism let loose by the Reforma-tion has become so rampant in our times that long disused laws, thought to be necessary only for those whose energies had been paralyzed by Popery, are being employed once more to protect the poor against the rich to protect the poor against the rich and the weak against the strong. So long as the poor and weak were only a few individuals, they were told that they must put up with their lot or ask alms of the State. But when a half dozen men, at the head of a railway system, or a manufacturing plant, proved too strong for millions of people, then the government, in spite of all theories to the contrary, thought it necessary to make anti trust laws and prohibit sweated industries. But government action needs to be supgovernment action needs to be sup-plemented by the action of the indivi-duals. The passion for cheap bargains should be overcome. We should re-fuse to profit by the labor which has been bought at a starvation price, and have no dealings, if we can help it, with those who overwork or underpay their employees. Professor Pci e thinks a new religious movement is coming. "The principle which inspires it," he says, "comes, on the intellectual side fr. m our oid enemy and helper, Science, in the doctrine of the Unity of all Life and Force: on the social side it appears in the resocial side it appears in the social side it appears in the resocial side it appears in the resocial side it appears in the resocial side it appears in the social side i

them the elementary justice of an equal opportunity of living the life which God intends for them." The college president who would preach fasting to his students during Lent, with the obvious desire of reducing the well as the sting. A man who lays himself out to amuse is never a safe man to have for a friend or even an acquaintance. He is not a man whom any one really loves or respects. No one was ever drawn nearer to God by a sarcasm. Our Lord's words in the Gospel should be our model.—Father Faber.

The perfection of grit is the power of saying "No" with emphasis that cannot be mistaken.

with the obvious desire of reducing the running expenses of the college, would be sowing the seeds of indelity in his students. Yet Professor Pelle is right enough when he says: "It is idle to rail at economic laws, it is ruinous to disregard or trangress them; because, so long as men are governed by the principle of selfishness, economic laws are the correct formula for recording and foretelling their mutual relations."

But he concludes by saying. "I believe the Miracle which can alone deliver us from the inexorable tyranny of

economic laws is the it fluence of Christ mpon human character." In other words, the Golden Rule must be carried into business life, and govern men's commercial relations, as well as their private relations, with one another. The man who is "cruel in commercial warfare but the best of good fellows in private life" must be relegated to his proper place, in the company of the buccaneers and card sharpers, who are buccaneers and card sharpers so generous in spending the money which they have gained by plundering and cheating .- The Casket.

From the thought and care exercised in its construction springs that pure, sympathetic, powerful tone, responsive touch and wearing qualities which makes the Gourlay piano such a prime favorite with music lovers.

THE DECLINE OF | CHRISTIAN SCIENCE.

Every false system of religion and philosophy has its day. They grow at drst because of their very novelty, attain a certain vogue, either limited

ua! ernelty and contempt for the weak.

Such a doctrine is against the whole before the view of the world Christ clothed in the weakness of human nature, while still remaining God; and Who by submitting Himself to pain and death, has liberated forever human beings from any humiliation arising from such limitations.

ing of any description, wind, water, fire and lightning Galt Corrugated Sheets

a time. This assures perfect uniformity-an securate fit at both side and and laps.

fourths of the wood shosting may be saved, besides the lessened cost of the lighter frame which can be used.

Saving on hamber and labor brings over of building protected with Galt Gerragated Galvanized Shoets as low as if built entirely of wood. Galvantzed or painted, whichever you prefer. Our Catalogue with complete information

The Galt Art Metal Co. LIMITED. GALT, ONTARIO

may say with this critic of Christian Science as compared with Christianity that the ethical results of the two systems point the way to the truth. The one professes a contempt for pain and has produced a tone of manners and type of face of its own; the other has a profound reverence for those who suffer, for "ever since the Crucifixion a certain actuality, and, therefore, a certain sanctity has clung around the hard pain of prosaic men." - Boston

### What Converted Him

A Catholic Irishman (formerly a Protestant), Sir Henry Bellingham of Castlebellingham County Louth, who has revived the good old Catholic custom of setting crosses on the wayside, gives an interesting account of how he was

The contrast made between the first personal example and contrast pain is at faith of the Irish poor," he said, "were faith of the Irish poor," he said, "were faith of the Irish poor, he said, the first things that impressed me. "The personal example and simple compared it favorably with the class of reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christian Science says that a man need not think of death at all. Christianity says that even God thought of it with a we." Surely one and predisposed me to make inquiries." PROFESSIONAL

DR. STEVENSON, 391 DUNDAS STREET, London. Specialty—Surgery and X., Ray Work, Phone 510.

JOHN FERGUSON & SONS 180 King Street Leading Undertakers and Embaimers. Open Night and Day.

Telephone-House, 373; Factory, 543. W. J. SMITH & SON UNDERTAKERS AND EMBALMERS

OPEN DAY AND NIGHT. D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer

113 Dundas Street

Charges moderate. Open day and night. Residence on premises. 104 Dundas St. 'Phone 459

MENEELY& CO. (West Troy) N

# AWFUL-AWFUL ITCH

STELLA HARTMAN STELLA HARTMAN

Constant Torture-Sleepless Nights-Days and Days of Agony ALL GONE!

Just think what it must mean after such terrible itching, burning, torture, to have the skin cooled and refreshed-the itch banished as if by magic-then the eruption gradually taken away

-the skin made soft, clean and white-the cure complete. Apply a few drops of a clean external remedy (D. D. Prescription) to the afflicted parts and have D. D. D. Prescription has done for thousands AND WILL DO FOR YOU.



**Don't dose the stomach** to cure a skin disease. Cure the itch right where the itch is. D. D. D. Prescription is a wonderful mild, soothing compound containing the refreshing, cooling, healing oil of wintergreen, and we know that it **must** stop the itch at once. TRIAL BOTTLE of this great remedy

Why suffer and suffer with the itch and agony that nearly drives you crazy, and is gradually undermining your health? Let us send you a large size trial bottle of the wonderful D. D. D. Prescription, just to prove to you that this great remedy will

give instant relief and positively cure Eczema and all forms of skin disease. This Trial Bottle is FREE, but we know you will be glad to send us on this trial bottle which we send you free. The only reason we set for the pay packing and postago

on this trial bottle which we send you free. The only reason we ask for the local pay PART of the expense, while we give you 25c worth of the medicine free as we feel that we cannot afford to give this valuable remedy free except to people sufficiently interested to pay loc. Just put a few drops of D. D. D. on the afflicted and see what a great change immediately takes place—the litch is gone and the scooled and refreshed—you can see the cure begin at once. Isn't it worth trying

WRITE TODAY FOR THE FREE TRIAL BOTTLE

Just Sign the Coupon and send to us today, enclosing only 10c to help y postage and packing, and we will send you this trial bottle by return mail, free, prepaid. so a valuable pamphlet free which gives directions for treatment, bathing, diet, exercise,

etc., for eczema, pimples, blotches, and every known kind of skin disease. Sending the free trial bottle puts you under no obligations to buy anything—we just want Sign the Coupon Today and mail to us with only 10c.

D. D. D. COMPANY

29 Wellington St., Dept. B1 TORONTO, ONTARIO

afessional

If Penance.

m, S. T. L. Record

# Ten Thousand Copies Required

TO TAKE CARE OF PRESENT DEMAND

THE third volume of THE CATHOLIC ENCYCLOPEDIA is just off the press. In contents and makeup it is fully up to the standard set by the first two volumes, and offers additional proof of our ability to fulfil our original promise: to deliver the most unique and valuable reference work on these subjects ever offered the English speaking people.

Ten thousand copies of this volume are being printed to fill advance orders; and this shows, more than anything we could say, the wide interest which the work

nas awakened. Our advance subscription list includes the names of numerous men and women wel Our advance subscription list includes the names of numerous men and women with known in social, business and professional circles, without regard to religion, and this is one more strong proof of the fact that this work is creating extraordinary in-terest and when completed will prove the most unique and valuable reference work,

THIRD VOLUME OF THE

# Catholic Encyclopedia

NOW READY FOR DELIVERY Vol. 4 in Sept., '08; Vol. 5, Dec., '08. umes

An indispensable, unexcelled work of reference which will remain the standard for an indefinite time. The Catholic Encyclopedia is designed to furnish a complete library of reference on every subject relating to the Catholic Church, her beliefs, achievements, her conquests and failures, her great men, her influence up-

on the world's politics, history, science, laws and religion.

One Thousand Contributors More than 1,000 of the world's best informed and most capable writers have been engaged to furnish the material; and the editorial work is under the management of five well known editors Chas, G. Herbermann, Ph.D., LL D., Editor in Chief; Rev. Edward A. Pace, Ph.D., D.D.; Rev. Thos. J. Shahan, J.U.L., D.D.; Rev. John J. Wynne, S.J.; Condé Benoist Pallen, Ph.D., LL.D., Managing editor. With such editorial equipment there can be no question but that the scholarship and authority shown in the first three volumes will be carried through the entire

WRITE FOR SPECIAL OFFER TO ADVANCE SUBSCRIBERS

iliary Promoters which every

Send for prospectus-free; even if you do not subscribe for this know what The Catholic Ency-clopedia is and what it is designed

ROBT.	APPL 39	ETO W	N (	Co 8t	1 5	Pu it.	bl	s	w	rs	or	k.					
Dept.	. R.																
Plea 200 pa auxilia	ge m	aga	zin		312	e	pr	os	pe	C	e, tu:	8	llu	st	1	at vo	e
Name																	
Street																	
_																	

ROBT. APPLETON CO., 39 West 38th St., New York

#### LETTER OF A CONVERT TO HIS PARENTS.

be surprised to learn that I have been changed my religion, and have been received into the Catholic Church. It well by hand. is somewhat of a surprise to myself, for it was the one church that I was pre-It was the one church that I was projudiced against, although not through any fault of your own, rather because I did or would not give it a fair reading and judgment, and, again, because I thought there was too much of the idolatrous in the worship. One of the reasons for which I decided to give it fair judgment was because I was dissatisfied with all the other denominations and could find no peace for myself with them. It also seemed strange to me that Jesus Christ could have been on self with them. It also seemed strange to me that Jesus Christ could have been on earth and not left any word as to what should be the True Church, but, since reading the books, "Catholic Beliet" by the Rev. J. Faa De Bruno, D. D., and "The Faith of cur Fathers" by James Cardinal Gibbons, and studying them well, one of the passages that was most convincing to me, was that one from St. Matthew xvi. 18, in which Christ says, "Thou art Poter and upon this Rock I will build my Church, (not otherwhee) and the gates of Hell shall not prevail against it." That showed me that there was a True Church. me that there was a True Church.

Another reason was that my wife, who is a Catholic, would not try to make me join, and was so satisfied with w helief that she was in no doubt as I It started me thinking that perhaps there was something in the Catholic religion, and now since I have some idea of the ceremonies, and the reasons therefore, I think them the most

beautiful and most instructive on the life of our Lord.
So I hope, dearest parents, that when you want the truth you will give the One Church a fair hearing for I am more than satisfied and happy sloce I have been received into the True Fold.

ARTHUR H. ELLIOTT,

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a num ber of obscure men, who have only re-mained in obscurity because their timidity has prevented them from making a first effort, and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shiver ing and thinking of the cold and danger. but jump in and scramble as well as we

The manner in which one bears sudden prosperity is the thermometer of his ability.

Ingratitude is a poison of so deleterious a nature that it even destroys the very bosom in which it harbors. Learning is to the mind what dress is

to the body, useful and ornamental. Troubles melt away before a fervent prayer like snow before the sun.

He who does not appreciate does not possess .- Able Roux

In the home there can be no more cheerful companion than the Gourlay-Angelus piano which admits of anyone without previous practice or study, playing thousands of compositions artistically, while it does not interfere with the instrument being played by band in the usual manner whenever

Anyone can gratify the very natural desire to play the music of the masters by obtaining a Gourlay-Angelus Piano.
it places the boon of good music within
My Dear Parents,—You will doubtless the grasp of those whom circumstances

DIOCESE OF LONDON.

Stratford, May 19.—Special services, marking the twenty-fifth anniversary of the ordination to the priesth od of Vary Rev. Dram My. Gee, were held at S. Joseph's Roman Catholic Church to day. The ceremonies included the annual confirmation of children of the parish, Right Rev. F. F. McEvay. D. D. Bishop of London conducting his part of the service. Following upon the Bishop's address to the candidates, presentations were made to Father McGee from the men of the congregation, the married lades, the Lidies' Sodally and a number of sites from local friends. The gifts were: Water set, including an eighteeninch glasse tray; water pitcher and dozen glasses; eablnet of silver. containing nine dozen pieces; who set with silver-mounted tray idecanter and half dez n glasses; desert set, fruit bowl and half dez n glasses; desert set, fruit bowl and half dez n glasses; desert set, fruit bowl and half dez n glasses; desert set, fruit bowl and half dez negline the parish has made substantial progress. The dean was born at Castle Comer, Kilkenny, and is in his fifty first year. He was educated at Car low College, and was ordained on May 16, 1833, exactly twenty-five years ago to-day. He came immediately to London. Ontario, and was sent to Stratford for six weeks white the loc of priest was in retreat. Returning to London he acled as curate frem October till the following June at St. Peter's Cathe dral. He then returned to Stratford and was curate here for two years and three months While there he built the new St. Charles Church at Courtright. From Corunna he was moved to St. Augustine, Huron County, where he spent four years, and then to Maidstone, Cross. where he ishored for twelve years until his coming here on June 1, 1837.

The following June at St. Peter's Cathe cross. Where he here of The progress of the parish priest, where he spent two years and three months While there he built the new St. Charles Church at Courtright. From Corunna he was moved to St. Augustine, Huron County, where he spent four years, and then to M DEAN M'GEE HONORED.

The following appreciative address, hand-semely hand palitated, was presented to Dean M Gos:

Very R verend Dean—The people of this parish were among the first to receive the benefit of the parish were among the first to receive the benefit of your ministration when as a newly-ordained priest you were sent here as a curate to lyour reverted predecessor. During the short time then that you were in this parish your zeal in the performance of your duties as curate, and your kindness of disposition won for you the respect and affection of our people. Your work here was 80 well regarded that you were soon elevated to the charge of another parish. A number of years elapsed when you were soon elevated to the charge of another parish. A number of years elapsed when you were again designed by His Lordship the Bishon of the diocese for St. Joseph's Church, Straiford, This time as pastor. What you have been able to accomplish in the fiver of your youth, as well as in the ripences of mature years, have allke been conferred upon this congregation. We have therefore, more than ordinary pleasure in conveying to you our congratulations on the celebration of this silver jubilee of your ordination to the holy priesthood, and we pray that you may spend many more anniversaries of your ordination in health and happiness. We also beg you to accept the accompanying gift as a memento of this occasion, and trust that when the trials and responsibilities of your office beat heavily upon you it may remind you that your worth is not unappreciated by those among whom you labor.—London Free Press.

HIS EMINENCE CARDINAL LOGUE VISITS THE GRAND SEMINARY OF MONTREAL, CANADA

Perhaps at no time in its history has the Grand Seminary of Montreal, old and historic as it is, been honored so highly as it was on Saturday, May 16, the occasion of a visit of His Eminence Cardinal Logue, Archbishop of Armagh and Frimate of all Ireland. Innumerable is the number of prelates who have at one time or other stood within her hallowed walls, and varied are the digntities of those who have honored her by their presence, but from no visit has she derived greater pleasure than from that of Ireland's Cardinal. To receive one who bears such a title is no small honor, but to be accorded the privilege of welcoming into one's house the papal representative of the Green isle of the Geem, that little country so dear to all hearts, and particularly to Irish hearts where can words be found to express our appreciation of the favor conferred upon us.

At 14,30 a.m. the students of the Grand

our appreciation of the favor conferred upon us.

At 16.30 a m. the students of the Grand Seminary of Theology, the Seminary of Philosophy and the Petit Seminare de Montreal assembled in the reception hall which was tastefully decorated for the occasion. A few



#### **Unexpected Visitors**

are always welcome when you have bread in the home

## PURITY FLOUR

It makes bread tasty and nourishing.

WESTERN CANADA FLOUR MILLS CO., LIMITED MILLS AT WINNIPEG. GODERICH AND BRANDO!

moments later His Eminence entered accompanied by the Rev. Superior of Theology, and followed by His Lordship Bishop Brown of Cloyne, Bishop Bacicot. Coadjutor of Montreal, the Superiors of the Seminary of Philosophy and Petit Seminaire and a fumerous retitue of priests and sprominent laymen. Breathless silence was preserved till His Eminence had reached the centre of the hall and such a central superiors of the Seminary of Philosophy and Petit Seminaire and a fumerous retitue of priests and sprominent laymen. Breathless silence was preserved till His Eminence had reached the centre of the hall and such a central superiors. The superiors of the

and the growthing of that Benediction, that Irish Benediction, we humbly pray, ever protect the Sain'ly Cardinal of Ireland.

Montreal, P. Q.

Cardinal Logue at Lorrito academy.

The magnificent and tar famed convent at Niagara Falle, counts the distinguished vigitors that have honored it by their presence, by the score, and on the list may be mentioned. Cardinal Marry dei Val. the Papal Secretary of State; Cardinal Gibbons, Saiolli, etc., sincing churchmen; and Prince and Princes of Duke. The Arthur of Connaught, and the Americans. His benefit of the charch—Cardinal Larges at present visiting in America, changed his pregramme and cancelled his engagements in order to be able to spend a few hours at the famous convent. The change of plan, no doub; may be attributed to the hirl esteen in which the Loretto runs are held in Ireland, and the American and Princes of the Charch of the Biessed Sacrament at Niagara Falls.

His Eminence and party arrived at the convent about 12 o'clock where he was accorded a warm welo me by the Superior of the community Shortly after, the pupils tendered a decorrance of the Charch of this mote superior of the community Shortly after, the pupils tendered a specific process of the Charch on this occasion. He was motered the pupils of his not being a learned in their school costume each one wearing a bow of cardinal ribbon contributed to the gayety of the scene while the immease palms formed a pretty back ground to the feeting of the school costume each one wearing a bow of cardinal ribbon contributed to the gayety of the scene while the immease palms formed a pretty back ground to the feeting and the Americans. His Seminence and party arrived at the contract of the Charch of the party arrived at the contract of the contract of the Charch of the party and the party and the party and the party and the

Browne of Cloyne, and B shop Colton of Bat falo.

The following address was very beautifully read by one of this year's graduates—Miss Florilla Wobb. It was written by a member of the community for the occasion.

With the firsts west notes of the birds chirping out their glee, for being among us again, came a new melody that mingled very harmoniously with N tures' Spring Song and f undaresponsive echo in every heart that beats within Loretto's walls. As this glad echo a rolled from soul to soul, the happy tidings soon spread within our precincies that we were to be honored with a visit from Your Eminence, and "pleasant expectancy has filled every moment up to this joyons one which brings the delight ful reality." I seems as if Life's brilliant sun had steoped in full career, to make this hour its brightest one and rest in radiance here."

"Would that words of welcome could aptly "The welcome could aptly "The words of welcome could aptly "The welco

hour its brightest one and rest in radiance here."

Would that words of welcome could aptly embody our true emotions, on this occasion, and they would reveal the, pleasure, the happiness, the pride that is curs, in greating Your Emiliebres in the 'Land of the Ruinbow." Could far famed Niagara but speak she would bid her mighty estaract proclaim her appreciation of this honor while her spray of incense rises or your homage. But her wondrous for rest, though powerful, is voiceless—and the privilege is reserved for Loretto's children to speak the words of welcome to the distinguished representative of the Emerald Isle—the Isle of beauty, that we know from her badds, her patriots and her saints and knowing her, means loving her, Welcome to the esteemed guest who so graciously favors us today. Welcome to the Prince of God's Church, whose very presence is a braddetion to our convent home. You're welcome as the stream's free bent after ice bound imprisonment,

"While dancing sunbeams gayly gilde

free bent after ice bound imprisonment,

"While dancing sunbeams gayly glide
Adown it's current loathe to hide
Their merriment and so are we
With streamlet just in sympathy.
All unrestrained our joys we show
Pleased that our honored guests should know
What pleasure ours, what happiness
Loretto's welcome to express."

A half-chorus one of Moore's immortal
melodies, was exquisitely rendered, a capella,
in four narts. This was followed by a rectuation, "King Coner MacNessa," It would be

DR. A. W. CHASE'S 25c.

impossible to imagine a more delightful interpretation of this classic than the one so ably given by Miss Elinore Lilley, who is also on the list of this year's graduates.

The short programme was brought to a close of the Choral Class singing the school song, "Ave Maria Loretto."

Very R. v. Father Conroy, President of Niagara University after making some very complimentary remarks on the perfection of the programme, referred in a particular manner to the well-chosen address, adding that despite the gloom of the weather—the day was rather dark—that there was always a Rishow at Niagara, owing to the reflection of happiness in the bright faces of all. He then in a very dignified manner introduced Cardinal Logue. As may be expected, there was a brashes in the bright faces of all. He then in a very dignified manner introduced Cardinal Logue. As may be expected, there was a brashless nush when the distinguished visitor arose. After thanking the pupils for the gracious manner in which they acquitted themselves of the different numbers of the programme, His Eminence, with true Celtic wit assured all of his firm belief of Niagara's being conducive to the development of the peetical and the imaginative faculties since even Father Conroy could malse an excursiou into the land of romance, by bringing out the sun on this dark day and creating a rainbow in the sky. Continuing in this happy strain, the great churchman declared that he great

World N. Y.

They have been particularly favored, in the number of distinguished lecturers who addressed them, prominent among them being Mr. James Monahan, the recipient of the Lactare Medal this year. Dr. James Walsh, M. D. L. L. D., Ph. D., F. Schwickerath, S. J., Father Rosa, C. M., Father Walsh, C. M., Mr. C. Grifflia, the renowned Shakesperean interpreter, and Anna Seaton Senmidt.

The visit of Cardinal Logue was a fitting culmination to such a galaxy of visitors.

#### HAMILTON BOYS AT CAMBRIDGE.

HIGH HONORS WON AT GREAT SEAT OF
LEARNING BY TWO SONS OF MR. M F.
WALSH-WERE BOTH PUPILS OF ST VINCENT
SCHIOL HERE-TAUGHT BY LORETTO
NUNS. Hamilton Times, May 14.

School Herre-Taught By Loretto Nuns.

Hamilton Times, May 14.

Mr. Robert Corner, 193 King street west, Ham iton, this morning received a newspaper clipping showing the great success of the two sons of Mr. M. F. Walsh, formerly of this city, at Cambridge University, England. Both the auccessful students are former Hamilton hoys. They attended St. Vincent school, but the family went to Montreal some years ago. The Montreal Herald says:

Maurice F. Walsh, who twelve years ago interested Montreal audi nees as a ptenomen al boy elocutionist, agake comes to the front with a brilliant success as a student in England. The results of the recent Cambridge local examinations show that M. F. Walsh wins the silver medal off-sted by the Royal Geographical Society for the best candidate in all the schools throughout England in geography and physical geography combined.

Gerald G. Walsh younger brother of Maurice, wins the silver medal given by the same society for juniors.

Both medals going to one school in England is auusual, but to one family is unprecedented.

Oaly two senior candidates in the whole country succeeded in gaining six marks of distinction. M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice sined it in four years. In political economy M. F. Walsh was second out of 1,220 I top wice with the

physical geography.

M. F. Waish. sen. late popular manager of the Oxford Hotel, is being heartily congratulated on his son's successes.

ORIGINAL CHARTER, 1854

## HOME BANK OF CANADA

If you have occasion to send money through the mails take out a Money Order from this bank. A few cents will cover the cost of registration, according to the amount to be sent, and you may be absolutely sure of the remittance reaching the proper party. The Home Bank transmits money, by order, not only to points in Canada where there is a Home Bank Office, but to every part in the Dominion where there is a bank operating under Government Charter. Letters of Credit and Drafts issued to foreign parts of the

TORONTO 8 KING ST. WEST HEAD OFFICE,

#### LONDON BRANCH

394 Richmond Street F. E. KARN, - - - Manager

Branches also at

ST. THOMAS

THORNDALE

#### CANADA.

Hail to the Great Dominion, Her flag in splender flies Upon the wird's wild pinion Neath blue Canadian skies; And when the breez's bear it Aloft on tower or flood. It wakes the kingly spirit, It stirs our Viking blood.

ILDERTON

The Fathers of our nation
Have builded sure and strong
On broad and deep foundations
Of valor, truth and song:
They came while yet 'twas morning,
They throred the true and best
And bonds and barriers scorning
They dared the dauntless West.

Our might shall melt the mountains, Our commerce gird the seas Our forests, fields and fountains Give music to the breez. Here Scoland's purple thistle With England's rose shall stand, Tee flury-de-lis shall listen To the harp of Ireland.

Never may blight of battle
Or thundering steel girt host.
Sword-olang or war drum's rattle
Disturb our peaceful coast
The bulwarks of our own land
God and the right shall be
Our Canada the homeland
Of power and liberty.

Build then a fi ming attar
And with its sacred fire
of love and praise exait her,
'10 the Land of our Desire,
Oh happy consummation,
Oh destiny sublime,
'To be a righteous nation,
The standard for all time,
The standard for ALERT D, WATSON,
10 Euclid Ave, Toronto.

ANXIOUS SUBSCRIBER. Newcastle, N. B.-

NEW BOOKS.

"Cords of Adam," by the Rev. Thomas J. Gerrard. Published by the Longmans, Green & Co. 29 Paternoster Row, London, Eng. Price \$1.50 net.

The Characteristics and the Religion of Modern Socialism by R. v. John J. Ming. S. J. Published by Benziger Bros. New York Cincinn atl and Chicago, Price 31,50

Zinger - At St. Joseph's Hospital, Syracuse, N. Y., on Saturday, May 9 Prof. John A. Zinger. May his soul rest in peace?

LEE-In Seymour township, Mr. John Lee-Funeral tock piace on M.y 2 to St. Mary's church. Campbellford, May his soul rest in

#### Ladies' Suits \$7.50 to \$18.00 (TAILORED TO ORDER)

materials and style book; they are f SOUTHCOTT SUIT CO LONDON ONT.

TEACHERS WANTED.

WANTED BY THE SEPARATE SCHOOL
Board of the town of Kenora, two Catholic teachers, holding first-class certificate,
must know English and French: wanted by
the same board, three other teachers holding
second class certificates; must also know
French and English. Apply for particulars,
stating salary expected, to Secretary Tree sury
Separate School Board, Kinora, Ont. P. O.
Box 195.

A QUALIFIED TEACHER MALE OR female for R C, S, S, No 1, Maidstone, Able to sneak and teach French and English. Slary \$500 per annum. Duties to commence after summer holidays. Apply to Joseph Ladouccur. Sec. Treas., Belle River, Ont. 1545.4

SALESMEN WANTED.

SALESMEN WANTED FOR "AUTO
SSPAR," Best band Sprayer made. Compressed Air Automatic, Liberal Terms.—
Cavers Bros. Gait.

HOMES WANTED. HOMES WANTED,

GOOD CATHOLIC HOMES WANTED

If or the following children: One gir, aged
four, and four boys aged six eight, ten and
twelve. These children are all intelligent and
healthy, the little girl bling particularly attractive. Appliastions received by Mr. Wil
liam O'Connor, Children's Branch, Parliament
Buildings, Toronto.

1544 2

THE "HARP OF TARA " POSTCARD. TYPICAL OF THE BEAUTY AND SONG of Ireland. On sale 25 cents per dozon. Add dress Miss E McIuerney, 233 Catharine st N Hamilton, Ont.



MISSION SUPPLIES A Specialty made of Mission Articles

Send in for prices and samples. You will be greatly benefited by ordering your Mission Supplies from me. J. J. M.

LANDY 416 Queen St. west TORONTO, Oat.

A New Book by Father Lambert Christian

Science Before the Bar of Reason.

Cloth, \$1.00. Paper, 50 cents. The Catholic Record London, Canada.

## NEW BOOKS

Modernism-What it is and why it is condemned. By G. S. B Price, 15 Cents

Saint Patrick-A Monograph in paragraphs.

By HUBERT M. SKINNER, PH. D. Introduction by REV. FRANCIS CASSILLY, S. J.

Price, 25 Cents Ancient Catholic Homes of

Scotland. y DOM. ODO. BLUNDELL, O. S. B. Introduction by HON. MRS. MAXWELL SCOTT, of Abbottsford.

Price \$1.25 The Lord of the World.

> By ROBERT HUGH BENSON Price \$1.50

The Catholic Record LONDON, CANADA

## Reduction in Price.

For one month we will sell post-paid:

Catholic Home Annual and Little Folks' Annnal for

25 cents. Regular price, 35c.

The Catholic Record LONDON, CANADA

# **KYRIALE**

Ordinarium Missae.

Ad Exemplar Editonis Viticanae Concinnatum Cantum Gregorianum Transcript et Modulationibus Ornavit Julius Bas Ad Norman Editonis Rythmicae & Solesmensibus monachis Exaratae

Price \$2.50 The Catholic Record LONDON, CANADA

C. M. B. A., Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albios Block, Richmond street. THOMAS F. GOULD, President; JAMES S. McDougall, Secretary.