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he Catholic Record LONDON. CANADA

ANDLES HE WILL & BAUMER -KIND-

All Qualities All Sizes All Shapes The BEST on the MARKET Brands-Stearine, Argand and Star Beewax Standard Altar L'Autel & Purissima SEND FOR PRICE LIST THE ATHOLIC PECORD LONDON - CANADA

Catholic Record. The Christianus mihi nomen es

LONDON, ONTARIO, SATURDAY JUNE 5, 1909.

with cigarette-adorned faces ogling and MEMBERSHIP IN A CATHOLIC SO-tramping up and down as if they were CIETY. olic Church alone episcopalianism finds its true logical development." It has been written, "a man's enemies are of in a tread-mill, but it blurs the eyes to

NOTHING DOING.

THE OLD STORY.

LONDON, SATURDAY, JNNE' 5, 1909. C. W. STODDARD.

The Catholic Record

VOLUME XXXI.

in a pest house. The bloom of purity Charles Warren Stoddard died in disappears. Reserve and dignity perish California, the land he always loved. It was there he fashioned the pencil that gave us wondrous canvasses and the vocabulary. Curfew-bell ordinthere he found that the writer's trade ance is invoked to put an end to the is one of difficulty, and one, also, that nuisance. But the source of the trouble is generally in the good graces of my is in the home. If parents were not Lady Poverty. He was a man of criminally careless there would be genius, many sided, with a zest for fewer scandals, fewer smirched reputastraying that brought him into out-oftions, less sport and talk and giggling way nooks and into contact with in- foolishness. If they took as much care teresting people all over the earth. of their children as they do of the Not that he cared about tinsel and decfurniture in their homes, or of their animals, there would be less cause to be oration. He liked the one who wore

the medal of character. And wherever pessimistic. he met him he had a yarn about the things which, without market value, are prized far above pearls and rubies by those who can understand. Stoddard's joy was, if not painting the Southern ication about parochial doings, with a Seas, with their sunny waters and foamrequest to have it printed. It is a lipped lagoons, and weaving prose that pretty bit of composition, but the gentlehad in it the smell of the salt and the man who blue pencils our "copy" says out of doors, was to be with friends that he has no room for it. We may whose hearts were, perhaps, not careventure, however, to remark that some free, but who understood that a smile accounts of parochial activities are a and a cheery word and a thought above little overdone and cause, doubtless, the commonplace lightened the load the clerics referred to in them to exand made the way less toilsome. claim : "Preserve me from my friends!" He will be mouraed by those who knew When we read that the sermon was

and loved him. He will be missed by the thousand who regarded him as great a stylist as was Stevenson.

WHAT THE POPE SAID.

Some of our secular contemporaries are " amazed " at the recent pronouncea column of words for nothing. ment of Pius X. concerning woman and her place in society. If, however, they read the words of the Pope they may possibly admit that an unrestrained imagination is responsible for this amazement. The Pope did not say that woman must not vote under any circumstances. But he did say that it was an error to suppose that woman has the same rights and the same social function as man. She is not his slave or his servant, but his companion and helpmate. Their functions are different but both equally noble and harmonizing, in the scope of forming the family and educating the children. On man rests the duty of providing, by his labor, for the means of keeping and educating the family : on woman that of regulating the household, and especially of educating the children. He did not say that her duties are entirely confined within the household. But he pointed out that she has also a duty towards her neighbor, to dry the tears of the afflicted, to assuage sorrow, to band together for the alleviation of the spiritual and temporal miseries of those who suffer, thus fulfilling a social mission which makes of

A CLEAN CUT WORD.

her an angel of love amid human sor-

rows.

The reply of the Holy Father to the f Orleans, the day after the Beatification of Joan of icism might oppose us. The flippant and thoughtless would make us the tar-Arc, is simple, direct, pulsating with get for cheap witticism. But we believe the spirit that draws its strength from that young men with red blood and amon high and its confidence from his faith bition to be something above a dawdler in the mission and destiny of the would welcome any organization that, Church. He has praise for the France captained by our best and purged of whose missionaries have gone to the cliques, would be pledged to serious ends of the earth and whose intrepid defence of religion is attested by many business.

Mere membership in a Catholic so-After membership in a Catholic so-ciety does not give one a patent of active Catholicity. It does not imply that one is any better as a Catholic than the man who belongs to no organization save the one grand organization of the Church. see the boys and girls taking a postgraduate course in the school of the pavement. One might as well put them disappears. Reserve and dignity perish in contact with the familiarity of the streets. Slang, and worse, creep into should be. Of course there is a certain activity in the life of a fraternal organ--there are meetings to be at ization—there are meetings to be at-tended, initiations to be gone through, "degree work" to be "exemplified" we believe we are using the correct technical language) balls to be planned, whist parties to be conducted, smoke talks to be arranged, and so on : but no member worthy of the name should be satisfied with these superficial stirrings.

Rev. Peter J. Muldoon, Bishop of Rockford, and State chaplain of the Knights of Columbus in Illinois, had very likely some thoughts like these in his mind when at a banquet given in his honor in De Kalb, Ill., April 18, he We have received a lengthy communspoke of the great good done by the order, but called attention also to possibilities for the individual member still latent. A K. of C. paper gives one passage from his address as follows :

What are you doing ? Are you true to the order, membership in which you boast? Are you true to the Church of which you claim your order is a strong supporting arm ?

Not one of my hearers would answer me other than in the affirmative to both of these questions. Then let me ask :

scholarly, profound, and scintillating with thought as beautiful as the diction our pastor ? Are you active in works of charity ? in which it was set forth, we say our

Are you active in works of charity? Do you support the St. Vincent de Paul, or any other kindred society? Are you true to your brother? Do you support Catholic education? Do you subscribe for a Catholic name? prayers and hand it over to the editor-inchief. But it is strange that some of us who pay for a " local " in the daily

print are surprised when we do not print paper ?

literature? Can you stand up in your council and tate the attitude of the Church on So-

cialism or on Divorce? These are a few of the questionseach of them a test of practical, wide first tokens of knighthood." And the same might, of course, be said of the members of other Catholic organiza-

zations. The gist of the whole matter is this : rich the Catholic life of the members themselves and of the Catholic community as a whole. And the man who be attending meetings, smoke-talks, ban-quets and similar gatherings, is missing the very purpose for which his society is organized. Rest, recreation, social but these do not constitute the essential thing.

entail labor, for men are loth to leave their little tin gods too suddenly. Crit-the societies as such are so wholethe societies as such are so whole-heartedly loyal to the Church, and so ready, not to say eager, to help in the many great works she is doing in our country to-day. The half a million en-dowment of the Catholic University by the Knights of Columbus is a case in point. This a splendid gift to a splen-did cause, and one that will redound to the credit of the Knights for many year to come .- S. H. Review.

his own household;" and here we have a canon of the Anglican church betraying the weak spot in her armor. He has no concern for continuity. In his eyes an Anglican bishop holds the same place as a moderator in the Presbyterian Church, and his appeal is that the Lam-beth conference should begin by joining hands with Non-conformity. That Con ence held out an olive branch toward esbyterianism when it made a tentae and hesitating suggestion that

Cognomen."-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th

This Kensi is the soft and who started a small bookshop in Paternoster Row and make a specialty of the "Revelations of Maria Monk," and anti-Catholic tracts against the Mass and the confes-tacts against the Mass and the confessional, the former blasphemous, the sbyterian ministers joining the Anstonal, the former biaspitehous, the future of the so indecent as to bring him within reach of the law. John Kensit, senior, founded a "Protestant Truth Society," which never showed the public its balance sheet and which Mr. Labouchere can body should not necessarily be mpelled to accept reordination at the ands of a bishop. In face of such a tep there is logic in the canon's appeal or another acrobatic wriggle to include a-conformity. But imagine the con-ion! The ritualist, the evangelical, in Truth aptly described as a one man organization for collecting subscriptions to be used in disposing of his own stock the non-conformist all using the same of pamphlets. In his latter years he The non-conformist all using the same prayer book. The one believes he is saying Mass: the other swears it is a "blasphemous fable"; the third holds that the Real Presence is a "damnable heresy." No wonder religion becomes took to lecturing against "Romanism and Ritualism." After one of his meetings at Birkenhead he was roughly handled, and died of his injuries, and he repulsive to thinking laymen when such ideals of unity are contemplated. counts as a Protestant martyr among

epulsive to thinking laymen when such leals of unity are contemplated. While the Lambeth Conference dreams freunion the House of Convocation ave appointed committees to "Report" Ritualist churches. This week John Kensit has addressed

have appointed committees to "Report on Prayer Book Revision." The truth is nobody really wants the Prayer Book a long memorial to the Bishop of London a long memorial to the Bishop of London pointing out that in many Protestant Churches in London the "adoration of the Cross" was carried out on Roman lines on Good Friday ; that in some of them "the Sacrament" is reserved ; that 'n others sermons are preached and hymns are sung in honor of "the Virgin." is nobody really wants the Prayer Book revised. The main body of the people are indifferent, or hope that nothing will be done to mar the beauties of this great monument of Tudor English. Lord Halifax and his party dread any tampering with doctrine or ritual. The Dean of Canterbury and his henchmen are equally uneasy. Very probably what are known as the "cursing psalms," and others of a "revengeful spirit," and In others sermons are preached and hymns are sung in honor of "the Virgin." He asks Dr. Ingram if this is sound Pro-testantism? Kensit has logic on his side. He represents the bitter old Pro-testant tradition. But then the Estab-lishment is a kind of Noah's Ark that the other all kinds of strange creatures. what are known as the "cursing psains, and others of a "revengeful spirit," and such daring expressions of belief as the Athanasian Creed will be put on the shelf; but genuine anxiety centres around the "Ornaments Rubric" which deals with Eucharistic vestments. On this point the Committee of the Lower House of Convocation of Canterbury has already sent in its report. "Whereas the Eucharistic vestments commonly socalled cannot be rightly regarded as symbolic of any distinctively Roman doctrines, and whereas the historical conclusions underlying the ruling judg-ments in regard to the vestments appear to be liable to reasonable doubt it is exedient that two alternative vestures or the minister at the time of celebrating Holy Communion, viz (1) the sur-plice with stole or scarf, and the hood of his degree; (2) the Eucharistic vest-ment commonly scalled he recognized

were pleased with Dr. Davidson's cere-mony in St. Anselm's chapel as a tribute to their curious "Continuity" theory, are somewhat scandalized at the Shakespeare celebration in St. Saviour's Cathedral, Southwark. St. Saviour's is one of our pre-Reformation chrrches—once the "Church of St. Mary Overy" (i. e., over the river.) When it fell into Protestant hands at the Reformation in Elizabeth's hands at the Reformation in Elizabeth's of his degree; (2) the Eucharistic vest-ment commonly so-called, be recognized as lawful under proper regulations." "The bearings of which saying lie in the application of it," as Captain Bunsby puts it. In other words it says to the Anglican ministry: one of you thinks himself a sacrificing priest and for that reason puts on a chasuble; the other thinks himself a minister of the word and for that reason puts on a surplice. hands at the Reformation in Edzabeth s days the dedication to Our Lady was got rid of. Close by stood in those days the Globe Theatre, where Shakespeare acted in his own plays. St George's Day was his birthday, so on this day the feast not of St. George but of William Shakespeare was kept in St. Saviour's. A prominent actor read an address. The pominent actor read an address. The poet laureate recited a feeble ode. A poem composed by one of the canons was sung to the tune of Luther's Ein'feste Burg ist unser Gott. The tombs of the poets and dementiate General Flat and for that reason puts on a surplice. and for that reason puts on a surprise It is not the least consequence what you It is not the least consequence what you wear, cucullus non facit monachum ; poets and dramatists Gower, Fletcher, Dyer and Massinger are in the church, and they were invoked to do honor to be sure you do what your congregation

likes best. As was to be expected the Ritualists As was to be expected the thousasts are very angry, and Mr. D. C. Lath-bury, a supporter of Lord Halifax, com-plains that the "Ornaments Rubric" has now no sense at all. "It would be bad enough if the use of the vestments so in-Shakespeare : ome forth, ye poets, from your sleep Green laurel garlands bringing, r him who climbed thought's highest steep And crowned the world with singing." enough if the use of the vestments so in-timately associated with the conflicts of the past forty years had been forbidden. It is worse to have them relegated with other antiquarian survivals to the region of ecclesiastical art." Yet the One High Church organ rightly says that this sounds very like a pagan ode. that this sounds very like a plash out-But the people who joined in this chorus would be scandalized at being asked to sing a hymn calling on the angel choir to join with the faithful on earth in honoring their Queen. It is a strange world, and the wandering and blunder-Christian church was to be a city seated on a hill, with streets so straight that not even a fool should err therein-J.

C. G. in America. SIGNS OF WANING BIGOTRY.

ing of even educated human minds, unenlightened by the gift of Faith and without the guidance of God's Church would be grotesquely ridiculous if the whole thing were not so profoundly The London correspondent of America says that the Protestant Alliance, one

The Miracle.

press has been calling on all good Pro-

testants to prevent such processions in London, because on the morning of Low Sunday, in the almost entirely Catholic Sunday, in the almost entirely Catholic

district of Hatton Garden, the Italia

quarter, the priest took the Blessed

Sacrament in procession to give Holy Communion at the houses of six poor

This Kensit is the son and heir of

shelters all kinds of strange creatures.

the Anselm celebration at Canterbury

Cathedral. Why, they ask, should a Pro

testant Archbishop honor the memory of a "Roman saint," whose action "rivet

Low churchmen have been angered by

people who were seriously ill.

Unlovely things they were and cold As Death itself, last fallhe bulbs I planted in the mold Beside my garden wall. 'et here above each sodden husk

1598

A bourgeoned beauty blows And fills with hyacinthine musk The little garden-close.

Ah ! lovelier dearer seed than mine Albeit cold as they, watched my widowed friend consign To church-yard mold to-day. Yet he, in darkness, questioning The same Benignant Power, Can neither see the distant spring Nor visualize the flower.

T. A. DALY, in Catholic Standard and Times.

Calvary's Enduring Kingdom.

Kings choose their soldiers from the strong and sound And hurl them forth to battle at

Across the centuries, o'er sea and land, command,

Age after age, the shouts of war resound ; Yet at the end the whole wide world

around. Each empty empire, once so proudly

planned, Melts through Time's fingers like the dripping sand.

But once a King-despised, forsaken, crowned Only with thorns-chose in the face of

Earth's poor, her weak, her outcast,

gave them love, And sent them forth to conquer in his name

The world that crucified him, and proclaim His empire. Lo ! pride's vanished

thrones above, Behold the enduring banner of the Cross !

-PRISCILLA LEONARD in The Outlook

CATHOLIC NOTES.

ted the chains of Rome on England for centuries." The high churchmen, who The Knights of Columbus will underwere pleased with Dr. Davidson's cere take to raise a half million endowment fund for the Catholic University of America.

According to the Rome correspondant of the Catholic Standard and Times there is a rumor there that Archbishop O'Connell of Boston is to receive a Cardinal's hat.

On the 12th April last there died at Watervliet, N. Y., Rev. Wm. F. Sheehan, and on the same day in Ireland, his sister, Sister Mary Teresa, died at the Mercy Convent, Killarney. This deed a painfully sad coincidence. This is in-

The Right Rev. John Grimes, D. D., was consecrated Titular Bishop of Adama and Co-adjutor-Bishop of the diocese of Syracuse at the Cathedral of the Immaculate Conception in Syracuse, N. Y., last Sunday.

The Right Rev. John Lancaster Spalding, whose resignation as Bishop of the Peoria diocese was regretfully accepted last fall, is created Titular Archbishop

of Scyphopolis by a decree of the Vati-can at Rome, news of which was received.

While on the Red Sea, April 15, en route to Mombasa, Theodore Roosevelt wrote a letter to Cardinal Satolli, in which he said : "I look forward to rewhich he said: "I look forward to re-newing our acquaintance a year hence, when I shall present my respects to the Holy Father, to whom I beg of you to give my warm personal regards."

The Knights of Columbus have not long been established in Mexico, but the progress they are making is encour-aging. On May 2, a banquet was held in Mexico City which was attended by about seventy members. During the afternoon a class of thirty-five new members were initiated. Dr. Eugene Wasdin of Charleston, S. Dr. Eugene Wasdin of Charles Artes C., a surgeon-major of the United States army, and formerly a Methodist, was re-army, and formerly a formerly at St. James' on Thursday of last week by Rev. George P. Degnan. Dr. Wasdin head of the government hospital at

Have you a pew in your church ? Do you contribute to the support of

Do you read and support Catholic

Rumor has it that we are to have

another organization - an up-to-date awake, active Catholicity—propounded by the Bishop, and the Columbian, an organ of the Knights, from which we society which will deal with present-day conditions and satisfy every want. We hope not, for we have societies and to make the above quotation, admits that spare. We have the society whose although to some they may not seem so ideals are above reproach, and whose all-important, "a very large proportion of our membership would have to answer many of the questions stated in the negative, and thereby confess that they fall below the standard even in the first tokens of knighthood." And the members content themselves with the playing of billiards and bridge-whist, thinking, we assume, that any other mode of amusement would fatigue them unduly. There are others which are prominent factors in the world of sport.

Others, again, drowse along, mere phantoms in a living world. If we had but two or three organizations well sup-ported, given more to action than to talk, caring more for achievement that is worth while than for victories either on land or water, we might have results of which we would be proud. It is not on land or water, we might have results true that a society devoted to serious ends could not obtain a foothold. We admit that, in every parish, there are the characterless who mean to play cards intercourse, should properly be sought indefinitely and to plod on in the same and found in our Catholic club rooms,

old rut. But there are many who could be urged to better things by intercourse with the thoughtful, and by a systematic plan for self-improvement. This would

There are other and deeper things for which the organization stands, and these should not be lost sight of. The Right prayer

aluable Farm **Property** For Sale hise Hundred and Twenty Acres situated four es from Canadian \ them Railway, twelve mile m Oliver, Sask, and t enty-seven miles south wet Saskatoon. North haif section Nine, Town irty-Two, Range Fifteen. Chocolate clay suit . favoring sare Fruit Farming, climatic cond r further particulars apply to C. R. H., Cathel cord, London Outario.

WM. SMITH & SON Church Seats, Pulpits, Allars Reading Desks, Lecterns Chairs, Etc. CHESLEY . ONTARIO

M. B. A., Branch No. 4, Londa ects on the and and ath Thursday of every modi-tergbt helocks at their hall, in Albion Birck, Ren-codd street. inurse P. worth, President; Jass Mcloousat, Saretar a word and deed. The utterances of the Pope must be somewhat disconcerting to the politicians who told not many moons ago that the policy of the Vati-

not for every individual Catholic to take can was ill-advised and reactionary. an active interest in the work of Catho-Reactionary, by the way, is supposed to lic societies. As we'l ask whether it is be the "limit" of polite disapproval. allowable to a Catholic to feel indiffer-And the infidels, the bitterent about the advance of religion, the minded retailers of blasphemy, must spread of the Church, the temporal and be surprised that the Pope is eternal welfare of his brethren : or as little overawed by their threats as he is deceived by their efforts to destroy whether he might not confine his interhis authority. The plottings of the est in them to a mere sentimental symsecret societies, the manoeuvres of pathy without active co-operation. The the men who quarrel with God, notion carries with it its own condemnation and is repugnant to the instincts of are set at naught by his virile energy every truly Catholic heart. There must and steady will. Where they look for weakness they find strength, and the be no cold, inert, sluggish members in policy so often decreed is more than a the Body of Christ. Above all there must be no carping, sneering members match for the craft which ignores who try to palliate their own inaction justice and truth. He bids his children by decrying the activity of others. If and good example may remove the the spirit of God is in us let us show it in France to live so that their prayers by the untiringness of our Catholic stigma of hatred of religion from the action, and let our hearts, like that of brow of their country and lead the our dear Lord, be eaten up with zeal for minds of their persecutors back to the the honor and beauty of the Church of truth, and their hearts to the charity of God.

Jesus Christ.

SOWING THE WHIRLWIND.

not uncommon sight, is the crowd of young people on the streets at night. It is bad enough to have young men God the so work upon thy soul.

IN THE CITY OF CONFUSION.

Canon Henley Henson has sailed from Boston to England "to answer charges of heresy" as the daily press reports it. He carries with him our sympathy and our admiration. For how can we fail to Some ask whether it is advisable or admire a man who has succeeded in being accused of heresy by Anglican while repudiating Rome "as definitel outside the range of reasonable and practical policy !" Perhaps high churchmen are angered by his further reasons Perhaps high his further eclaration that "the churches of Russia and the East are admittedly sunken orance and superstition, and would have to traverse the whole distance be-tween modern civilization and the semibarbarism of the Middle Ages before they would really be able to enter on equal terms into any negotiation (for with the reformed churches of unity) the Western world." For shame, Canon how could you write such things of those dear people with whom your bis-hops have been flirting, though surely without encouragement, ever since the Tractarian movement discovered the comforting theory of Branch Churches.

of the militant anti-Catholic organizaions, had a "great Protestant rally

April 30th, at Queen's Hall, one of the largest of our concert rooms. Mr. Sloan, M. P., a Belfast Orange-Mr. Sloan, M. P., a Belfast Orange-man, talked of a mysterious con-spiracy to put "Rome on the Throne." I fully expected to hear that King Edward VII. had been denounced as a Jesuit in disguise, for during his recent holiday in the south of France he matered into Snain one day and mild o motored into Spain one day and paid a visit to the Jesuits at Loyola, and saw the old home of St. Ignatius, now built into the historic college. Then when he went on to Malta he bestowed on the he went on to Marca he bestowed of the Archhishop the decoration of the Victor-ian order. Apparently Mr. Sloan and his friends have not yet heard of the Logola visit—the telegraphic agencies did not mention it in their press des-This will be perhaps another patches. suspicious circumstance for those ultra Protestants. Next week there will be another of these anti-Catholic gather-ings, the meeting of Mr. John Kensit's Wycliffe Association, which sends Wycliffe Association, end to denounce preachers through England to denounce Ritualism and incidentally to thunder against Romanism. The "Kensites" against Romanism. The "Kensites" are a particularly objectionable and foul-mouthed crew of agitators. They are good allies of the "Protestant Alliance," and slightly less respectable in their methods. It was the joint opposiion of these two bodies that last year frightened poor Mr. Asquith into forrightened poor Mr. Asquith into for-bidding the great procession of the Blessed Sacrament on the last day of the Eucharistic Congress. Kensit has just scored another success. On Palm Sun-

A FRUITFUL APOSTOLATE. Workers for the Apostolate of the Press, says Father McMillan, in the Catholic World, should be encouraged by the following letter from a Cath

by the following letter from a Catholic writer to his brother Edward of De La Salle Institute, New York City. The writer, who is a teacher, says that where he is living at a mission all the people are converts. There are three hundred Catholics in the place. How did they become Catholics? Some twenty-five years ago, a man named Monk received a nuckare

Some twenty-live years ago, a main named Monk received a pickage around which was wrapped a copy of a New York daily paper. In this paper was an article by Archbishop McClosky on "The Authority and Infallibility of the Church." Dr. Monk read the rticle, and became so impressed by that he wanted to read more about the Catholic Church. He began by trying find the nearest Catholic priest who ight settle many doubts he had about the Church. And he found that about the Church. And he found that the nearest priest was Father Cross of Wil mington, Del. Dr. Monk and all his family went to Wilmington to see Father Cross and in due time the family were received into the Church. Dr. Monk received into the characteristic in a bone returned to his home but not to be an idler in the work of the Lord. He went among his neighbors and told them of the worth of the Catholic Church and many of them listened and

s'udied and prayed and in due season were baptized as children of the one true Church. One of Dr. Monk's grand-

Memphis, Tenn. Memphis, Tenn. Madame Melba visited St. Joseph's Mount at Lillydale, Vic., last week, where she was received by the Mother Superior, who presented her with an ex-quisitely-made peal of joybells, draped with, the Melba colors. The pupils of the convent sang a song of welcome in honor of the visitor, who was accom-panied by Lord Richard Newell. panied by Lord Richard Newell.

In Chicago on the 22nd of May two burglars attempted to rob Holy Angels' Fathers Wm. Griffin Church, Fathers Wm, Griffin and Timothy O'Shea heard the noise. They Information of the second seco came; the other succeeded in making his escape.

 $\theta_{\rm B} \not \to$

Rev. C. I. Smith, formerly rector of St. Paul's Episcopal church, Cnarleston, S. C., has become a Catholic. The con-gregation of St. Paul's is normally a colored congregation. It is made up of freedmen who earned their freedom be-fore the war. Many of the congregation are so white in appearance that in the North they could hardly be dis-tinguished from white people. They constitute a class apart in Charleston.

The canon's article in the current Nine-teenth Century and After on The Lam-beth Ideal of Reunion is well calculated to annoy Lord Halifax and his followers who pin their faith to Apostolic success-sion and valid orders. "Corporate re-union of Christendom along the lines of the Lambeth policy is a mistaken ideal; any reunion on the basis of 'historic episcopate' is essentially identical with the Roman ideal, only the Roman is in-comparably better justified in history and reason. . . . In the Roman Cath-

Patience accomplishes more than

A QUESTION.

2

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THE EXODUS.

FRANCIS W. GREY, LITT. D., The Cure of St. Philippe," "Gilbert Franklin Curate," etc.

CHAPTER XI.

SON OF THE GENTILES.

But if Pierre Martin had his own un foreseen problem to deal with, a prob-lem of which Father Gagnon had shown him a solution equally unforeseen and unlooked for, his sister Madeleine, who unforeseen an as one of his first and most efficient helpers, deserves some place at least in this chronicle, had also of late been called called upon to solve for herself one of a similar nature, and certainly not less difficult, fraught, moreover, with conse quences which for her were in their easure no less momentous, since on it epended or seemed to depend her

depended or second whole life's happiness. She had been brought face to face She had been brought as unexpected Bon Dieu to settle ; he, Monsieur I Curé and Pierre Martin, qu'ils s'arian with it, indeed, in a way as unexpected as that by which her brother had been brought to the decision of his own. Jean and his wife, with whom she and Pierre continued to live, were the most hospitable of mortals and liked nothing better than to see their kitchen 'n winter, or their verandah on summer evenings, filled with friends, young and old. Morever, Jean as a new orthog old. Morever, Jean as a new enthus-iastic believer in Plerre's Exodus, and ready, as he was wont to say, to start "demain ou après-demain" (to-morrow or the day after) was naturally, to or the day after) was bachtary, do his house, as to himself, a centre of at-traction to others who believed and felt as he did. Thus it came about that five evenings out of six and on Sundays especially, there was an informal coun-cil held to discuss ways, means and posmight be made a reality. In simple truth and in a very real

sense, the dream, if dream it were, was not Pierre's at all, certainly not his not Pierre's at all, certainly not his solely or exclusively. It was on this fact, of which he was fully aware, in this sense of vague longing and ungest among the exiled French Canadians that Alphonse Bilodeau had counted and was still counting for the accom-plichment of his number the creation and was still counting for the accom-plishment of his purpose, the creation, that is to say, of a new Quebec in the Provinces of the Northwest. Pierre, the Senator felt confident would merely give utterance to this voiceless longing, set in metion, this exect means of meride set in motion this great mass of popula-tion which already hung, as he believed, waiting and expectant for just such an impetus towards return to the land whence they had been driven and on which they still looked as home.

Jean, therefore, was only one amon many of his race now in Middlehampton and other New England factory towns who had left their native land not willingly, but sorely against their will The causes in each case were sordid few and all too common, two' chiefly, mortages and scanty harvests, bad times in a word. To these should be times in a word. To these should be added the hope of bettering their circumstances, a betterment, which for most of them was long in coming, and of which the cost, as not a few of them which the cost, as not a few which the cost, as not a lew of them realized, after a year, or two at the longest, was too great. "You can buy money too dear," Jean would remark, almost as a regular part of these coun-cils, and Michael O'Rafferty, the watch-man, who was a froquent attachast and

cils, and Michael O'Rafferty, the watch-man, who was a frequent attendant and a still more frequent speaker—com-pared with others, would make answer just as surely: "Begorra John ye're right; 'tis not what a man makes that counts, nor what he spends, but what he saves." A saying much applauded, if not practised, by his hearers. What, indeed could they save 2 ed. could they save ?

These then were all in favor of som change in their condition of deliverance from a bondage which had grown intol-erable, even before Pierre Martin came to Middlehampton, for each and all had to Middlehampton, for each and all had found the hoped-for betterment too slow in coming, and far too costly in other terms than that of money, even when seemingly attained. They made more than they could make on their farms, as they were ready to admit, but they spent more, even as they worked harder in tasks wholly uncongenial, as they were not long in discovering, and Mich-ed O'Refert's rule of political econn those of their elders. mittee of ways and means, at all events there was just such an attraction, for ael O'Rafferty's rule of political econ-omy, if applied to the majority, would have failed wofully. They saved, in fact, little or nothing. Nor did the easily made charge that this was their own fault alter the fact, even where it could be proved as true, which in many instances, as might easily have been shown, it most assuredly could not. shown, it most assuredly could not. The fault, even where it was theirs in any real sense, lay most probably even then more in their circumstances and conditions than in themselves; as it conditions than in themselves; as it must do when an agricultural popula-tion migrate to a factory town. The very process, moreover, of getting used to their conditions costs too much—to the race. Not that they looked to any possible still less to any proximate deliverance, or that any appreciable number had a definite hope of returning to the land they had left, prior at all events to Pierre's suggestion that they should go back, not to old Quebec, where they t less easy to answer. had already found it impossible to live

THE CATHOLIC RECORD

interest, as expressed ; Madeleine, her-self, accepted his presence without seeking to analyse his reasons for coming too long ever to look up again, but many listened : might it not be that le Bon Dieu had sent him just for this? Too seeking to analyse his reasons for coming so often, or her own acceptance; pleasure, she would not as yet even to herself acknowledge it to be. Only Madame Jean, busy with her own thoughts and with her children's clothes, drew her own conclusions and spoke of them to nobody, not even to her husband, which was Dieu had sent him just for this? Too young, it might be urged, for such a task? That, they would have answered, was le Bon Dieu's concern. He krew best, after all, and if He had sent this boy, this visionary, to lead them out of bond-age, out of bondage he would surely lead them. Whither? That, again, was for le Bon Dieu to settle, he and Pierre. Monsieur le Curé, see you, would of course be a third member of this council sneaking reverently; that was only his merely a true woman's loyalty to one of her own sex. Nor were Marie Martin's conclusions

by any means wide of the mark, since Madeleine, with true feminine un-accountability, had already made her speaking reverently; that was only his right as Curé and le Bon Dieu's way And Pierre had spoken of a Land choice, though so far wholly unaware Promise. Quebec? But no. They had no wish now to go back to Quebec. Where then? Why, in the Great choice, though so far wholly unaware that she had done so, between the man of her own race and faith and the one who was in both an alien. But when, on one memorable evening, George Toner Where then? Why, in the Great Northwest. We discovered it, they would have said, nous autres Canadiens, we have a better right to it than all these heretics, foreigners, tous ces gens là, who were crowding in there. How to saw his opportunity and seized it her

get there? That, once more, was for

fervid races are unaccustomed.

expressed.

special way;

could have them.

ing to weather and season, had come to

e looked on as the gathering place of

those who believed in the Exodus, where

The young man, who had told the old story in the world-old way, stood wait-ing for the answer which, he felt, he had his inevery reason to hope for. To tense surprise, however, Madeleine broke away from him, crying passion-ately: "No! no! no! I cannot, I gent. All this, be it noted, with the utmost reverence under the semblance of a familiarity to which colder, less cannot!" Nor again was the seeming fatalism any-thing but a simple trust in God, simply

"Can't what, dear?" he asked gently, crossing the room to where she was and standing close to her; "can't love me? Is that what you mean?

Pierre Martin, then, had merely given s that what you mean ? Some subtle sense, loves intuition, her whole attitude told him it was not so expression to that which many felt, and at a moment when they were prepared to listen to them. Not that even yet even before she spoke, told him that she loved him. "Oh! It is not that," she said, distressfully, yet not attempting to move away from him, a fact which en-couraged him not a little. he looked upon himself as sent in any still less as fit for the task which seemed, nevertheless, to be laid

upon him. Father Gagnon, moreover, whom he loved and trusted had said A paused ensued, during which he resolved to try another method of attack. more than once things which pointed to "You do love me, don't you?" he per-sisted, possessing himself of her hand, but one conclusion, namely, that this Exodus, of which he dreamed, for which she tried, not very hard as h which he longed and prayed, was indeed to be his task. As to his own fitness, he had fancied, to draw away.

No answer. "Madeleine!" more softly yet more persistently. "You do love me, don't you ?" he repeated, almost in a whisper which east second to her, her very no illusions, but with the same faith and trust these others showed, the faith and trust of his race, he left that and all else to le Bon Di ϵ u. Also, quite naturally to Monsieur le Curé. An attitude of to which, as it seemed to her, her very oul swayed, as a reed to mind concerning which it may be re-marked that it was a surer indication of Perhaps he, too, guessed that it did so. "I know you do," he went on, gaining confidence in his new method of pleadhis fitness for leadership than any con-scious "vocation"-possibly egotistical

This time, some instinct told her that Having, however, as he had confesse after all truth, the full, bitter sweet truth was best, cost what it might.

o Father Gagnon, an attraction else-where, the lad was not often present at Yes," she answered, very low and the councils held in his brother's house falteringly, but he heard her, and thinking his victory attained, made as if he would put his arm about her and draw Amable Gosselin, lamed by an accident some years before was more or less a would put his arm about her and draw her to him. Again, however, to his still greater surprise she shrank away, and in good earnest loosed her hand from the clasp of his. "No! no! no!" she repeated, almost sobbing, "I cannot risoner in his own home once his daily toil in the factory was over. He had heard of Pierre and his "dream," and has sent for him to "talk it over." That Francoise the eldest daughter with her That grave, sweet face and eyes that seemed You must not !" for he had stooped to claim the kiss he felt he had to read his soul, her whole attitud one of intelligent interest in what wa whole attitude stooped to claim the kiss he ten he had fairly won. "Oh," she exclaimed, sink-ing weakly into a chair, "can't you understand." I must not love you, must not . . ." Here she stopped sudden-ly, remembering that, so far, though she could not doubt his meaning, he had not, is no may words, asked her to be his being said, should be a constant listener as she sat sewing for the younger children with whom she took her dead mother's place, added an unac-knowledged, indefinable charm to knowledged, indemnate chain to evenings of conversation and dis-cussion which, in any case, had for Pierre a strong and natural attraction. Later, before very long, indeed, he came to understand wherein in so many words, asked her to be his She was all trembling with wife. She was all trembling with a maidenly confusion when she realized what she had so nearly said . . . asked.

But George Toner, with an hones the charm consisted, and how much the quiet encouragement of her kindly eye of her mere presence, meant to him, and lover's sympathy, guessed what she wished to convey, even if he could not as yet fully understand what was troub-ling her, what could possibly stand be-tween them, since she loved him. "You acknowledged to himself and to the Curé all its force and sweetness. Yet if Pierre were absent from the mean you must not marry me? Is that it, little one? he said, very gently. discussions at his brother's house, there were many present, young as well as old since Jean's kitchen or verandah accord-

Her only answer was an inclination of er head, with its wealth of dark br hair, the head he loved so dearly ; which he had hoped by now to find resting as

of right on his shoulder. "Might have guessed it," he con even Monsieur le Curé not infrequently put in an appearance. Perhaps, in thi tinued quietly, "guess I'm a heretic to you; one of the Gentiles, as my old nstance also, there may have been for one or more an attraction other than you; one of you; one of the Gentlies, as my old mother used to say. Well, little one," with a cheerfulness he surely did not feel, but which won him fresh love and fresh regret from the girl who longed, the hopes of possible relief from a bond age, which on their shoulders lay not quite so heavily or so hopelessly

more than ever, to give him the answer he hungered for, "if that's so, I'm out of it. I haven't much religion that I To two members of the informal com know of ; pretty much like other folks in Middlehampton, I reckon, but I can't change what I have got, not right away, Madeleine, in her own way, was as de-serving of attention and devotion as

Was that the answer? If not where was Was that the answer? If not where was it to be found? Certainly not in her own heart, which pleaded, passionately, incessantly, on his behalf; nor in his conscience, whose impartiality she could no longer trust. Wisely, therefore, she did not attempt a task which, she saw at once was for heread her iterate the her "I did not think you would believe in sin," answered the minister, not quite sure what to make of such a profession of faith on the part of a free-thinker. "But the fact remains," he continued, reverting to his first assertion, "that this epidemic is merely the result of un-sanitary modes of living, of a violation of the laws of Nature." once, was far beyond her strength; but just as Pierre had done went to Father once, was far Gagnon, as she would have gone to her own father had he been living, for the help and counsel she felt sure of getting. How or in what words she told her story she could never afterwards tell. All that she knew was that the good pries counselled her, as he had counselled Pierre—though this, of course, he did "Just so," returned the doctor, placidly, "a sin against Nature; a tell ber-to faith, prayer and patience.

"Then you admit that it is not a ques-tion of 'sin against God,' as these or "Wait, my daughter," he said, gently after much that she would keep in mind she knew to her dying day : " love comes thodox priests and parsons preach," was the confident rejoinder, as of a man who feels that at last he has gained his from le Bon Dieu, and returns to Him. But it takes us with it. . . if we only will. You love this man?" he continued point. "No, I don't." The reply was prompt quietly, "and trust him ?" He seemed to take her assent for granted, but she bent her head. "Eh! bien! trust le

Bon Dieu, for I know you love Him.' humbly ; a humil-" Do 1 ?" she asked, ity which he could not doubt or question iny more than he had doubted Pierre's Yes," he returned, gravely but kindy, "or you would not be here now. You ly, "or you would not be here now. You would have followed you own will, not God's. . And, if you had," he added, "you would have lost your lover's love." "Should 1?" She was surprised, but even more so at her own-lack of the astonishment she thought she ought to feel. Yet some intuitive love-know-ledge of her lover's nature, told her that the wriget was right. the priest was right.

"Yes, for the man is honest," was the answer, " and would, in time, very soon, perhaps, have come to despise you for your want of loyalty to duty. . . . And that, you know, kills all real love." "Yes, Father." Once more her heart told her that he had spoken nothing but

the simple truth. How could disloyalty, such as hers would have been had she followed her own inclinations, live with loyalty such as George Toner's." " Leave him to God, then," were the Curé's final words; "love him and pray for him. Love such as yours and his comes from God, and will surely lead you both to Him. Is not that enough?" "Yes, Father," she made answer,

smiling bravely. And bravely set her-self to do as Monsieur le Curé had bidden her, not without hope, though that, indeed, she would not admit even

to herself.

CHAPTER XII.

THE HAND OF GOD.

abstruse a point, at the moment. He continued, therefore, calmly: "Anyway continued, therefore, calmly: "Anyway they're going to do better, too, if Father Gagnon can make them." "In what way ?" It was the minis-ter's turn to speak quickly. This was emething whole unconstant. The dull, sweltering weather of that nemorable summer, instead of growing more endurable, grew daily more oppres sive, until Dr. Terry's worst fears of an epidemic of cholera among the children something wholly unexpected. "Well," was the answer, " the Padre let his people have it straight and seemed only too likely to be realized. And about the middle of July there heavy Sunday night, same as you might were, as he had anticipated, a certain have done. Spoke of Nature's laws sanitary conditions, city slums and coun number of cases with an unusually high percentage of death. At the beginning of August the cases were more numer ous, with a still higher relative mortal try farms, pretty much as I would. Oh! he was right up to date, I tell you. ous, with a still higher relative mortal-ity, till finally his report that they were Told 'em to let the women pray, but . well, to 'get up and git,' as our folks say, as soon as may be. 'God doesn' dying "like flies in a frost" was neared to truth than to exaggeration.

say, as soon as may be. 'God doesn't want you to crowd into factories,' he That he had plenty of willing helpers said. Guess He don't, either, or else Nature don't; but I didn't say so then most of all when older children, growing lads and girls, began to sicken in turn does not need to be told. Side by side not in meeting anyway." "Were you at service in a Romisl Father Gagnon, the episcopal rector and the ministers of various denomina church?" asked the minister in astontions toiled to help and comfort those upon whom God had laid His hand thus shment, as the doctor paused to light a fresh cigar. neavily. In the Catholic Church in all places where men and women met to pray, petitions were offered, the burder of which was the same in every instance : Spare, O Lord! Spare Thy people a prayer for pity, for removal of the chastisement that had fallen upon them. And if in many a heart which in its pro had forgotten God, there was sperity wakened a sense of sin, keener, deeperreaching than it had ever known befor in others there was raised a tender, almost fearful pity for the suffering, perishing little ones. This epidemic was my from the Hand of God; a punishment from the Hand of God; a punishment for the transgression of His laws. But there were many who repeated David's question, even as Father Gagnon had asked it, when Dr. Terry first warned that a worse thing would happen to the the terry first warned that a worse thing would happen to the terry first warned the terry first warned that a worse thing would happen to the terry first warned the terry first warned the terry first warned that a worse thing would happen to the terry first warned t

wasted lives was practically the cost t

the race of industrial as compared with agricultural labor.

One minister alone, a good, honest

nan, if of somewhat narrower horizon

than he was conscious of, refused to offer prayers for a relief from this sore

visitation; would not hear of "punish-ment for sin." That was an old super-stition, one from which, God be thanked

he and those who thought as he did, had

ment, he quoted, not inaptly :

o careful of the type she seems o careless of the single literate

municative as a clan just now, may be the hand of man'll help to set things going. Micky's too quiet to be natural; he knows something or I miss my didn't say what law, though. May be Nature's, as you say, may be God's, as didn't say what law, though. May be Nature's, as you say, may be God's, as Father dignon says; may be both. Any-way, it's the only kind of 'sin' I know, just now,' and it's bad enough, in all conscience, judging by the way we are paying for it." "I did not think you would believe guess

ransgression of the law."

Whether or no," the doctor p and I don't profess to be a the

is 'sin' so far as he is concerned, and

children who are paying, first and worst, as they always do. Presently it'll be

the grown ups. You can't fool Nature Mister Minister, no; and you can't

fool God Almighty." "Seems to me," was the retort,

"that's just what they are trying to do." The minister had his vanity, and this present process of enlightenment had not

spared it. Hence, probably, the touch of tartness, which Dr. Terry did not fail

"As how ?" he asked quickly, the

moke of his cigar coming from his lips

in short, nervous puffs; a symptom of excitement which Father Gagnon would

excitement which rater Organis what have been at no loss to interpret what-ever the minister might be. "By praying Him to remove this chastisement," was the answer. "How can He remove it, if it is, as you say, the

"Oh !" thoughtfully, " that's it, is

it? Guess it's the best they know," was the rejoinder. Dr. Terry was in no

mood to be drawn into discussion of

a trans

inevitable consequence of gression of His law ?"

to observe, though he took no notice

You can't fool Nature

guess." "What do you mean by the hand of man?" asked the minister, a perfectly natural question, as the doctor readily admitted. Moreover, his reverence was, he felt sure, one to be safely trusted discreet. "Well," he answered, " we're not talk-

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ing about it just yet but I mean that there'll be a strike or a lockout pretty soon. Depends who hustles most, the labor union or the New England Cotton Company. One or the other'll knock old John Hammond out, sure's you're living, if he don't get ahead of them and make the first move, which is not so un-likely as they seem to think. "May be he'll surprise them!" Dr. Terry chuckled. The notion appealed

to his sense of poetic justice probably, "Anyway," he resumed, " the mills will "Anyway," he resumed, close down, which ever way it goes. these Canneks will just have to Then these Canucks will just have 'get up and git,' as we say. There we and not lacking in decision. "I guess Nature's laws are God's laws—if God is what you say He is." There was just the slightest emphasis on the personal pronoun, which his interlocutor was at There won't be anything else they can do. The labor union don't love 'em, you can swear to that, and they'll make no terms with the Company so long as they em-ploy 'cheap foreign labor.' That's the iberty to interpret as he chose. the doctor pursued. way they put it, ain't it ?" "Yes. . . Then you t adians will have to go?" ologian, Then you think the Canif a man violates the laws of Nature, that

"Think? I don't think!" was the re-joinder, "I'm sure of it. That's why I'm paying Pierre Martin's way to find a he's going to pay for it, sure and fully, sooner or later. And he can't plead ignorance, either. This time, it's the "Why not back to their own Province of Quebec?" enquired the minister who

grew every moment more and more interested in a subject which, if wholly novel, was yet wholly fascinating to a nan who loved his kind, French Papists

"Why should they? Quebec, I reckon, is pretty much like New England, a country that needs clearing, scient arming, fertilizers, God knows what all. That means capital, which they haven't got.

"But there is plenty of cleared land in both surcly." The minister spoke more as one anxious for information, than as disputing the doctors conclusions.

"Yes, plenty, as you say, but it's mostly small farms, and they're mostly mortgaged. That is what has sent them to the factories ; that is what is turning much of New England, or will soon, in waste land again. At the best, the small eastern farmer can no more his own, in cereals, anyway, agains west than John Hammond can fight the New England Cotton Company. He's bound to go under-that is the farmer, anyway-if he is two thousand miles nearer the market, or change his methods, which is just what he can't or won't do. No, sir, the West is the poor man's country, you take it from me. Lots of cleared land, plenty water, fresh soil, railroads handy, better climate

everything in its favor." "I suppose you're right," was the answer, as each went his way; the minister to think over what he had heard, the doctor to arrange about Pierre's journey, first to Ottawa and then to Saskatchewan, way back of beyond," as he had put it. Also, to im-part certain information to Father nart certain information to Gagnon, concerning the plans and pro-posals of the Saskatchewan Land and Improvement Company lately supplied by John Hammond senior, details of which will be given in their proper details of place.

Thus it came about that some days later there was a meeting at the priest "Why, certainly. Guess I shan' ouse of those chiefly and most keen! catch anything to hurt me," was the laughing answer. "Well, sir, he told interested in the Exodus, women as wel as men, for none knew better than th them they had no business to leave Padre, as Dr. Terry was wont to call him, what women's influence, won en's them they had no business to leave their farms, though it's not your fault entirely," he put in. Told them their little ones were safe with God, taken away from the evil to come.' Yes, sir, that's what he said. Seemed like my enthusiasm and women's prayers bring about, even to the seemingly im-possible. The doctor himself was there, as a matter of course, since to his gener-osity Pierre was to owe the means of takold Dominie, 'way back, more years than I care to count, he used to talk that way, too. Told my mother that when ing him to his destination. ourse Pierre, the Joshua, as Dr. Terry said little sister died of croup. Caught my little sister filed of front. Caught my throat too, to see the women crying, quiet like and the men too, I reckon. I know the Padre was not far off crying himself, not further than I was anyway. laughingly, who was to spy out this new land of promise and tell them all he returned how good and fair he had found it to be. 'Pity we haven't two other spies to go with you," he went on,

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referring to the to him from Jol

Pierre, at Saint How indeed cou beginning of his proved to be an spoken which strangely influen "Bon," resume will go to him t has to say. It so for getting land Canadian parlia

Abbe Provost, a chewan-M. Bile me. Then you with him and he But chiefly you sieur Bilodeau."

"Yes, Monsie again, adding w dence rare in o showed how dee whole subject, How much am selves I mean." "In that," wa be guided by Mo

the priest wen e him some selves, as you s "How many a

applicant ?" pu nt. Then a ruption.

Not at all, cordially, " in just about to as hundred and the usual grant

The doctor r first, however, facts as might "How many he enquired.

Three thou "about fifteen Then Pierr ator man for a with," resumed time had worke

faction. "You way." "I suppose

priest "Oh, they'll get 'em starte joinder. "An half, if not ty leave New [En in the next fiv

" God gran non, fervent have !" he con shame.

" Must have plied the doct only in human on, more cheer man up there hampton want ginning. Tel ment let you

ight to do a Douks and you've got t "I am sur

do his best," more hopefull too." New h him even in pondency. I tain creed, t

him the exa well as in hur Yes, and will do as the doctor. "Th Quebec out against the a laughedprovinces, m Manitoba.

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"but I guess you'l ly as some of yo the Jordan alread "Yes," said Fath ly, "some as you s "that we didn't al

> the doctor, "you mon ami, with a Hammond to Mo Monsieur le Do You have alread not?" he asked. "Yes Monsie

things much ea continued, "you to get there-an

but to a new and more hospitable land in the great Northwest. What, indeed, in the former case had they to part in discussions concerning a possible return of these aliens to their own land return to? Return, they felt, meant simply more bad harvests and fresh he might have found it hard to explain satisfactorily, even to himself, still more to Madeleine had it been possible for simply more bad harvests and resp mortgages, a renewal of the former struggle in which they had been hope-lessly worsted; which they had neither the means nor the courage to resume. her to ask him. Not being given, however, to introspection or to self-question-ing, he was content to leave the ex-planation, should it ever become neces-If they spent much and saved nothing here in Middlehampton, they at least made what they spent; in the old land, ary or trouble him in any way, to tin and circumstances. Interest in this movement, real or assumed, gave him an excuse for seeing the girl he loved amid the old conditions, they had made too often far less than in these later years it had cost to live, however carefound, and that, so far as he was concerned, was the gist of the matter. ful, thrifty and economical they might be and were. It was such conditions that had driven them into exile. What Had he been questioned he would, prob ably, have professed himself a keen and was there to be gained by returning to them even should it prove possible to observant student of sociology—as indeed he was—with a philosophic interest in "movements of this sort" not do so ?

Then came this boy, this dreamer, this enthusiast, whose eyes seemed to gaze beyond the narrow borizon of their sordid, toilsome lives, who gave utterance in burning, living words to that which for so long they now realized, had been in all their hearts. Some ridiculed, some despaired, having borne the yoke with the discussions might be supposed to demand of him. To Jean, at all Might it not be her duty to say yes, events, it never occurred to doubt his after all, for his sake, not for her own:

Francoise Gosselin or any girl in Middlehampton. Of these, one, Edouard me, I guess, if I did," he concluded, "would it now ?" Zay, was nominally of her race and faith actually more americanized, as to both

"You know it would not," was all that than the girl at all approved of, though his professed belief in the Exodus made she could say. But she knew, even as she said it, that she loved him all the she said it, hopeful of his return to other and more for his manly honesty ; honesty as better things than even his own land. the phrase once so familiar to him, must It was only her woman's consciousnes have occurred to him, later, if not at the moment, "to his own hindrance." of her personal responsibility for his zeal in the cause which kept her from un-

There was another pause, fraught for both of them with a silent anguish each questioning belief in its reality; a con-sciousness and a doubt which she was equally careful to keep to herself. The alone could understand, yet with no less a comfort to each of them from the ther, about whom she was by no means here presence and fellowship of the ther. Even now, after all that had so clear in her own mind, though even in other. his case she had her uncertainties, was passed, it was hard to say good-night and leave her, when he had hoped for so George Toner, an American, and a native of Middlehampton of Puritan different an ending to his venture. Then, timidly, for him, he asked one escent and such faith as he could lay claim to. But if not very devout, be was a good, honest lad, of clean life and question, or rather repeated one already asked.

speech; one whom any woman might trust and respect, as Madeleine was ready to admit. Whether, however, "You do love me. don't you ?" he long since freed themselves as from much other "mediæval lumber." The pleaded, taking her hand again. Why should he not? she said to herself, since he was prepared to trust him with her life's happiness was a question she found

"You know I do." Once more whisper only, but his ears, as a low Why he, an American, should take should be, were quick to catch it, as his heart was to draw fresh hope from it. "Then that's all right," he returned, o cheerfully, that even as she thanked him for it, she wondered a little sadly how he could even seem to take it so ightly.

and more to the same purpose, which, if undoubtedly true, was neither the whole truth, nor hidden from others besides himself, as he was destined to discover --to his prefit and edification. "Good-night, little one," he went on, tone and with a suddenness that startled her in her then sensitive mood of hopeless resignation, a mood which, for the first time that evening he neither shared nor was aware of even if neither shared nor was aware of even if it did not hurt her, "guess I'd better go . . . while I cap," he added mentally. But if he had, unwittingly, in his new glow of hope hurt or startled her, he made full amends, for with a chivalry, new to him as to her, he raised the thin, toil-ment furces to his line and bised thet. and

worn fingers to his lips and kissed them. Then went at once lest he should spoil perhaps, wholly compatible with his all by staying longer. years, nor, for that matter, with his

And that was Madeleine's problem which, notwithstanding her protests to watchfulness of Madeleine's face, to the

him of the impending trouble : " As for these sheep, what have they done?"

them if they kept on . . . what d'you think? 'breaking Nature's laws,' no less. Said they were God's laws, too. Indeed, there were few if any who at such a time could realize that the puny city-born babies, the ill-developed, over-worked children of the streets, Said as much as that God had given 'em a hint, as it were. Next time He would act, and they'd know it, too-here, or slums and factories, were being " taken away from the evil to come;" evil physielsewhere." The doctor paused, again, it was an unusually long speech for him cal as well as moral and spiritual. They were fewer yet who saw that this toil of to make.

"Did he say all that? A Romish The minister's astonishment literally knew no bounds.

"Why certainly, and more, too, to them, and to me, af erwards," was the eply. He means business too. He's bing to send young Pierre Martin to reply. Ottawa, in a little while. Seems there's a Senator there, so John Hammond tells me, and I told the Padre, who's just as keen about this business as the Padre himself. Got an axe to grind, may be. Anyway young Martin is to see him and hear what he has to say. After that, he's to go on to the Northwest, way back of beyond, to some new states or much other "mediaval lumber." The epidemic, he declared, was simply the result of crowding into cities, of unsan-itary modes of living, sin ? No such thing! Merely a transgression of Nature's laws. And Nature, "red of tooth and claw," was taking her revenge, as she always did and would. Where-anent, he quoted, not inantly: provinces they have out there and 'spy out the land.' Then he's going to work up a real, old fashioned Exodus, Israel out of Egypt, as you might say."

"He'll need money to do that," com-mented the minister, "but he's right, mented the minister, "but hes right, absolutely, and God prosper him say I with all my heart." That a "French papist priest"—he was given to old-fashioned terminology—should so preach and act was to him a veritable revelation of human possibilities of which, hitherto, he had been wholly unaware. And since with all his whimsies, theolog-

It was to Dr. Terry, who, as a "nothingarian," a step further in logical pro-gression than he had gone as yet, would, he felt sure, be in accord with him, that ical and social, he was a true man and sound at heart, the revelation was, as his words showed, by no means an un-welcome one. he said all this with emphasis to signify

"Any amount of it," was the rejoinder, " but, between you and me, I've a notion John Hammond will be heard from when

upalterable conviction. It was at this point that his enlightenment began. " Transgression of Nature's laws Certainly;" was the reply, " that's what I always say and Father Gagnon quite the time comes. That Canadian Senator too, for anything we know. Guess I'll chip in, too," the doctor continued, " so

I always say and Father Gagnon quite agrees with me. But he says there are other laws back of that; and — seems to me—Ihave heard something like this long ago. Sin is the transgression of the law. Paul — wasn't it? Yes, I thought so — knows anything, and he's about as com-

For Women Who are Discouraged

Because of lingering weakness and nervous derangements there is new hope and cure.

The letter quoted voices the experience found health and joy in the use of Dr. Chase's Nerve Food.

The Christian Scientists are undoubtedly right. To some extent. does influence the body both in health and disease and if you give up hope, leave off treatment and fall into discouragement and despondency there is little reason to expect that good health

will force itself upon you. You must do your part if you are going to get strong and well. You must n up your mind and then select rational treatment.

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and vigor. That Dr. Chase's Nerve Food is particularly successful in the cure of ailments and derangements from which women suffer most is attested by such letters as the following from Mrs. D. D. Burger, Heather Brae, Alta., which refers to her niece. She writes :

" Mrs. Armstrong had great weakne neart trouble and indigestion. In fact she was run down in every way and had lost all hope of getting well again. She had been in poor health for over four years after the birth of her first child. The persistent use of Dr. Chase's Nerve Food has proven of marvellous benefit to her. She feels real well now, is look-ing fine and fleshing up so that one

to mind its history !] steps on t and lets h thirteen hu the saintly in this dese his travels crosses fro He meets the Alps, Shakespear

One sum ago, I was j of the mon

NE 5, 1909.

ist now, may be p to set things et to be natural; or I miss my

by the hand of ster, a perfectly e doctor readily his reverence was, safely trusted as

"we're not talk-but I mean that a lockout pretty hustles most, the w England Cotton e other'll knock ut, sure's you're ahead of them and hich is not so un.

think. prise them!" Dr. notion appealed justice probably, d, " the mills will d. "the mills will ver way it goes. will just have to say. There won't by can do. The ve 'em, you can y'll make no terms long as they em-labor.' That's the it ?"

it ?" ou think the Canhink !" was the reit. That's why I'm n's way to find a

heir own Province 1 the minister who more and more ct which, if wholly ly fascinating to a nd, French Papists lid.

Quebec, I reckon, New England. clearing, scientific God knows what all, which they haven't

ty of cleared land in minister spoke more nformation, than as rs conclusions.

you say, but it's and they're mostly s what has sent them at is v hat is turning nd, or will soon, into At the best, the er can no more ho anyway, against the mmond can fight the on Company -that is the farmer. two thousand miles et, or change his just what he can't or the West is the poor

u take it from me. d, plenty water, fresh ady, better elimate; avor.' re right," was the went his way; the over what he had

first to Ottawa and newan, way back of l put it. Also, to im-ormation to Father ng the plans and pro-katchewan Land and pany lately supplied ad senior, details of ven in their proper

about that some days meeting at the priest's iefly and most keenly Exodus, women as well knew better than the rry was wont to call 's influence, won en's women's prayers can to the seemingly imctor himself was there, o owe the means of tak-stination. Equally of stination. Equally of Joshua, as Dr. Terry said was to spy out this new nd tell them all when good and fair he had 'Pity we haven't two with you," he went on,

JUNE 5, 1909.

ruption.

way.

shame

faction. "You'll need that much any-

"God grant it !" said Father Gag-non, fervently. "What faith you have!" he continued. "You put he to

on, more cheerfully, "you tell that Senator man up there in Ottawa, that Middle-

hampton wants a million acres for a be-ginning. Tell him to make the govern-

you've got the best right anyway."

"but I guess you'll do all right, especial-ly as some of your folks have crossed the Jordan already." "Yes," said Father Gagnon regretful-ly, "some as you say. A pity," he added, "that we didn't all go." Then fo Pierre referring to the information conveyed to him from John Hammond through the doctor. "you will go to Ottawa first We had dismounted for rest at a crystal spring beside which a little shaded by the follage, stood a cross, some five or is feet high, hewn of stone. It was a Latin cross and richly carved. Facing the west at the cross beam was reprethe west at the cross beam was repre-sented the crucifixion; above it Beth-lehem; on either hand the Magi. Below and on the other sides, wrought with much intricate scroll and net work, were figures depicting the life of Christ from Nazareth to Olivet. On the ground at the left hand was a square block of stone which, from appearance might to him from John Hammond through the doctor, "you will go to Ottawa first mon ami, with a letter from Monsieur Hammond to Monsieur Bilodeau which Monsieur le Docteur will give you. You have already met him have you not?" he asked. "Yes Monsieur le Curé," replied Pierre, at Saint Joseph de l'Acadie. How indeed could he ever forget that

have formed the base of such another cross. As I stood there admiring the exactness and beauty with which the work had been gecomplished, my guide came up and told me in substance the following story: beginning of his life's work as it had proved to be and the words carele sly spoken which had nevertheless so spoken which had neve strangely influenced him ?

Bon," resumed Father Gagnon, "you About half a mile further along on this About half a mile further along on this road we are travelling is the ruins of All Saints, a monastery of the long ago. Here during six centuries the Norber-tines lived and prayed and toiled. Some will go to him then and hear what he will go to him then and hear what he has to say. It seems he has some plan for getting land and money from the Canadian parliament; if so, it will make things much easier. After that," he continued, "you will go to my old friend Abbe Provost, at St. Mathias, in Saskattilled the soil, some illuminated and transcribed books, some journeyed to the neighboring towns to give alms to Abbe Provost, at St. Mathias, in Saskat-chewan—M. Bilodeau will tell you how to get there—and give him a letter from will talk things over the poor and visit the forsaken. One of these latter, a holy man of fifty years, to get there—and give him a letter from me. Then you will talk things over with him and hear what he has to say. But chiefly you will be advised by Mon-sieur Bilodeau." Brother Cyprian by name, was return-ing one day, towards evening, from his round of charity. It was many years since as a young man he

"Yes, Monsieur le Curé," said Pierre again, adding with a foresight and pru-dence rare in one so young, but which showed how deeply he had pondered the Here by the old cross, weary of his walk from the town, he knelt to say an ave, mayhap an angelus. He was about to rise from his devowhole subject, but about the land i How much am I to ask for ?- for our

Saints) at Baden in the Black Forest.

tion when his attention was arrested by a mocking laugh. Turning he saw three selves I mean." "In that," was the answer, "you will be guided by Monsieur Bilodeau. Still," young cavaliers cantering towards him. One of these, Franz Ludwig, was the eldest son and heir to a nobleman who the priest went on, "you may as well give him some definite figures, for ourowed his fealty to the king. Their horses, trappings, and dress bespoke opulence. Their wild laugh and coarse selves, as you say." "How many acres are granted to each applicant?" put in the doctor at this point. Then apologized for the intermanners signified a freedom in which was neither law nor respect. That day, unable to brook the mild restraint, they Not at all," said Father Gagnon had broken away from the homes of their

cordially, "in fact," he added, "I was just about to ask your help. As to land, a hundred and sixty acres is, I believe, world in "Let us go," they said, "and see the world in the way and time we wish. Too long have we been pent up here in the usual grant." The doctor made a rapid calculation, ignorance." Pausing in a coarse drinking song first, however, making as sure of his facts as might be possible.

Ludwig threw himself from his saddle "How many families in your parish ?" and bade his comrades mark the sport. "How now, monk," he cried, "dost thou he enquired. "Three thousand," was the answer, still confide in stone ?"

"about fifteen thousand people in all." "Then Pierre had better ask our Sen-"Son," replied Cyprian, "forbear to scoff at holy things. Hast thou no faith ator man for a million acres, to begin with," resumed the doctor, who by this time had worked his sum out to his satis-

scoff at holy things. Hast thou no faith in the cross of Christ ?" "Faith!" echoed the reveller, "I put no faith in stone." Watch!" he ex-claimed as he seized a huge fragment of rock and dashed it against the cross. The sacrilege was done. Impaired through centuries of exposure the cross fell from its pedestal and broke in twain. "Now monk" cried the young man. 'I suppose we shall," returned the "I suppose we shall, returned the priest . . " if they all go." "Oh, they'll go, fast enough, once you get 'em started," was the confident re-joinder. " And, if they go you'll see half, il not two thirds of your people leave New [England for the Northwest

"Now, monk," cried the young man, "where is thy faith? You see it will not uphold that cross," he shouted, as

the three rode away. The face of the monk was clouded with sorrow as he watched the retreating horseman. A moment he stood, then turned and knelt. Day in and day out behad prayed at the shrine for years and now he prayed for the evil hand that had profaned it. "May he be re-pentant! May he one day return and ask forgivenness for his crime!" Thus "Must have faith in something," re-plied the doctor, almost sadly, " even if only in human nature, Pierre," he went prayed the monk Cyprian; and sudden prayed the monk Cyprian; and sudden-ly an inspiration came; he murmured, "lest my prayer be not answered." The morning found him beginning his task. With the inception, an ideal areas hefore him, which saturated his

ment let you have it, too. Guess they ought to do as much for you as for the Douks and Poles," he concluded, arose before him, which actuated his work. Each day found him at his labor, Each day as he toiled he offered his am sure Monsieur Bilodeau will do his best," said the priest speaking more hopefully now," and Abbé Provost too." New hope had, indeed, come to him even in the hour of his almost de work and prayers to God for the evil young man. Six years he wrought and the work was done, ere by the place of the old one a new cross was erected, and as the peasant went afield, or the spondency. Had not this man of no cer-tain creed, this lover of his kind, set him the example of faith-in God as

traveler passed his way, they stopped to pray at this cross of Brother Cyprian. Time was fast rolling on. Months passed away into years, and people ceased to speak of the profanation. The name of the unfortunate young man that hed been on every former way now well as in human nature ? "Yes, and I guess the Government Quebec out there, to help Old Quebec against the anti-French, anti-Papist..." he laughed..." bigots of the English manie of the unfortunate young man only recalled when one wyshed to tell only recalled when one wished to tell the story to a stranger. Day after day Manitoba. Aye, and to help Canada against our people, or well Americanize you before routing areals? The added upon him. Still, never did he forget

THE CATHOLIC RECORD

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of that serenity which only comes when the soul is at ease. He looked about him as in a dream, and continued to-wards the monastery. Beneath the Gothic arch of the door an old member of the brotherhood sat telling his beads The stranger came and whispered in the ear of the old monk who arose and made him a sign to follow. They passed through the long dim cloister, all dark save where the light of a candle, shin ing from a cell far ahead, fell athwart the passage, and where here and there the figure of a saint loomed from the shadow as they passed. Pausing at the door whence the light was streaming, the guide made a sign for the stranger enter.

It was a monastic cell. The last faint streaks of day were glimmering on the white wall, and nothing in the room was discernible save by the uncertain light of a candle. On the floor some monks were kneeling by the couch of a drink between the same stream of the same stream. dving brother and as a stranger entered he heard their subdued voices reciting the "De Profundis clamavi." Reverently he stood till the psalm was finished then asked for Brother Cyprian. No word was spoken in response, but all the monks bowed in reverence towards the couch. On it was the form of an old man. His hair was silver, his face calm; man. His hair was silver, his face caim; in his hands he held the crucifix. A moment the stranger perused the face of the old man, and then, with a cry of pain, he fell on his knees and wept with the heart of a child. The prayer of Cyprian had been answered. Drawing closer to the ear of the dying monk the stranger whispered the two words. stranger whispered the two words, "Franz Ludwig." A peculiar sweet smile lit up the face of the old man as he turned to his brothers and said in a voice that was husky with death : "Benedicamus Domino." Then came a sound of chanting from the monks at vespers in the chapel near by. The dying hands were slowly sinking and Franz folded his about those of the monk to sustain them. Anon came the scent of incense, the tinkling of a bell, and they knew that the Sacrament was exposed. The lips of the old man faintly moved, his hands stirred and his sou paased. The last shades of twilight faded from the wall, the candle threw its quivering rays on the kneeling peni-tent, and the calm, sweet face of the dead monk—and they both upheld the ross.-C. A. Birmingham in the Sacred Heart Review.

JIM DAGLEY "SEEN THE POPE."

FROM MONTANA, AND HE WOULDN'T BE DENIED-WHILE A PRISONER RESCUED FRENCH AMBASSADOR'S DAUGHTER

FROM FIRE-THEN WAY WAS OPEN. In my boyhood days as I drove the cows to pasture or followed behind the plough I dreamed of college. When those college days came, I know not how, and sped away so rapidly and found me arrayed in cap and gown I dreamed of glorious days in the Eternal City which Horace had first taught me to love. Somehow this dream, too, was realized. It was a glad April morning when I awoke to a sight of the blue Mediterawoke to a sight of the blue Mediter-ranean and to a sense of nearness to the home of much that is best in two thou-sand years of history. The shrill whistle of the engine as we crossed the Tiber was a little discomfiting, but the soft tones of the guards call, "Roma," was reassuring, and I stepped out to catch the glint of the morning sun upon the the glint of the morning sun upon the seven hills. I had no travelling com-panion, yet I felt no more alone amid hese records of centuries than a book lover does in the solitude of a great library. There followed a succession of days full of rapture such as many a pil-

upon him. Still, never did he forget the young man, and each day as the de-stroyer of the cross came into his thoughts the monk prayed that he might ested. His tousled hair, shaggy beard, rough skin and general unkempt appear-ance suggested that he had known more of the field than of the drawing room. thoughts the monk prayed that he might come home again. Thirty years had passed away. The heir to Ludwig had not returned, and the heritage went to another. As I was struggling with a guess as to his nationality I saw him peering around the room, his eyes resting on the floor. By a sort of divination I concluded he was an American and was looking for a cuspidor. I had heard my own langu-age frequently in the Forum, in the Vatican, and even in the streets, but had hear pleased to porsude myself the heritage went to another. A day in early summer was drawing to a close. The sun was fast sinking from view behind the old monastery of Allerheiligen, and casting its horizontal rays through the tender foliage of the Black Forest. A traveler, weary and 'Jim, I'm mighty glad to see ye. Take a cher.' Then he give me the best seeage frequently in the Fordin, in the Vatican, and even in the streets, but had been pleased to persuade myself that my sole purpose there was to make how this face drew me like a magnet. I must find out if he was my country-man. The anorach was easy, as he sat at a beek where all he'd bin an' what alone, was plodding his way toward the town of Offenhofen. His step was faltown of Offenhofen. His step was fal-tering. His hair, long and gray, fell in unkempt locks about his brow. His eyes were wild and hollow. When they looked at you, you saw the gleam of pas-sion in them and at the same time saw that they were filled with fear-bound-less fear, and despair. His face was drawn and haggard. His features, once seen, remained indelibly imprinted on the memory. His attire was that of a The approach was easy, as he sat at a small table alone. Taking a seat The approach was easy, as he sat at a small table alone. Taking a seat opposite to him I asked: "Are you an American?" "You bet yer life," was the hearty response, as he extended his brawny



" Do ye chaw tobaccer ?" I refused as politely as I could, where-npon he remarked : "Wall, I reckon yer better off in this

I refused as politely as I could, where-upon he remarked: "Wall, I reckon yer better off in this town if ye don't; fer they ain't no place to spit. Now, in Butte, Montanny, in the restaurant where I eat, if they ain't no spittoon a feller jist spits on the floor. I tried it on in a restaurant here this mornin, but, ding me, if they didn't hustle me outen that place like greased licebtaiu'." magnincent days of the Caesars—" Jim exclaimed: "Whew! They must have had a rip-roarin' fire here. Them was curus kinds of bildin's, wuzn't they? Purty nigh all made outen pillars. Now, ain't it Arch of Titus, " that that ther gateway wuz lefit unscorched, when all 'round wuz burnt clean up?" ligh ghtnin'." I knew he had offered me the tobacco

out of a feeling of comradeship, for it was evident that he couldn't enjoy a "quid" under such circumstances. By this time there were few left in the room. I ordered a bottle of wine, gave the waiter sure he had one. "Yaas," he began upon my invitation, "I'm from Montanny. I reckon I've had

about as much experience as the next feller, but I ain't goin' to dish that up to ye, seein' as how ye want to know why I come to Rome. Ye see it wuz this way ; I'd bin workin' purty hard fur nigh on to fifteen year-fust in the mines till I could get a leetle dough in my jeans; then I bought a saloon in Butte." This word "saloon" brought to him

recollections of something stronger and better than we were drinking, so he

better than we were drinking, so he broke off his story : "Saay, this is powerful weak stuff for a feller's throat. Do ye reckon we could git some 'redeye' in these dig-gin's?" I assured him that it was quite possible. It was soon procured. As the strong draft disappeared his eyes bright-

"Wall, as I wuz sayin,' I bought a saloon—put down the dough, ev'ry dol-lar uv it. It wuz plump on Main street. Wuz ye ever in Butte? No? Wall, it wuz a devil uv a tough hole in them days. I'm astellin' yee 'tain't much

days. I'm a-tellin' ye-'tain't much better yit." "Don't you have any churches there ?"

I asked. "Yaas, but the parsons, they can't git no edge on the devil, 'cause the fellers won't go inside a meetin' house. Holy smoke ! It's quaar, by cracky, that I went to one uv them parsons afore I come here, to git his advice." "That does seem strange," I threw in

"Tather perfunctorily. "Don't it, now? Waal, you see, it wuz this way: I'd made a right smart pile in my saloon an' thought I'd like to see the sights. I wuz talkin' to Buck Isley about it one day an' with a wink in

his eye he sez, sez he. "'Jim, why don't ye go an' talk to Parson Simson? They say he's bin to Europe an' Rome an' everywhere.' " ' Ketch me goin' to a parson,' sez I.

"Ketch me goin to a parson, sez I. But after Buck went away, thinks I to myself, 'tain't a bad idee. So after dark I goes 'round to make the parson a call. As I went up the walk to the house I seen Buck Isley skirmishin' past the gate. 'By eracky, I'm in fur it now,' sez I to were I'. But I went on an' made up my myself. But I went on, an' made up my mind to face the music next day. Shore

'nuff, next day when I goes down to the saloon Buck Isley an' Sam Hisel sings out : "'Waal, Jim, did ye git religion ?'

vast array of ruins eloquent of the nagnificent days of the Caesars-" Jim"

We passed through the Arch of Con-stantine out of the city, and along the here and there in earnest conversation road that has kept green the memory of Appius Claudius, the stern old Roman perfect buzz of excitement as I entered senator who thundered in every speech the restaurant. Picking up the paper he made that Rome's great rival, Carth-I read on the first page, "Attentat on age, must be destroyed. Here in places the Pope." The account ran as fol-tered and account ran as fola larger tip than usual and settled down to hear Jim Dagley's story, for I was sure he had one. the old pavement was intact. The crumbling tombs that skirted the way had ceased in many instances to honor

"Why, Si, ain't ye goin' out to that place ye wuz speakin' uv this mornin'?" "This is what I came to see, Jim, this

'ud be purty tolerable decent. It's jist like it wuz back there at that fire. By cracky, they're a shiftless set-these fellers.

fellers." Upon our way back we turned in to see the catacombs. The monk who came forth to guide us eyed "Jim" Dagley suspiciously as though he felt "Jim's" pockets might be full of six shooters or dynamite. As we began the descent "Jim" halted and exclaimed rather reciference.

Aftermuch persuasion he accompanied us, but took little interest in the trials of the early Christians.

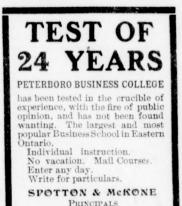
"They wuz blame fools. Why didn't the whole shebang leave these diggin's an' go to America?" was his observation. The monk, feeling that explanation was hopeless, offered none, but contin-

was hopeless, offered none, but contin-ued his exposition of the many symbols this pious people left behind. In the next few days "Jim" and I were together very little. I was study-ing sculpture in the Vatican Museum, and "Jim" seeing on our first visit the mutilated condition of most of the statues concluded he would rather see something more up to date. Even points at the set of the something more up to date. something more up to date. Every evening he regaled me with his ex-perience in course of the day in his wanderings about town.

One evening, about ten days after our first meeting, he was very enthus-iastic. That day he had met a native of the city who could speak English. This fellow had told him marvelous stories about the Pope, and we hadn't seen him!

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ed. As I passed through the streets

The lows: way "Last evening, at 8.30 o'clock, when crumbling tombs that skirted the way "Last evening, at 5.00 erock, when had ceased in many instances to honor the Pope's apartments were thrown the dead, for their names were gone; but open to receive some distinguished they stood as monuments of a past visitors a figure stole from a hiding-civilization and the mutability of time. place in the court of St. Damascus and civilization and the mutability of time. place in the court of St. Damascus and As I was struggling with such reflec-tions, "Jim" Dagley was all the while tion hall. He hurried from room to giving me a detailed account of his and room as if seeking the Pope. In a Buck Isley's b'ar hunt on the headwaters of the Missouri, Finally at the third milestone, I halted and suggested that we return. were passing through Via Nazionale they found the street blocked by an im-mense crowd in front of the Palazzo "This is what I came to see, Jim, this old road." Colona A fire in the palace had "Holy smoke!" exclaimed Jim, "we've got roads better'n this in Montanuy. front of the palace, but were ordered to If ye cleaned up the rubbish along it it so the rubbish along it it it is the rubbish along it it it is the rubbish along it it it is the rubbish along it is the rubbish alo were already bursting forth. At this moment a woman appeared in a window in an upper story, extending her hands in agony to the multitude and begging for help. In an instant the prisoner, who had not been hand-cuffed, broke away from the officers. They rushed after him, but before they reached him he was rapidly mounting the ladder. They halted, overcome with as onish-ment. In a little while it occurred to "Ye don't ketch yer Uncle Jim goin' devised this means of escape. As an down into that hole. By creeky, he's officer began to mount the ladder the had his fill uv mines, I want to tell ye." After much persuasion he accompanied

she had swooned or had been overcome with smoke. The crowd stood breath-less as this seemingly awkward man carefully balanced his burden and carefully balanced his burden and started down the ladder. Cheer upon cheer greeted his safe descent. Those near by were thunderstruck, however, as they saw the police hurry him away. It is not known at this writing who the prisoner is, though he is evidently a foreigner. He is of rather unkempt

appearance with shaggy beard and long, I was convinced that this man was "Jim" Dagley, so I hurried off to the

police station "Hello, Si," pealed forth, as I entered

the cell. "Ain't I in a h-l of a fix Si? By cracky, I reckon they thought I wuz a desperado an' wanted to kill the Pope." As I was trying to console him by congratulating him for his heroic deed the cell door swung open and a hand-

cen him! "Let's go an' see 'im to-morrow, Si," roke out "Jim" in the midst of his ccount.

3

men Who scouraged

gering weakness and ngements there is new

d voices the experience of women who have and joy in the use of lerve Food.

Scientists are undoubt-some extent. The mind he body both in health I if you give up hope, nent and fall into disd despondency there is expect that good health

upon you. our part if you are going d well. You must make nd then select rational

is weak and run down, and watery and your exhausted choose a as Dr. Chase's Nerve never been equalled as ling up health, strength

se's Nerve Food is partiul in the cure of ailments nts from which women tested by such letters as rom Mrs. D. D. Burger, Alta., which refers to her tes:

rong had great weakness, nd indigestion. In fact vn in every way and had getting well again. or health for over abild. birth of her first child. use of Dr. Chase's Nerve use of Dr. Chase's Nerve en of marvellous benefit els real well now, is look-leshing up so that one elieve her the same per-

Nerve Food, 50 cents a r \$2.50, at all dealers or ites & Co., Toronto.

against our people, or we'll Americanize you before you're awake," he added. "I'n a Protestant and a Yankee myself," he explained, chuckling, "so I've a right to say what I like about both. But it's solid truth, on both counts and don't you forget it." Father Gagnon smiled too. And you know us, "mon ami," he returned proudly, "and can tell these bigots what you have found us to be."

proudly, " and can tell these bigots what you have found us to be." "I can, that, you bet," said the doc-tor, who, at fifty odd, kept all the en-thusiasms—and colloquialisms—of his

student days. He would never grow old and respectable he was wont to say, with a regret that was more than half ence. But his friends, unquestion-, loved him best as he was and he pretend

o enemies. And that was how Pierre set out to

view the Land of Promise. TO BE CONTINUED.

THE WAYSIDE CROSS. Perhaps some of the most enjoyable moments of a Catholic tourist in the Old World are those in which he comes upon the century-old mementos of Catholic sourist in the olicism. They speak to him of a better time, of a day when the faith unfettered spread abroad throughout the earth-pioned by kings. How his heart beats as he stands beneath the majesty of the great abbey of Westminister and calls to mind its origin, its founders and its history ! How thrills his mind as he steps on to the ocean Isle of Ioma and lets his fancy wander back over thirteen hundred years to the coming of the saintly Columba to set up the altar in this desert of heathen darkness ! In his travels his path is marked by wayside crosses from Charing Cross to Rome, He meets them in Germany, through the Alps, in France and Venice where Shakespeare tells us Portia ures. An in that prostrate form what a lesson one might read !--what delu sion, what folly, what crime, remorse and shame. But the Father of all grace touched the heart of the sinner and it Shakespeare tells us Portia

" Doth stray about By holy crosses where she kneels and prays For happy wedlock hours."

For happy wedlock hours." One summer afternoon, not many years ago, I was pausing not far from the ruins of the monastery of Allerheiligen (All

was softened.

hand and gave mine a mest cordial

grasp. "By cracky, I'm glad to see ye. Ye'r the fust American I've seen since I came

the fust American i ve seen side i came to this here ole place." "With that he drew a large plug of tobacco from his pocket and 'anded it across the table and asked :



Let the children drink all they want. Healthful, nutritious, delightful.

Absolutely pure. That rich chocolate flavor.

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one uv ver blame bizness,' sez I. account.

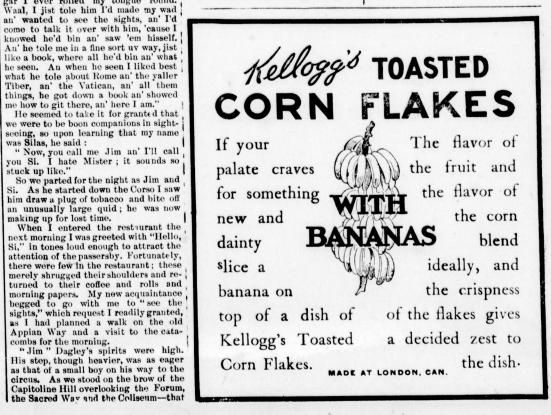
"Anyhow, the parson's a spang-up account. feller — a durn sight better than I I tried to explain that it was impos-thought. Yaas, suree, the parson treated sible, that he could be seen only on me white. I want to tell ye. I had an idee he'd want to talk to me about my "Jim" muttering :

"Jim" muttering : "By crackey, I'll see 'im if it's the last thing Jim Dagley does." an' that sort uv thing. Waal, sur, he didn't do nothin' uv the kind. He jist handed out his han' an' he sez, sez he : I was surprised at not finding him in

the restaurant next evening at the usual hour. About 10 o'clock I went around to his room; he had not return-Tribune.

turn explained it to the officer, and "Jim" was released. That afternoon the French ambas-

sador, "Jim" and I drove in a magaif-cently equipped carriage to the Vati-can. As "Jim" Dagley knelt before the Pope and the hand of the Holy Father rested in blessing on his head I



The Catholic Record

Price of Subscription-\$ 2.00 per annum. THOS. COFFFY, LL. D., Editor and Publisher.

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ecoping in the usual constant constant of the paper at the pos-When subscribers ask for their paper at the clerk to office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have infor mation of carelessness in a few places on the part o delivery clerks who will sometimes look for letter

Messrs, Luke King, P. J. Neven, E. J. Broderick, M. Messrs, Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Haniey are fully author-ized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for New-boundiand, Mr. James Power of St. John. Agent for district of Nipissing Mrs. M. Reynolds, New Liskeard LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey

.

My Dear Sir.—Since coming to Canada I have been reader of your paper. I have noted with sain faction that it is directed with mitelligence an ability, and, above all, that it is imbued with a storn Catholic spirit. It strenuously delenges and ings and rights, and stands family by he teach-ings and authority of the Church, at the same tim promoting the best interests of the country. Follow principles and rights, and statue that the same tin ings and authority of the Church, at the same tin promoting the best interests of the country. Follow ing these lines it has done a great deal of good the welfare of religion and country, and it will more and more, as its wholesome influence react more and more, as its wholesome influence react the weifare of religion wholesome influence recom-more, Catholic homes. I therefore, earnestly recom-more, Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing on mend it to Catholic families. With my blessing on your work, and best wishes for its continued success your work, and best work and your wor

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

Mr. Thomas Coffey

dr. Thomas Coney Dear Sit: For some time past I have read you stimable paper, the CATHOLIC RECORD, and congri-tulate you upon the manner in which it is publishe its manner and form are both good; and a tru Catholic spirit pervades the whole. Therefore, wit pleasure. I can recommend it to the faithful. Bits Janner and pervades the whole faithful. But oure, I can recommend it to the faithful. But you and wishing you success, believe me to i Yours faithfully in Jesus Christ.

†D. FALCONIO, Arch. of Lar Apost. Deleg.

LONDON, SATURDAY, JUNE 5, 1909.

NOTES.

Amongst the reviews of books in the that Catholic children should not attend Globe of May 22 we were taken back at them-and that Catholics should not seeing a complimentary notice of Joseph Hocking's latest story "The Sword of the Lord." We referred not long ago to this book, which deserves neither the title of romance nor the epithet of story. It lacks the moral purpose of a novel. If it has any aim it is to falsify history and perpetuate discord. Historical novels cannot distort facts. Yet this author displays a dangerous talent of mendacity and calumny which should be condemned rather than praised.

The Orange bugle has given out its first note. Premier Asquith of England should take warning. These objectionable features of the coronation oath, and also the disabilities of the Catholics of England, must remain. So proclaims Dr. Sproule-so howl his pack of wolves. Why the motion was brought forward in the House of Commons without first asking permission from the Orangemen of Canada is incomprehensible. It was John Redmond's fault. He presented the bill. These Orangemen will talk a great deal about it. Their stand is always a threat-their loud-mouthed speeches are always directed against a minority who leave them alone with a treatment which as Orangemen they never deserve.

How is the Lord s Day Alliance feeling? Sick. They petitioned the governor-general not to attend the Woodbine races at Toronto. In answer His Excellency goes in state-and is

THE CATHOLIC RECORD the evils of the present time, when

storing. This task of restoration is her- | holds that the " standards of right perpetually change in social life." culean. Coming from a non-Catholic Another unblushingly states that " it is the work is impossible. Restoration unscientific and absurd to imagine and reformation must be always going that God ever turned stonemason and on within the Church. Here the possichisseled commandments on a rock." bility is secured; for the teaching body 'In hundreds of class-rooms," this knows and has never strayed from the writer maintains, "it is being taught primitive truth. People may err and daily that the Decalogue is no more become depraved. Christ's mystical sacred than a syllabus: that the home spouse must keep unpolluted the founas an institution is doomed; that there tains of His truth and sanctification. are no absolute evils; that conceptions The Christian Standard should throw up of right and wrong are as unstable as the job. It is going at it in a very the style of dress; and that there can be awkward way. The best plan is to enter and are holier alliances without the the Catholic Church, where alone will marriage bond than within it." With be found the doctrine, the principles such teaching society is in the gravest and the fruits of primitive Christianity. danger. The academy, wherever it has The contents of the Christian Standard wrought its work and carried its lessons are hardly so laudable as its aim. They to the young, has inculcated doubt lack many important and desirable and induced corruption. This is the qualities. First comes an article athistory of that early academy started tacking the federation scheme amongst by Plato and afterwards revived in the the sects. This is followed by a percities of Antioch and Alexandria. It is sonal sketch wherein the subject draws the evil character of the sophistical and a line of distinction between the Anglicritical teaching of the present timecan Church and what he calls Christ's the outcome and application of private Church. The young man left the former judgment to the pillars of society and to join the latter, because he loved the foundations of religion. The storm liberty and hated display of ceremony. Our thought was that, being almost as is only beginning. It will yet be a hurricane. Once the protecting walls humble as one of Dickens' characters, he of faith are swept away by the tidal need not have had his picture in the wave of doabt and irreligious laxity of Christian Standard. We are next morals, it will be but a short time before treated to "Studies in Roman Catholic the deluge of destruction will have com-Newspapers." As studies, they are pleted its work. No religion in the neither profound nor scientific. They primary school is the zephyr-the rising consist of extracts from many Catholic wind indicative of the coming storm. papers in the United States upon the The social question in the hands of Public school system. The writer irresponsible professors, more eager for thinks these attacks are fearful; and originality and a name than for truth that the one determined will of the Cathand religion, is the raging storm. One olic press is : the little red school wise mother - prudent and lovingmust go. Not quite, Christian Standhurries her children into the ark to ard. Bad as the public school system is save at least the willing, dutiful portion proving itself. Catholics are too fair to of the family. It is the Catholic sweep them entirely away. All that Church. Catholics in the United States complain of is that these schools are not good-

THE CENTENARY OF ST. AN-

This, being the eighth centenary of the great Doctor, St. Anselm, Archbishop of Canterbury and Primate of England, has been the happy occasion the articles were marked for our special of another of the great encyclicals of benefit with red and blue. Life is too our Holy Father, Pius X. We publish short to thresh it all for a single grain a portion of it, and will continue it to which might possibly be found in the the end, in order that its profound whole load of straw. This is the age of newspapers. It would, we think, soon lessons of truth and history may be pass away, if the Christian Standard learned direct. Our purpose here is to call attention to some of its most were the only type of the journalistic salient points. One reason which animated the Sovereign Pontiff to fix his special attention upon St. Anselm is hat "there is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pas-The tree is bent as the twig is inclined. Let primary education start toral activity and in the method of

teaching applied and largely promoted with the dangerous and cursed exclusby him." Anselm entered the monastic ion of religion, the evil will sooner or state at Bec in Normandy in 1060. He later manifest its more unsound tenwas then twenty-seven years of age. dency in institutions of a higher grade. Within three years he was made Prior What was not so clear in the child, surof Bec. His youth became the ground rounded as it was by the mother's inof considerable irritation, which was fluence, stands out in bolder relief when overcome by the Saint's virtue and these saving helps are withdrawn. It is talent. He was esteemed far beyond not the individual who alone is the vichis monastery walls by kings, princes tim. The very spring in the mountain and supreme pontiffs. While he was is poisoned. As it flows down and restill abbott the powerful Gregory VII. ceives tributaries the danger and harm are vastly increased. What was bad wrote to him with esteem and affection soliciting prayers for himself and the enough in the village school becomes Church. Modest and humble, he proved a menace in a university. Religion his fortitude by unconquerable conomitted from the child's training leaves stancy and forgiving meekness amidst a weakling exposed to the storms of doubt and the corruption of unformed the severest troubles. " Simplicity and

"efforts of all kinds are being made to supplant the kingdom of God by a reign of license under the lying name of liberty." The religious Orders, always the strong shield and ornament of the Church, the promoters of learning and civilization, the laborers in all lines of Christian beneficence, have been expelled from Catholic countries. This is all done in the name of liberty and progress, "whereas the plain truth is that it is mainly from Christ through the Church that the progress of real liberty and the purest civilization has been derived. Bad as this war from outside may be, a worse one threatens the Church from within. It is all the more danger ous because it is all the more hidden. Unnatural children, lurking in the bosom of the Church, are trying to poison the springs of Christian life and teaching. They despise all authority and put a new form on the Church. Their system is a figment of shallow philosophy and fallacious erudition. Having rejected good conscience they have made shipwreck concerning the faith. Some are tossed about on the waves of doubt, whilst others, wasting time in the investigation of abstruse trifling, grow estranged from the study of divine things. This is Modernism, which, although denounced several times and unmasked by the very excesses of its adepts, continues to be a most grave and deep evil. Against these foes, external and internal, the weapons of St. Anselm must be used with zeal and prudence. Similar abuses were deplored by Lanfrance, Anselm's master, and by Anselm himself. For the Church and the Apostolic See he feared neither-exile nor torments nor death." In order to combat the errors and evils of the time the Holy Father wr tes that it is for the pastors and leaders of the Christian people to resist with all their strength this most fatal

tendency of modern society to lull itself in a shameful indolence while war is being waged against religion. For unswerving faith in and devotion to the Apostolic See this great doctor was most remarkable. His earnest desire was to put all his acts at the disposition of the Papal authority in order that this same authority might direct, and when necessary correct them. To the fierceness of unjust princes the saint opposed gentleness. To the ignorant and false principles of his age he opposed learning and sound philosophy. Anselm, says the Encyclical, has the distinction of having opened the road to speculation, of removing the doubts of the timid, the dangers of the incautious and the injuries done by the quarrelsome and the sophistical, " the heretical dialecticians" as he calls them, in whom reason was the slave of the imagination and vanity. The Holy Father admirably shows how St. Anselm defined clearly the functions of reason in matters of revelation. He avails himself of the opportunity of inculcating once more the lessons of Christian wisdom

first taught by the Doctor of Aosta and afterwards developed by St. Thomas of Aquin. His Holiness concludes by deploring the continued obstinacy of many Modernists and urges the Bishops to still greater vigilance.

CLERICAL EDUCATION OUTSIDE THE CHURCH.

expected, it is replete with sarcasm; for

its author has more than his share of

this dangerous gift. The subject of the

pamphlet is the education of the clergy-

men either in the Anglican or the Pres-

byterian or the Methodist Church.

The education of our clergymen," says

Mr. Blake, "in most of our theological

colleges, has been unsound for thirty

9.0

Toronto is wonderfully active in religious matters just now. We have no outvieing its predecessor in its search

JUNE 5, 1909.

enamoured with pride and passion, put one school is contradicted in another. away his lawful wife and queen. Today the Anglican Church contradicts its whole history. It accepts the power inadequate. It is false in theology, or of parliament to render valid or proclaim revelation has never spoken. It is ininvalid what it itself pretends to be a adequate, for it has no standard for its sacrament. Servile it is, enchained by truths beyond the changeable opinion the civil power and controlled by popof men. The fruit of this tree is fast ular clamor and prejudice. Its minisripening. However reverent a few may ters have no voice in deciding who are be toward's God's Word-and we respect worthy and who are unworthy to receive them for it-they cannot stem the tide the rites of their Church. It cannot be or stay the storm. The saintly Danish otherwise. Their power is earthly. King showed his courtiers how powerless he was over the incoming waters. They have no jurisdiction from above. Parliament and its laws control them. The same weakness is inherent in private judgment, made more and more

As a principle private judgment has the

double disalvantage of being false and

manifest, and will yet prove more clear-

ly that the only power it possesses is

destructive. Private judgment puts the

Bible into every one's hands-learned

and unlearned, religious and irreligious

There is none to direct or control

the critic or the scholar who in his pre-

tended illumination thinks he finds flaws

and contradictions. No authority is

near to call the rationalist to account

with Hegel, Strauss, Bauer and Hæckel

WELCOME BACK.

The CATHOLIC RECORD joins with the many friends of the Right Rev. Mgr. McCann, Vicar-General of Toronto, in welcoming him back home. He returns with the well-deserved honor of Domestic Prelate conferred upon him by His Holiness the Pope. We congratulate him, and hope he will live many years to enwho strives to explain the whole Bible, joy his distinction and continue in his Christian religion and all, upon purely native diocese the good work with the natural principles. We think that here same modest success which has ever Mr. Blake weakens his case by sarcasticharacterized him. He is a most worthy cally observing that this country has priest. For forty-two years he had only second class scholars as compared labored in his divine Master's vinevard. ascending in honor and responsibility as time advanced. Gentle and refined, he Whether first or second or even third class, the tendency is to be equally conmakes friends wherever he goes. Eloquent and dignified, he maintains the demned. Private judgment cannot clashighest place amongst our pulpit sify its scholars or condemn these critics. If they carried the principle orators, displaying in his sermons theofarther than others why was the weapon logical erudition with a marked touch ever given them or even forged in the of poetic diction. He has throughout workshop of error? Coming down to these years been chiefly associated with the real point in the formation of the the city of Toronto. Vicar-general under three Archbishops, he is intimateministry, there is a much more essential need than the character or extent of ly conversant with the growth and adlearning. It is the power. No one ministration of the archdiocese. The should assume honor unless he be sent. honor conferred upon Mgr. McCann was very gracefully bestowed at the sugges-Education is necessary. It is not the primary want. When it is taken as the tion of Archbishop McEvay, who so only need, as it is amongst the sects, it arranged it that the needed vacation will surely lead in days of scientific critishould be doubly pleasant by freedom cism to dangerous shoals of novel theor. from work and by Mgr. McCann receivies destructive of faith. Sacerdotalism, ing the honor at Rome. All who know with its legitimate jurisdiction, is the the Vicar-and their number is legionsafeguard of truth, the cultivation of rejoice with him upon the glad occasion wisdom and the sowing of salvation's of his return and also of the dignity he harvest. Knowledge puffeth up. Charity has received.

does not fail. And charity alone holds We also welcome Rev. Father Hand, sway where the priesthood is bestowed He had gone with Mgr. McCann upon and governed by the continued authoran extended trip to Italy, the Holy ity of Christ. There is no use in Mr. Land and back to Europe through Blake telling the Methodist leaders that France and England. Our pleasure at the candidates for the ministry are the zealous pastor of St. Paul's return is taught in false doctrines, or that, for the as sincere as that we bear Mgr. Mcsake of numbers in their colleges, they Cann. It is most gratifying to learn that Father Hand's health is completely restored. We cordially welcome both are temporizing with Biblical truth and slurring over the unsoundness in their professor. It may all be so. Many an from over sea.

ROSARY OF SEVEN DOLORS.

more might question the high rectitude A correspondent has asked us what is of the ready reception of one who had the correct way to say the beads of the been publicly called to account by the Seven Dolors. The leaflet which our General Superintendent. We can friend enclosed gives an excellent way, scarcely see that this is an Anglican's It corresponds with the account of the business any more than it is ours. Where devotion as given in the standard there is no authority there can be no authors upon Indulgences. The Raccolta compulsion, no protection : opinion will contains appropriate prayers and be divided and the temporizing tide of thoughts suitable for the recitation of compromise rush in to undermine the these beads. They have direct referpillars built in the sands of private judgence to each Dolor, and are substantial ment. If candidates are to be duly edustatements of the seven sorrows. They cated there must be a priestly power to open with an act of contrition ; and they confer, priestly duties to perform and close with the regitation of three Hail sacerdotal discipline to enforce All Marys in honor of the tears which the that private judgment can do is to form Blessed Virgin shed in her sorrows, to generations of unsystematic critics obtain true sorrow for our sins and the eager for novelties — each generation Indulgences attached to this pious exercise. Care should be taken that the beads be blessed by a priest who has authority for blessing the Seven Dolors beads, as this faculty properly belongs to the members of the Order of Servites. FROM HALIFAX comes the sad intelligence of the death of the Hon. Wm. ANGLICAN CHURCH CONTROLLED Chisholm, member of the Legislative Council. The deceased ranked amongst the most prominent citizens of that city. He was native of Antigonish, and of Scotch descent, being a son of John Chisholm. At the date of his death he had attained the age of seventy-seven years. During his whole life time he had been a most ardent Catholic and was generous in his contributions to the Church. What made this more estimable was the fact that his benefactions were ever bestowed without ostentation and many splendid works of charity, unknown in this world, have been put to his credit in the world to come. The CATHOLIC RECORD sends its sincere sympathy to the surviving relatives of the deceased.

JUNE 5, 19

subsistence and ga digent, there would

EVERY DAY BR where the Irish maligned. In the dailies may be see nian names approp other nationalitie keep watch on t therefore jump a the Irish are no be to be, that they a and so on. Last us that an indiv siderable money raising the figure was described a appearance and : less, he gave his A man named Co ago, sent to gan city for assault. blooded African.

THE EPISCOPA

sounded a note o in regard to the blow he has adr court comes fr there can be no meaning. Here viction is that original institut according to our its principles, d breaking of the way as to make I is impossible to revealed will." ters of the Gosp ward in their u tion. Some of gloves lest the certain of the vance no opin matter, whilst o to perform wh marriage cerer persons. We n have little of th the splendid in province of Que

> MOST TIMELY hop Corrigan, a bons. They we terly conference of Baltimore in tion:

"We the C more assemble with alarm and of certain influ circulate larg Catholic peop gerous and imp families by the childbirth. W begin to sprea at the time l on our part and the interests of vent them fro such dangerou ourselves to se subjects by denouncing gerous and im The father watch with ca to the quality enters his hon newspaper or rue his wilfu and eternal w

MODERN N and the soci um total of

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tianity is s

never think

WE FEAF

found that

SELM.

pay a double school tax. Beyond this

article there was no use venturing.

Theology, criticism, missions and various

other topics were discussed. Many of

ATHEISTIC TEACHING.

species.

inst as enthusiastic about the sport as any one. Well done, your Excellency ! By what clause in the Decalogue is a self-constituted association undertaking to outline a governor general's moral conduct? If gentlemen of high standing did not read these Judaizing Sabbatarians a lesson now and again life would hardly be worth living. The Alliance had boldness to approach His Excellency. If the members have any self-respect they will mind their own business.

A JOURNAL WITH A JOB.

Some one has sent us a journal entitare most unlike the old. His work, his led "Christian Standard." The name is teachers, his companions, drag down high enough and the purpose away up what rectitude of faith and religion he in the air. Its aim is to restore primihad before. The academical line of tive Christianity, its doctrine, its printhought, so full of novelty, so eager to ciples and its fruit. No one could find criticize, so fruitful of doubt, is that fault with such a desire. As a starting along which he must walk henceforth. point, it by no means commends itself, however, to our judgment. Christianity Nothing is spared or held up as sacred. The Bible which he had been taught by cannot be distorted, or else Christ's prohis mother to revere is placed mise fails. The Church was so strongly upon his laboratory table to be analyconstituted by its divine Founder that zed by vanity. Its institutions are porit could not err. Its teaching power trayed as evolutionary growth. Its was ever to be preserved in undiminishbooks, with their authors, are classified ed brightness. Its governing power with legends of paganism. The same was never to weaken; nor were any comanalysis that cuts up the passages of bined forces ever to prevail against it. Homer is applied to prophecy and No one country was to be its only home. psalm and gospel. This is all taking All the nations were to hear the sound place in the universities of Americaof its voice. They might listen or they United States and Canada. As might not: they might hear the voice writer in the Cosmopolitan Magazine obey it for a time, then turn disloyally lately put it : " The colleges of the away. The wilderness which once United States are blasting at the Rock blossomed as the rose might again beof Ages." One professor says that " it come a barren waste. Not so the is not right to set up a technical, legal Church. Once started upon its unirelationship as morally superior to the versal mission of teaching all nations, once established upon the Rock, it spontaneous preference of a man and woman." Worse quotations upon the would never cease its work or crumble by lapse of time. It must be the living. same subject are given as the teachings immortal Church or all is vain, and of professors throughout the country. primitive Christianity is not worth re- A professor in the University of Kansas

says the Encyclical, morality. Without a definite creed, but greatness, mility and magnanimity, strength and ever preserving the natural curiosity gentleness, knowledge and piety existed of his mind, the young man has the in him in wonderful harmony" so that gravest questions before him, with no throughout the whole course of his reguide to direct his enquiry, no teacher ligious life he was singularly esteemed to solve his problem. , Principles were by all as a model of sanctity and learnnot laid in his soul as foundation stones. ing. He lived in fierce times. England There is nothing whereon to build. His

had just changed masters. William the studies lead him farther into the mines of Conqueror had taken possession of the nvestigation and the paths of criticism. island and established the Norman laws He is face to face with the underlying and customs. After him came his son principles which have carved the history William Rufus in 1087. The saintly of the world and built the framework of Lanfrance, Archbishop of Canterbury, civilization. He has left home in more died two years later. The rapacious senses than one. His new surroundings king usurped the revenues of vacant benefices; and when Canterbury became vacant he refused to fill the see. All eyes had been turned upon Anselm, whose visits to Lanfrance had brought him into the notice of the English. It was only at the end of the year 1093 that the king, who had been seized with serious sickness, agreed to name Anselm. To leave the quiet of the cloister and face a monarch of this kind was a hard task. To none could it have been more disagreeable than to our Saint, whose love of prayer and study led him far from the turmoil and quarrels forced by political changes and a cruel master. He took the cross and bore it. His courage and prudence won for him the praise of Pope Paschal II., who wrote to him : "Thanks be to God that in you the authority of the Bishop ever prevails, and that although set in the midst of barbarians, you are not deterred from announcing the truth either by the violence of tyrants or the favors of the powerful." This luminary of doctrine and holiness, says Pius X., rose in Italy, shone for over thirty years upon France, for more than fifteen years over whole church. His Holiness turns to denied to-morrow. An opinion held in more correctly speaking, with virtue

reference whatever to things within the for originality. What Mr. Blake com Church. We refer altogether to out- plains of is true enough. He ought to siders. Gipsy Smith has been filling recognize the sore need the sects all have of a real priesthood and a strong the largest hall for a fortnight with vast congregation of the Index and the Incrowds, whose views were most divergent and whose sentiment seemed carquisition.

onlooker may have wondered how the

Jackson episode so quickly closed. Many

ried away by the home-spun expressions of the speaker. Beyond Massey Hall zeal was kindling itself into a flame. BY CIVIL COURTS. The well known lay theologian of Tor-

onto, the Hon. S. H. Blake, has of late The Court of King's Bench in Engbeen imitating Pope Pius X. in his war land has lately shown the pretended upon higher critics. If he would be sweep of its power. A man had married his deceased wife's sister in Montreal, candid he would acknowledge once at least that he sides with the Holy Father They went to England, where they took up their residence. Belonging to the in his condemnation of modernism. He may in his heart regret that he has none Anglican Church, they attended religof the papal power. All he can do is to ious services, and presented themselves on one occasion to receive communion. bewail and complain that higher critics The minister refused. Litigation folin high institutions are tearing the Bible to pieces, without the Index or the lowed, the parties applying for protec-Inquisition to stop the flood. Nor does tion to the courts. A decree was issued by the Court of Arches that Canon Mr. Blake limit his action to the Anglican Church. His latest pamphlet is Thompson cease denying the sacrament addressed to Chancellor Burwash, the to the defendants. Against this decision the officiating clergyman appealed head of the Methodist Victoria College. This pamphlet is "No. 4" As might be

The King's Bench found his refusal illegal. The ground taken by this last court was that the minister's action was a breach of a law recently passed by which marriage with a deceased wife's sister is rendered legal. On the other hand it was argued that the Church refused the sacrament on the ground that the marriage was immoral. Neither position is logical. But then the logic

years." We do not see why he stopped of Anglicanism is to be illogical. The at thirty years. He should have put it first chapter of its history chiefly concerns a deceased brother's wife. Its three hundred years. No sound theo. logical education can possibly be evolved foundations are laid upon the theory from private judgment or based upon it. that such a marriage is invalid, and A man might as well build his house therefore immoral. We all know how upon shifting sand. What was held that pure minded "defender of the bread. yesterday is doubted to-day and will be faith," becoming scrupulous-weary,

be found in some of the sayings of the saints ! These words of St. Basil should be committed to memory by those who are given abundant share of this world's goods :

answer will you make the great Judge ? You cover with tapestry the bareness of your walls and do not clothe the nakedness of men. You adorn your steeds with costly trappings, and despise your brother who is in rags. You allow corn in your granaries to rot or be eaten up by vermin, and you deign not to cast a glance on those who have no bread. You hoard your wealth, and do not deign to look upon those who are oppressed by necessity. But if each one took only what is necessary for his

WHAT A RICH FUND for thought may " Unhappy ones that you are ! What

favor with their part i and charit found brin comforts of to the nak who died brings the know some afflicted or daily care little cott ness are take a ple

NE 5, 1909.

nd passion, put nd queen. Torch contradicts cepts the power valid or proclaim retends to be a is, enchained by trolled by popdice. Its minis. eciding who are worthy to receive h. It cannot be wer is earthly. tion from above. s control them.

BACK.

RD joins with the Right Rev. Mgr. al of Toronto, in ome. He returns honor of Domestic n him by His Holi. congratulate him, nany years to end continue in his od work with the which has ever le is a most worthy vo vears he has Master's vinevard. id responsibility as tle and refined, he erever he goes. d, he maintains the ngst our pulpit his sermons theoth a marked touch Ie has throughout efly associated with to. Vicar-general hops, he is intimatehe growth and adarchdiocese. The n Mgr. McCann was owed at the sugges-McEvay, who so he needed vacation leasant by freedom gr. McCann receivme. All who know r number is legionon the glad occasion so of the dignity he

Rev. Father Hand, Mgr. McCann upon to Italy, the Holy to Europe through d. Our pleasure at of St. Paul's return is we bear Mgr. Mcgratifying to learn health is completely dially welcome both

SEVEN DOLORS.

has asked us what is say the beads of the ne leaflet which our ves an excellent way. h the account of the en in the standard gences. The Raccolta riate prayers and for the recitation of ey have direct referr, and are substantial seven sorrows. They f contrition ; and they sitation of three Hail f the tears which the ed in her sorrows, to w for our sins and the hed to this pious exerbe taken that the beads

EVERY DAY BRINGS to light cases where the Irish people are grossly maligned. In the sporting pages of the dailies may be seen distinctively Hibernian names appropriated by pugilists of other nationalities. Some who do not keep watch on the trend of events therefore jump at the conclusion that the Irish are no better than they ought to be, that they are criminally inclined, and so on. Last week the papers told us that an individual had taken con-

siderable money from merchants by raising the figures on postal notes. He was described as of decidedly foreign appearance and accent, but, nevertheless, he gave his name as John Maloney. A man named Coughlin was, a few days ago, sent to gaol for a month in this city for assault. Mr. Coughlin is a fullblooded African.

THE EPISCOPAL BISHOP of Albany has sounded a note of warning to his people in regard to the divorce question. The court comes from the shoulder and there can be no controversy as to its meaning. Here it is: "My own conviction is that according to God's original institution of marriage and according to our Lord's reaffirmation of its principles, divorce, as meaning the breaking of the marriage bond in such a way as to make possible any remarriage, is impossible to reconcile with God's revealed will." Would that all Ministers of the Gospel were as straightforward in their utterances on this question. Some of them handle it with kid gloves lest they may give offence to certain of the pew-holders; others advance no opinion whatever upon the matter, whilst others again hesitate not to perform what is falsely called a marriage ceremony between divorced persons. We may be grateful that we have little of this in Canada, thanks to the splendid influence of the Catholic province of Quebec.

MOST TIMELY are these words of Bishop Corrigan, assistant to Cardinal Gibbons. They were uttered at the quarterly conference of the Catholic clergy of Baltimore in the form of a resolu-

"We the Catholic priests of Baltimore assembled in conference, view with alarm and indignation the attitude of certain influential publications which circulate largely in the homes of our Catholic people, in regard to the dan-gerous and immoral practice of limiting families by the arbitrary restriction of childbirth. When the daily newspapers begin to spread such theories, we feel that the time has come for plain speech on our part and it is our duty to protect the interests of the people and to pre-

vent them from being inoculated with such dangerous doctrines. We pledge ourselves to accomplish the truth on e subjects, but also when necessary by denouncing such publications as dan-gerous and immoral." The father of a family who does not watch with care, who does not pay heed

subsistence and gave the rest to the in-digent, there would be neither rich nor poor."
Contrast to the enamelled beauties who think only of self. To the one, when
ENCYCLICAL LETTER OF MOST HOLY FATHER BUILT little but remorse; to the other a firm hope of eternal happiness in the home

of the One Who promised reward to those who would minister to these needy ones of His flock in this world.

THERE IS A TOUCH of biting sarcasm, richly merited, in the announcement recently made by a Scotch editor, touching the suspension of a paper called "Alba," a Gaelic weekly. The editor writes: "Having run for exactly a year, Alba, the only all Gaelic weekly ournal in Scotland, to-day retires as gracefully as may be from a world where the Gael will die for his language but will not spend a penny a week for the privilege of reading it." The condition of things here referred to does not belong exclusively to Scotland. It is true the world over. In every congregation may be picked out men who would

die for the Catholic faith but they will not live for it-men who are ever ready with the tongue to proclaim their Cath olic belief, but whose pocket remains inblow he has administered the divorce tact when the Church makes demands upon it-men who will not take a Catholic weekly but depend entirely for their literary food upon the secular press where the bill of fare is in large part murders, suicides, highway robberes, hold-ups, etc. When too late the y find out that such reading matter tends not to make manly men and womanly women

JUDGE LINDSAY, of Denver, Colorado, s one of the most noted judges of the iuvenile courts in America. He possesses in such goodly measure a firmness of character combined with an abundance of the milk of human kindness, that it were difficult to estimate the blessings he has imparted to the rising generation who are criminally inclined. Some time ago we saw it stated that Judge Lindsay was a Catholic. Such, however, is not the case. Being questioned as to his religious belief, he made the followng statement:

"I have had rather a peculiar religious experience. My father was an Episcopalian and a convert before he died to the Catholic Church. My mother was a very devout Methodist. All of my people were Protestant. I was baptized in the Catholic Church, but when I was a small boy I was sent to live with my Protest-ant relatives. My father died and the result was that I drifted very much religiously, and while I have a deep revenee for the Catholic Church, and here been claimed by a great many he have been claimed by a great many be-cause of my father's experience, I can-not say that I am a Catholic. Many of my best friends, however, are the Catho-lic clergy and Catholic people of Denver, who have been perhaps the staun-chest supporters I have had, since one

was for a bill requiring dependent chil-dren of Catholic parents to be put in homes of people who were Catholics."

THE COMMERCIAL CATHOLIC, or the Catholic who trades upon his faith, is, we may be thankful, fast becoming a to the quality of the reading matter that thing of the past. There are, however,

of the fights I made in the legislature

THE CATHOLIC RECORD



TO ALL THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUN-ION WITH THE APOSTOLIC SEE. To our Venerable Brothers the Pa-

nd other Ordinaries in peace and Communion with the Apostolic See. PIUS X. POPE.

Venerable Brothers, Health and Apostolic Benediction.

Apostone Beneauton. Amid the general troubles of the time and the recent disasters at home which afflict Us, there is surely consolation and comfort for us in that recent dis-play of devotion of the whole Christian records which will continues to be a spectacle to the world and to the angels and to men, and which, if it has now been called forth so gener-

For this mighty movement of those who would console their Father and help their brethren in their public and private afflictions, words can hardly express our emotion and our gratitude. These feelings we have already made known on more than one occasion to individuals, but we cannot delay any longer to give a public expression of Our thanks first of all to you, Venerable Brothers, and through you to all the faithful entrusted to your care.

THE POPE'S GRATITUDE.

So too, We would make public pro-fession of Our gratitude for many striking demonstrations of affection and reverence which have been offered Us dep by Our most beloved children in all the parts of the world on the occasion of understandeth not the things of Our sacerdotal jubilee. Most grateful have they been to Us, not so much for Our own sake as for the sake of religion and the Church, as being a profession of fearless faith and as it were a public manifestation of due hours to Carist and His Church, by the respect shown to him whom the Lord has placed over His family. Other fruits of the same kind too, have greatly rejoiced Us; the celebrations with which dioceses in North Honrice, hur common representation to North America have commemorated the centenary of their foundation, returning centenary of their foundation, returning everlasting thanks to God for having added so many children to the Catholic Church; the splendid sight presented by the most noble island of Britain in the restored honor paid with such wonderful pomp within its confines to the Blessed Eucharist, in the presence of a dense multitude and with a crown formed of Our Venerable Brothers, and formed of Our Venerable Brothers, and of Our own Legate; and in France where the afflicted Church dried her tears to

see such brilliant triumphs of the August Sacrament, especially in the town of Lourdes, the fiftieth anniversary to the quality of the reading matter that enters his home, either in the shape of a newspaper or magazine, will some day rue his wilful neglect of the temporal and eternal welfare of his little ones. MODERN NOVELS, the hotel bill of fare and the social whirl, form nearly the sum total of the lives of some of the women of this our are Archhishon

to fix our gaze on this other star which if it differs in brightness from them, yet compares well with them in their course, and sheds abroad a light of doctrine and example not less salutary than theirs. Nay, in some respects it might be said even more salutary, inas-much as Anselm is nearer to us in time, place, temperament, studies, and there place, temperament, studies, and there the discipline and liberty, and there-fore also of the sanctity and doctrine, of is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pastoral activity he displayed, in the method of teaching alsplayed, in the method of teaching applied and largely promoted by him, by his disciples by his writings, all com-posed in defence of the Christian re-ligion, for the benefit of souls and for the guidance of all theologians who were to teach sacred letters ac-cording to the the sacred letters acyou the authority of the Bishop ever prevails, and that, although set in the midst of barbarians, you are not deterred from announcing the truth either by the violence of tyrants, or the favor of the powerful, neither by the flame of who were to teach sacred letters ac-cording to the scholastic method. Thus as in the darkness of the night fire of the force of arms; and again : We rejoice because by the grace of God you are neither disturbed by threats nor

while some stars are setting others rise to light the world, so the sons succeed to the Fathers to illumine the Church, and among these St. Anselm shone forth as a most brilliant star. triarchs, Primates, Archbishops, Bishops

ANSELM IN THE EYES OF HIS CONTEMPOR-ARIES.

of eight centuries, should rejoice like Our Predecessor Poschal, and echoing his

And if Anselm was great in works and in words, if in his knowledge and his life, in contemplation and activity,

in peace and strife, he secured splendid

triumphs for the Church and great benefits for society, all this must be as-

cribed to his close union with Christ and the Church throughout the whole course of his life and ministry. Recalling all these things, Venerable Brothers, with special interest during the solemn commemoration of the great Dester we shall find in them spiendid

Doctor, we shall find in them spiendid

ion amid the pressing cares of the gov

THE EVILS OF THE PRESENT DAY.

of the

ernment of the Church and of the sal

ARIES. In the eyes of the best of his con-temporaries Anselm seemed to shine as a luminary of sanctity and learning amid the darkness of the error and iniquity of the age in which he lived. this luminary of doctrine and sanctity who, rising here in Italy, shone for over thirty years u on France, for more that speech, a man of splendid intellect whose reputation was such that it has been well written of him that there was ngels and thas now been called ously by the advent of misfortune, its one true cause in the charity of our lord Jesus Christ. For since there is not and there cannot be in the world any charity worthy of the name except through Christ, to Him alone must be attributed all the fruits of it, even in men of lax faith or hostile to religion, who are indebted for whatever vestiges the they may possess to the civil-the they may possess to the civil-the they may possess to the civil-the they may posses to the civil-the they may posses to the civil-they have the they have called the they they have the they have the they have the they have the they they have the they have the they have the they have the they have the they they have the many and most affectionate letters. Paschal II. extolled his reverent devotion, strong faith, his pious and persevering zeal, his authority in religion and knowledge which easily induced the Pontiff to accede to his requests and made him not hesitate to call him the most learned and devout of the bishops of England.

in those which are the hope and of the priesthood, of maintaining unswervingly the doctrines of the Church, of defendof England. And yet Anselm in his own eyes was but a despicable and unknown good-for nothing, a man of no parts, sinful in his life. Nor did this great modesty and most sincere humility detract in the least from his high thinking, whatever may be said to the contrary by men of depraved life and judgment, of whom the Scienture even that the animal man ing strenuously the liberty of Spouse of Christ, the inviolability her divine rights, and the plenitude of hose safeguards, which is plenitude of those safeguards which the protection of the Sacred Pontificate requires. Scripture says that the animal man the spirit of God. And more wonderful still, greatness of soul and unconquerable constancy, tried in so many ways by

troubles, attacks, exiles, were in him blended with such gentle and pleasing manners that he was able to calm the angry passions of his enemies and win the hearts of those who were enraged against him, so that the very men to whom his cause was hostile praised him because he was good. Thus in him there existed a wonder-

ful harmony between qualities which the world falsely judges to be irreconcilable and contradictory; simplicity and great-ness, humility and magnanimity, strength and gentleness, knowledge and piety, so that both in the beginning and throughout the whole course of his rethroughout the whole course of his re-ligious life he was singularly esteemed by all as a model of sanctity and doctrine. THE CHARACTER OF HIS TIME. Nor was this double merit of Anselm

confined within the walls of his own household or within the limits of the school—it went forth thence as from a military tent into the dust and the glare of the highway. For, as We have al-ready hinted, Anselm fell on difficult the devotion paid to the August Mother of God, and even the filial homage offer-ed to the Supreme Pontifi, are all des-ind finally for the glory of God, that the Kingdom of God may be established on t earth, and ternal salvation gained for men. This triumph of God on earth, both in individuals and in society; is but the church, which We announced as the programme of Our Pontificate both in Our first Apostolatus Cathedra and many times since then. To this return We look with condidence, and Our plans and topseare all designed to lead to it as to programme of Our Pontificate age. The terms of the error of the first apostolatus Cathedra and many times since then. To this return We look with condidence, and Our plans and the terms are all designed to lead to it as to a port in which the storms even of the prosent life are at rest. And this days and had to undertake fierce battles in defence of justice and truth. Natur-

THE STOMACH

Dangerous and Painful Operation Avoided by Taking "Fruit-a-tives."

5

Guelph, Ont., Aug. 6, 1908.

Guelph, Ont., Aug. 6, 1908. I suffered for many months with dreadful Stomach Trouble, with vomft-ing and constant pain, and I could retain practically nothing. My doctor stated that I must go to the hospital and undergo an operation of scraping the stomach and be fed by the bowels for weeks. All the medicing the doctor gave me I vomited at once. I was dreadfully alarmed, but I dreaded an operation and had refused. an operation and had refu moved by promises. In view of all this, it is only right, Venerable Brothers, that we, after a lapse



I had heard of "Fruit-a-tives" and the great success they were having in all Stomach Troubles, and I decided all stomacn Troubles, and I decided to try them. To my surprise, the "Fruit-a-lives" not only remained on the stomach, but they also checked the vomiting. I immediately began to tra-prove, and in three days the pain was easier and I was decidedly better. I continued to take "Fruit-a-tives" and they completely cured me. examples for our admiration and imita-tion, nay, reflection on them will also furni h Us with strength and consola-

Mrs. Austin Hainstock. "Fruit-a-tives" are 50c a box, 6 boxes for \$2.50, trial box 25c. At dealers or from Fruit-a-tives Limited, Ottawa. ernment of the Church and of the shi vation of souls, helping Us never to fail in our duty of co-operating with all our strength in order that all things may be restored in Christ, that Christ may be formed in all souls and especially

being made to supplant the kingdom of being made to supplant the kingdom of God by a reign of license under the lying name of liberty. And to bring about by the role of vices and lusts the triumph of the worst of all slaveries and bring the people headlong to that ruin - for sin makes people wretched — the cry is ever raised. We will not have this

man reign over us. Thus the religious Orders, always the strong shield and the ornament of the Church, and the For you are aware, Venerable Brothers, and you have often lamented promoters of the salutary works of science and civilization among uncivilwith Us, how evil are the days on ized and civilized peoples, have been which we have fallen, and how iniquit-ous the conditions that have been driven out of Catholic countries; thus the works of Christian beneficence have forced upon Us. Even in the unspeakbeen weakened and circumscribed as far able sorrow We felt in the recent dis asters, Our wounds were open afresh by the shameful charges invented as possible, thus the ministers of religion have been despised and mocked, and wherever that was possible, reduced to powerlessness and inertia; the paths to knowledge and to the teaching office have against the clergy of being behindhand in rendering assistance after the calam ity, by the obstacles raised to hide the beneficent action of the Church on be-half of the afflicted, by the contempt been either closed to them or rendered extremely difficult, especially by gradu-ally removing them from the instrucshown even for her maternal care and tion and education of youth ; Catholic undertakings of public utility have been forethought. We say nothing of many other things injurious to the Church, thwarted ; distinguished laymen who devised with treacherous cunning of openly profess their Catholic faith have been turned into ridicule, persecuted, flagrantly perpetrated in violation of all public right and in contempt of all kept in the back-ground as belonging natural equity and justice. Most griev-ous, too, is the thought that this to an inferior and outcast class, until the coming of the day, which is being has been done in countries in which the has been done in countries in which the stream of civilization has been most abundantly fed by the Church. For what more unnatural sight could be witnessed than that of some of those children whom the Church has nour-ished and cherished as her first born, her flower and her strength, in their rage turning their weapons against the loved them so much! And there are other countries which give us but little cause for consolation, in which the same war, under a different form, hastened by ever more iniquitous laws, when they are to be utterly ostracised from public affairs. And the authors of

riest who has authore Seven Dolors beads operly belongs to the rder of Servites.

comes the sad intelliath of the Hon. Wm. er of the Legislative ceased ranked amongst ent citizens of that ive of Antigonish, and t, being a son of John e date of his death he age of seventy-seven is whole life time he ardent Catholic and is contributions to the made this more estimt that his benefactions ed without ostentation did works of charity, world, have been put to e world to come. The RD sends its sincere surviving relatives of

FUND for thought may of the sayings of the vords of St. Basil should memory by those who ant share of this world's

es that you are ! What es that you are ! What make the great Judge ? tapestry the bareness of lo not clothe the naked-You adorn your steeds pings, and despise your in rags. You allow the granaries to rot or be min, and you deign not on those who have no ard your wealth, and do ook upon those who are ok upon those who are necessity. But if each hat is necessary for his

they obtain what they have been seekwomen of this our age. Archbishop Glennon of St. Louis, recently preached a sermon to a large and fashionable audience of aristocratic women from the west end. He referred in denunciatory terms to that type of modern, selfish, indulgent, idle, irresponsible, inconsistent and well-fed material women who herd together in hotels and department houses. How true is this description of their daily routine. " They prefer," book ; a game of bridge to a piece of embroidery, or the eating of doped candy to the cultivation of the flower-

ing they drop back to the old indifference. They have no further use for either the Church or the priest. But the mischief now begins. With the Catholic brand upon them they are loud of mouth, they carry about with them the odor of the bar-room, and in the discharge of their duties sooner or later they are found guilty of "ways that are dark and tricks that are mean." Mr. he says, "a French novel to a cook P. Sarsfield Cunniff, of Watertown, Mass., gives a pen picture of this individual which we gladly transfer to our columns:

patch." Speaking of another class he "Beware of him who to win success patch. Speaking of another class he says: "We have the pathetic condition of the childless and homeless people who live without any purpose and who ness mitheut any another class he without any purpose and who has mitheut any homeless people pass without any purpose and who pass without any record. Ah ! for the good mothers of long ago." It is to be hoped the Archbishop's words will burn deeply in the hearts of the purposeless creatures whose lives are as the butter-line and bis unfaltering championship of it. Spread the mantle of charity over his professions and protestations, but let his acts speak for his sincerity. Many sins have been committed in the name of religion and many men have lifted flies and with whom practical Chris-tianity is something about which they hever think. contumely on the Church, when their careers actually reeked with those things against which she stands and

WE FEAR in a small minority will be found that class of women who find ; favor with heaven-women who perform their part in this world with faith, hope and charity as their motto. They are found bringing hope to the afflicted, the comforts of life to the needy and clothing to the naked, all for the love of Christ who died for them. Work of this kind

these cases are not too frequent, but when they do crop out they should meet with the condemnation they deserve.' Whenever possible the Catholic shild brings them a joy that is lasting. We should be in a Catholic school. know some women who have a circle of The Catholic school educates a child afflicted ones whose welfare forms their daily care. They are the angels of the also for eternity.

take a pleasure in their work. What a set down to temper.

a port in which the storms even of the present life are at rest. And this is why We are grateful for the homage paid to the Church in Our humble person, as being with God's help, a sign of the return of the Nations to Christ and a closer union with Peter and the Church.

THE CENTENARY OF ST. ANSELM.

This affectionate union, varying in intensity according to time and place, and differing in its mode of expression, and differing in its mode of expression, seems in designs of Providence to grow stronger as the times grow more difficult for the cause of sound teaching, of sacred discipline, of the liberty of the sacred discipline, of the liberty of the Church. We have examples of this in the Saints of other centuries, whom God raised up to resist by their virtue and wisdom the fury of persecution against the Church and the diffusion of iniquity in the world. One of these we wish especially in these Letters to commem-orate, now that the eighth centenary of his death is being solemuly celebrated. things against which she stands and has always stood. Such men deserve to be branded, besides being dethroned from their high places, and the Church purged of their false claims. Happily

orate, now that the eighth centenary of his death is being solemnly celebrated. We mean the Doctor Anselm of Aosta, most vigorous exponent of Catholic truth and defender of the rights of the Dr. H. Sanche & Co. Church, first as Monk and Abbot in France, and later as Archbishop of Canterbury and Primate in England. It is not inappropriate, we think, after not only for to-day or to-morrow, but the Jubilee Feasts, celebrated with un-



tinually fighting invading disease germs and poisons. Generally they win, but sometimes they are overpowered and you get sick.

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358 Bathurst St., Toronto, Jan. 15, 1909

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Swan Lake, Man., Jan. 27, 1909

Dear Sirs,-I have every faith in Oxydonor, and cannot speak too highly of its Yours truly, Yours truly, W. F. Hartwell urative powers.

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FIVE-MINUTE SERMON. Trinity Sunday.

THE DIVINE MAJESTY. "For of Him, and by Him, and in Him ar things; to Him be glory for ever and ever. A. (Epistle of the Day.)

To-day, my dear brethren, the Church, having completed the round of feasts and fasts which she began on Christmas, having brought to our remembrance our Lord's birth, His holy childhood, His ministry on earth, His Passion and death, His glorious Resurrection and Ascension, and the coming of the Holy Ghost as He had promised, finally brings Ghost as the had promised, many orings us into the presence of the Being by Whom all these wonderful works have been accomplished, and Who is the sole object of our adoration, the ever Blessed Trinity, the three Divine Persons, the one God. She bids us contemplate, so one God. She bids us contemplate, so far as it is possible for us, the great and ineffable mystery into the faith of which we have been baptized, and to join with the angels and saints in the canticles of heaven, "Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who is to come."

"Of Him, and by Him, and in Him are all things," said the apostle, reminding us of this highest of all the teachings of the Christian faith. Of the Father is the Son, and by the Son is the Holy Ghost, Who proceeds from the Father and the Son, and in Whom is their life and nutual love. The distinction of the Divine Persons is thus intimated to us; but the Divine Nature is only one; of, by, and in that One are we and all things created.

We and all the world around us are of God; not part of Him, nor born of Him according to nature, nor proceeding from His substance, but still of Him in that we owe our being entirely to Him, Who drew us from nothing by His almighty outside of God Himself except through the wonderful, incomprehensible act of creation. From nothing, nothing of it-self could come; all things are from and of God. Who created them from nothing.

By His almighty power, then, we have been created, and by it now we are sustained. We could not live for a moment tained. We could not live for a moment except by His continual support. It is only by His aid that we can draw a single breath, walk a single step, or perform the simplest act. The winds and the water, and all the powers of nature, as we call them, are His powers, too, which he lends to us, and makes subservient to our use.

And in Him we live and move and are. He is nearer to us than we are to our-He is herer to be subtrate to be a selves. It is not only that He makes us live; it is His life by which we live; our life comes from and belongs to His eternal life. The life of God the Father, our below the best be in lineable ours Son, and Holy Ghost is in Himself ; ours is in Him.

To Him, then, the one and only true God, "be glory," as the apostle says, "for ever and ever." How often we say these words, "G'ory be to the Father, and to the Son, and to the Holy Ghost," and how little do we think of what they mean! If all that we are and have is from God, by Him and in Him, how can from God, by Him and Hi Him, how each we set ourselves apart from Him, or claim anything for ourselves against Him? How can we glory in ourselves, or desire glory from others, when all glory, praise, and honor belong of neces-sity to Him from Whom, by Whom and in Whom all things are? sity to Him from Whom, by Whom and in Whom all things are? For this is what it means when we

For this is what it means when we say, "Glory be to God." Not some glory or praise or recognition of His greatness from us, as a sort of tax or tribute which we must pay to keep the rest for ourselves. No, when we have given glory to God as we should, there will be nothing left for us to keep. This is the perfection of the creature, to pro-tract itself at the foot of its Creator's strate itself at the foot of its Creator's received before Him that sitteth therereceived before Him that sittent there-on, and to say with the angels and saints in heaven, "Thou art worthy, O Lord our God, to receive glory and honor and power, because Thou hast created all things, and for Thy will they were and have been created."

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gested that it is the duty of a Christian people to withhold patronage from all forms of Sunday desceration and to disforms of Sunday descertation and to us-courage every form of Sunday employ-ment. This is good enough in its way but the question of questions is, will it help revivify the fait that in the last century built churches and filled them ?

century built churches and need We are afraid it will not. It is interesting to note the reasons given by those interviewed by the can-vassers for their abstention from church services. These are: No need for a church." "Not interested," "Need of church." "Physical disability," "Emchurch." "Not interested," "Need of rest," "Physical disability," "Em-ployed on Sunday." In the district of the city over which the investigation extended there are 24 churches, 100 saloons and 8 theatres. The percent-age of non-churchgoers is thus classi-fied : Jews, 80 per cent., Protestants, 31 per cent.; Catholics, 12 per cent.; miscell meous, 54 per cent. In all like-lihood a considerable number of the 12 per cent. Catholics can plead the

12 per cent. Catholies can plead the 12 per cent. Catholies can plead the legitimate excuse of either physicial disability or employment on Sundays. But even if every one of the 12 per cent. Catholics who do not hear Mass Conclusions who do not hear Mass on Sunday were influenced by religious indifference, the showing in favor of Catholics would be much better than

that furnished by the 31 per cent of Protestant non churchgoers. Whilst on this subject we do not think it out of place to suggest to the Protestant churches of New York City

Protestant churches of New Fork City to make the experiment of holding re-ligious services at 2 o'clock on Sun-day morning to enable the army of Pro-testant nightworkers to have the spirit-ual benefits accruing from Protestant worship. We know that this suggestion will never be acted on. If an attempt were made to carry it out, it would prove an utter and ignominious failure. Yet what the Protestant churches of this city would not even attempt to do, the Catholic Church has done successfully for the last nine years. Every Sunday

morning, winter and summer, Mass is celebrated at 2 o'clock in two Catholic churches which are crowded to the doors by night workers, who after toil-ing through the long night hours, kneel at the foot of God's altar whilst the

priest offers the Divine Sacrifice. Those kneeling workmen in the still Those kneeling workmen in the still hours of the early morn, whilst the great city is still asleep, attest by their pre-sence their faith in the doctrines accepted by all Christendom before Christian unity was destroyed by the spiritual forbears of those who to-day have whitted Chabitavity down to the

have whittled Christianity down to the dissolving point. Until something of the living faith animating these Cath-olic night workers be breathed into Protestant churches the latter need not Protestant churches the latter need not hope to see the large Protestant con-gregations that have so dwindled in consequence of the "higher criticism" and cognate causes.—N. Y. Freeman's Journal

CATHOLIC WORK FOR ADOLESCENTS

It is sometimes cast up as a reproach It is sometimes cast up as a reproach to us Catholics that up to the present we have done, in a social way, so little for the young people from fourteen or fifteen years to twenty. These years form the most dangerous period in the lives of boys and girls, when subtle and significant changes are taking place in body and mind, and when guidance and care are needed more than at any other time in life. The reproach is not well deserved, because, as the world knows, throne, and to cast all the crowns it has deserved, because, as the world knows, deserved, occur no other people in the United State have made so many sacrifices as Catho-olics in the cause of religion. The foundation had to be laid before the super-structure could be erected, and the laying of the foundations, has occu-pied nearly all our time and attention up to now. In spite of this, many par-ishes throughout the country have pro-vided meeting and recreation halls for the young people, where, in class-room the young people, where, in the young people, young people, young people, young people, young people, y no other people in the United States have made so many sacrifices as Catho-

THE CATHOLIC RECORD

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This is an entirely new idea, and will espe-cially interest people who reside in natural gas districts. The gas ring takes the place of the lower Sunshine fire-pot, thus making it possible to burn gas in your furnace without inconvenience. Such is not possible in a furnace where the ordinary gas log is inserted; for, should the gas give out, a coal or wood fire could not be started until the gas pipes were disconnected. were disconnected.

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olic referring to this, "that children of both sexes, after leaving school, with nothing to attract, no proper place to go, wander on the streets in search of amusement, to their own detriment and the grief of parents. The Gymnasium Association formed in Wilkesbarre will offset these conditions, will take the boys and girls from the streets. It is to be an institution of such broad scope that it merits the assistance of everyone who is interested in uplifting humanity in making better Christians and citi-

We hope that this work may be copied by Catholics in many cities throughout the land. Every Catholic who is ac-quainted with city conditions knows that such a work is badly needed.— Sacred Heart Review.

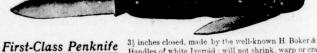
BISHOP FOLEY CONDEMNS THE MOVING PICTURE SHOWS.

Bishop Foley of Detroit, in a recent ermon, said:

Never permit your children to even visit the demoralizing 'penny exhibits,' or the cheap, trashy five-cent theatres that have sprung up like mushroons in our midst.

Nothing of good is ever learned there, and all too often evil associates and the still more subtle suggestion emanating from the clap-trap dialogue and loose from the chap-trap dialogue and loose songs on the stage, mark the beginning of the waning of childish innocence and give to the faces of so many of our precocious children the blase counten-





JUNE 5, 19

CHATS WIT Why do

Why do men dr pleasant to the or whisky. Eee made by acid. A that burns the lin stomach. Why do men Why do men drink for socia they are out to cause they thin saloon, and stan have a dram. drink is rather conscially if th

especially if the what does that out for a lark Drink a quart and it will k smaller quantit being immediate stant use of it is poisoning. Why do men d

of exhilaration liquor, because is quickened. the stimulant. the excitement There is a false after the poisor system to enfor the circulation of reaction. The s lows down in its There is a feeling

sadness. If a man ge sickens before and the blood ta is rid of the poi not in prime c the impurities doing so, become

generate. Why do men benefit from liqu man's strengt acity to work, Why do men sive habit. Or

fifteen cent liq lay of \$54.75 drinker who tal Even if he does periodical spre nd the frequer panions exhaus Why do men to health. Lift will not take breweries unle stainers. Athl touch it. Men ccidents or wh gical operation er chances of quor drinkers are affected by Why do men It is a hindrand breath smells hours. It is a involving the like drivers, extra glass me toxication oft accidents occa Wey do mer of a legion of e erty, insanity inals in penite drink. Many houses and ins to their preser Why do mer occasion of passions. It lesire. It sti of nature and way the grace soul. It close opens the doo pportunity to of strength, of cess. Give liquor. Even peril, if I system every for nothing-feel stimulat

CAUSE AND EFFECT.

We have already referred to the We have already referred to the effect recent teachings in some Protest-ant churches have had upon church attendance. Half filled churches are the surest indication that the living and inspiring faith that imparted vitality to the Protestantism of half a century ago is on the wane. The "higher criti-cism," which tore the Bible to tatters inaugurated what may be fittingly de-signated a religious revolution within the ranks of Protestantism. The sheet anchor was gone and the ship began to drift away from its ancient moorings drift away from its almost completely lost its bearings. In what strange seas it will be sailing at the end of the next half centucy, there is no telling. At the present the outlook for a ship-

ditions is so valuable an aid to a happy and successful life. As time goes on, and the Church establishes itself more firmly, our Catholic people will pay more and more attention to this important matter. Indeed, circumstances will compel them to. Already there is a constant temptation for Catholic young constant temptation for Catholic young men and women to seek in non-Catholic surroundings the physical recreation and the mental training so alluringly offered. The non-Catholic settlement houses, the boy's and girl's clubs, the billethenia unions and associations

nouses, the boy's and girl's clubs the philanthropic unions and associations of various kinds but all non-Catholic, are enticing many of our young people, if not entirely away from their faith, at wreck of the faith that made the fathers and mothers of the present generation of Protestants firmly believe in the least away from that spirit of Catholic fervor and loyalty which characterized truths God has revealed to man, is ominous. Doctrines are openly preachtheir fathers. And it behoves us all to think seriously of doing something to stem this tendency and to safeguard ormous. Doctrines are openly preach-ed in Protestant pulpits which, however you may characterize them, are not Christian. Unfortunately they are often positively anti-Christian. It is not surprising then that such preach-ing undermines faith and thereby creates the indifference in respect to

the faith of our own children. In this connection it is pleasant to read of a project now engaging the at-tention of the priests of st. Mary's parish, Wilkesbarre, Pa., which has the hearty approbation of Bishop Hoban. This is the founding of a Catholic headcreates the indifference in respect to religious matters which is reflected in quarters for the youth, male and female of Luzerene County. "Experience has demonstrated," says the Pittsburg Cath-

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Hon. Thomas Coffey, Senator, CATHOLIC RECORD

religious matters which is reflected in empty church pews. Here in New York City a Protestant Minister, the Rev. Dr. John Lyon Caughey, of the Harlem Presbyterian Church, recently directed attention to the subject of diminishing congregations in a sermon entitled "Why People Doa't Go to Church." In the course of bis sermon he read a report made by LIQUOB AND TOBACCO HABITS Don't Go to Church. In the course of his sermon he read a report made by the Federation of Churches based on a careful canvass of that party of the city known as Harlem. In the canvassed district there is a population of 56,000. Forty-four per cent, or almost one-half, of this result for are non attendants at of this population are non-attendants at Church. The Rev. Dr. Caughey in giv-ing the reason for this state of things did not touch upon the real causes that have brought it about. His is an exthat the figures furnished by the car yass "were sufficiently alarming to give grave concern to the churches" he sug-

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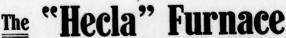
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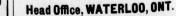
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JUNE 5, 1909.

a man's strength, nor increase his cap-acity to work, nor help him to achieve

Why do men drink? There is nothing pleasant to the taste in beer or wine, or whisky. Eeer has a tang that is made by acid. Alcohol is a fiery liquor that burns the lining of the throat and that burns the hinds of the thoat and stomach. Why do men drink? At first they drink for sociability's sake, because they are out" to have a good time," be-cause they think it manly to go into a saloon, and stand up at the bar, and have a dram. They feel big. The drink is rather sickening to them, especially if they ta's much of it, but what does that matter, are they not "out for a lark !" Alcohol is a poison. Drink a quart of whisky at one time and it will kill you. Taking it in smaller quantities prevents it from being immediately deadly, but the con-stant use of it is, after all, only a slower poisoning.

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Men who put character above wealth. Men who possess opinions and a will. Men who see the divine in the ccm-

Men who would rather be right than be president. Men who will not lose their individu-

ality in a crowd. Men who will not think anything pro-

fitable that is dishonest. Men who will be honest in small things as well as in great things.

Men who will make no compromise with questionable things. Men whose ambitions are not con

stant use of it is, after all, only a slower poisoning. Why do men drink? There is a sense of exhilaration after several drinks of liquor, because the action of the heart is quickened. It throbs faster under the stimulant. The br in, too, feels the excitement of the feverish blood. There is a false sense of gayety. But after the poison loses its power on the system to enforce along the speed of the circulation of the blood, there is a reaction. The spirits droop. The heart slows down in its pulsations below normal. There is a feeling of oppression and of fined to their own selfish desires. Men who are willing to sacrifice private interests for the public good. Men who are not afraid to take

chances: who are afraid of failure. Men of courage, who are not cowards in any part of their nature.

Men who are larger than their busi-ness; who overtop their vacation. Men who will give thirty-six inches There is a feeling of oppression and of

sadness. If a man gets drunk, the stomach for a yard, and thirty-two quarts for a bushel.

If a man gets drunk, the stomach sickens before he gets over the spell, and the blood takes some time before it is rid of the poison. If his kidneys are not in prime condition, they filter out the impurities slowly and even in doing so, become themselves more de-empended Men who will not have one brand of honesty for business purposes and an-other for private life.

Young men who will be true to their highest ideals in spite of the sneers and generate. Why do men drink? There is no benefit from liquor. It does not add to laughter of their companions.

OUR BOYS AND GIRLS.

Why do men drink ? It is an expen-sive habit. Only one drink a day of sive name only only only and a super-lay of \$54.75. And where is the drinker who take only one dram a day? Even if he does not drink regularly, a periodical spree costs a lot of money, and the frequent treating of boon com-

Where Girls Make Mistakes. Many girls think they are demeaning themselves if they are approachable. They cultivate an ley manner as the hall-mark of respectability. Don't be afraid of being pleasant. It cannot hurt you and will be as good as a tonic for all you meet. What though you do think yourself superior to most of your acquaintances, is it good taste to placard your belief by a freezing countenance? There is nothing like affability to conceal one's family skeletons. A panions exhausts his savings. Why do men drink? It is injurious

Why do men drink ' it's injurated to health. Life insurance companies will not take men who work in breweries unless they are total ab-stainers. Athletes are forbidden to touch it. Men who meet with serious conceal one's family skeletons. A haughty manner is a direct bid for the rest of the world to rake up ancestral secrets that you thought buried under a mound of gold. accidents or who have to submit to surgical operations, usually have much bet-ter chances of recovery if they are not liquor drinkers than if their vital organs ages :

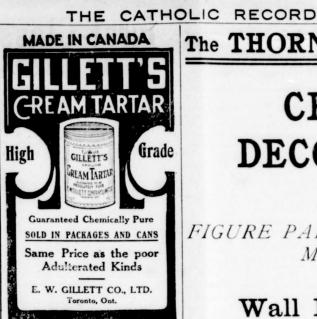
The secret of many a homely girl's success is an affable manner that makes every one she meets feel as welcome as are affected by alcohol. Why do men drink? It is an objec-

Why do men drink ? It is an objec-tion to a man in the eyes of employers. It is a hindrance to promotion if a man's breath smells of liquor in business hours. It is a danger if a man has work involving the safety of other people, like drivers, engineers, etc., for an extra glass means intoxication, and in-trained of the averse accidents, and a cold snap in the dog days. Not every one has the happy faculty of drawing the best out of others, but no one need be guilty of the vulgarity of consciously seeking to put them at a

Substantage. Snubs have a way of coming home to roost that is as surprising to the snub-ber as when her pet Tabby avenges a tweaked tail with her claws. toxication often causes accidents, and accidents occasion death. Wey do men drink ? It is the cause

Be affable. Most of us can forgive an injury quicker than a rudeness. Be affable. There is no one so lowly of a legion of evils—brawls, thefts, pov-erty, insanity, etc. Almost all crim-inals in penitentiaries were addicted to that her good-will can be scorned, and nothing so quickly makes ill-will as drink. Many of the inmates of poor houses and insane asylums were brought

They are certainly very disagreeable people to meet, those women who de-light in telling you everything that is unpleasant regarding your past, present or future, your personal belongings or your appearance. How they get into the cruel habit is a mystery. The worst of it is that they frequently cajole their consciences into believing that it is their duty to tell their neighbors all the unpleasant truths they can master. I will not enter saloons Young men starting out in life, the way of sobriety is the only secure path. The man of firm will, clear brain and sound hold. sound body, is the one who will win. The three T's, temperance, thrift and truth will lead to triumph.- Catholic truth will lead to triumph.— Catholic Columbian. Wise to Marry, Marry Young. Young people of to day laugh at mater-making, just as they laugh at the seriousness with which their grand-parents regarded love and marriage. But when it is remembered that ho man or woman who remains single does not bitterly regret it when regrets are al-most useless, we wonder if the old people are not wiser than we are. If people are to marry they certainly enough to have lost her last friend? Poor girl! Probably she is painfully aware that she looks worried and ill. people are to marry they certainly should do so whilst they have youth and health and hope at an age that will allow them to see their family reared before they themselves are too old to



She hoped nobody would notice it. And do you think good will come of it when you tell Harriet that Ellen said she was too stingy to join the reading club or the sewing circle? Probably poor Har-riet has drains upon her purse she cannot mention and the knowledge of Ellen's remark will hurt even more than yo unkindness in repeating it. But what's the use. These ultra-truthful women know that no good is done by repeating unkind remarks or telling unpleasant truths.

It costs so little to say nice things, and the result in another's pleasure is out of all proportion to our trouble. We ought all of us to be ashamed of ourselves when we let pass the oppor-Now does your way of talking bring tunity to tell someone of the kind things we heard said about them. When your friend has done a good miration. When she does a kindly tactful thing, express your ad-miration. When she looks well or has on a particularly becoming garment tell you take the so, when the contrary is true in any of these instances, just keep your thoughts to yourself. Learn to say only thind things Repeat the good and its those world is to the world is to the world in the solution of the sol ourserves when we let pass the oppor-tunity to tell someone of the kind things we heard said about them. When your friend has done a good piece of work, praise it. When she does a kindly tactful thing, express your ad-miration. When she looks well or has of these instances, just keep your thoughts to yourself. Learn to say only kind things. Repeat the good and ignore the evil.

Do You Talk up or Down?

The following paragraphs on conver-sation, from "Stray Thoughts for Girls," are applicable to talkers of all Some people are like Kay, in Ander-

son's "Snow Queen," they have a bit of ice in their heart, and they see all the smallnesses and absurdities about them, smallnesses and absurdaties about them, instead of being alive to the pathos, or endurance, or good-nature of the appar-ently stupid lives around them. They are always in a critical, carping, super-ior frame in mind. These people can often talk brilliantly, but it is thin. You cannot have a large mind without You cannot have a large mind without a large heart. "We live by admiration, hope and love;" without these, we cease to live—we wither.

The best talk is kindly. A good talker makes other people feel they are much cleverer than they had before realized; they are at their best, thanks to the listener who draws out the best side of them. It is delightful to be with some people-you are sure of hearing



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There are people in the world who never hear unkind gossip or vulgar jokes, for no one would think of saying

such things to them. I know girls who would never have such things saidwho would never get a letter written to them that was not of a nice tone—be cause, instinctively, their friends would feel such things out of harmony with

them. When girls are silly, or spiteful, or not quite nice in what they say to you, it pays you a bad compliment; do not in your own mind merely condemn them. They would not say it ito you if they felt you above talk of that kind. You may be above it in your own mind and may feel that your home surroundings are on a higher level than such talk; but either you have not had the cour-age to show your colors, or else you are like that in your heart and they know it by instruct. by instinct.

WIT AND HUMOR. Two telephone girls were talking over the wire. Both were d scussing what they should wear. In the midst of

voice interrupted, asking humby for a number. One of the girls became indig-nant, and scornfully asked, "What line do you think you are on, anyhow?" "Well," said the man, "I am not sure, but judging from what I have heard I

following amusing story of a conversa-tion he held recently with a well-to-do but illiterate client. "I must have some books," the latter remarked, and



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7

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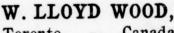
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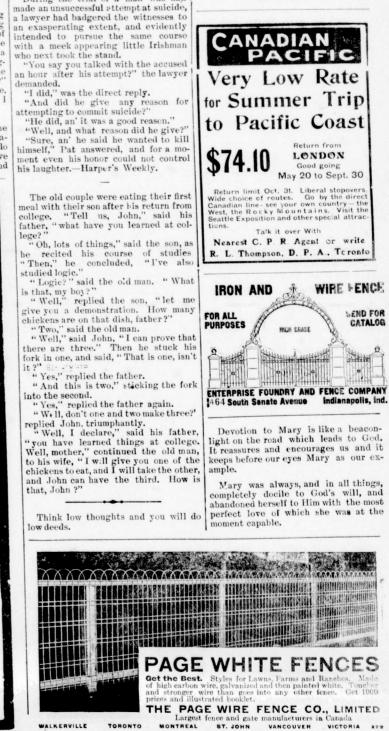
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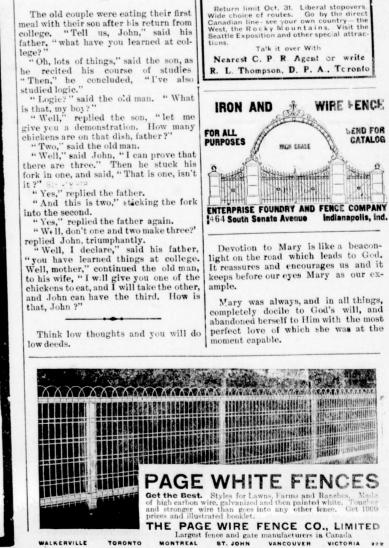
of Anemia and Ceneral Debil-

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"Professor Porter, I've thinked once. "Think again," he replied. "I've thinked twiced," said the young-

ster.

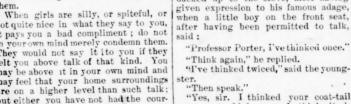
"Then speak." "Yes, sir. I thinked your coat-tail was a-seorchin; now I think it is ablaze," replied the obedient urchin.— Hallsville (Mo.) News.

AMPLE REASON. During the trial of a man who had

this important conversation a masculine voice interrupted, asking humbly for a

should say I was on a clothes-line."

A Cleveland bookseller tells the



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en You e Old

covide the money to

be compelled to keep he same as some old w?

ork.

Nothing is more distressing to

parents who have married late in life

than the knowledge that they must did

before their children are old enough to gain a firm foothold in the battle of life. Recognizing the responsibilities of mar-

Fage, knowing that it is not well for man or woman to live alone, old-fashioned folk believed in early matches, and usually married their first loves. The results were organized to cough to make

results were excellent enough to mak

is regret that society has so altered its

customs that marriage is deferred to the last moment, and young people think it ridiculous to settle down before they

have what they call a good time.-B. C. Orphan Friend.

Mon Wanted To-day.

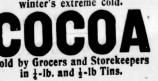
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ee you an income in . Do you want it? onthly saving now will against want when ; it will also care for ones when death calls em.

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ENCYCLICAL LETTER OF MOST HOLY the convulsions caused by revolutions FATHER PIUS X.

CONTINUED FROM PAGE FIVE.

most manifest services of the Church and the Apostolic See, when they do not make of our services a cause of suspicion which with wily art they in-sinuate into the ears and the minds of the masses, spying and travestying everything sail or done by the Church as though it concealed some impending danger for society, whereas the plain truth is that it is mainly from Christ through the Church that the progress of real liberty and the purest civiliza-tion has been derived. Concerning this war from outside, waged by the enemy without, by which the Church is seen to be assailed on all sides, now in serried and open battle, now by cunning and by wily plots, We have frequently warned your vigilance, Venerable Brothers, and especially in the Allocation We delivered in the Consistory of December 16, 1907. THE INTESTINE WAR ON THE CHURCH. most manifest services of the Church

THE INTESTINE WAR ON THE CHURCH.

But with no less severity and sorrow have We been obliged to denounce and to put down another species of war, in-testine and domestic, and all the more disastrous the more hidden it is. Waged by unnatural children, nestling in the very bosom of the Church in order to rend it in silence, this war aims more directly at the very root and the soul of the Church. They are trying to corrupt the springs of Christian life and teach-ing, to scatter the sacred deposit of the faith, to overthrow the foundations of the scatter in the sacred deposit of the faith, to overthrow the foundations of the faith, to overthrow the foundations of the divine constitution by their contempt for all authority, pontifical as well as episcopal, to put a new form on the Church, new laws, new principles, accord-Church, new laws, new principles, according to the tenets of monstrous systems, in short, to deface all the beauty of the Spouse of Christ for the empty glamor of a new culture, falsely called science, against which the Apostle frequently puts us on our guard : Beware lest any man cheat you by philosophy and vain deceit, according to the traditions of

deceit, according to the traditions of men, according to the elements of the world, and not according to Christ. By this figment of false philosophy and this shallow and fallacious crudi-tion, joined with a most audacious sys-tem of criticism, some have been seduced and become vain in their thoughts, having rejected good conscience they have made shipwreek concerning the faith, they are being tossed about miserably on the waves of doubt, know-ing not themselves at what port they miserably on the waves of doubt, know-ing not themselves at what port they must land; others, wasting both time and study, lose themselves in the in-vestigation of abstruse trifling, and thus grow estranged from the study of divine things and of the real springs of doe-trine. This hot-bed of error and perdi-tion (which has come to be known comtion (which has come to be known com-monly as modernism from its craving for unhealthy novelty), although de-nounced several times and unmasked by the very excesses of its adepts, continues the very excesses of its adepts, continues to be a most grave and deep evil. It lurks like poison in the vitals of modern society, estranged as this is from God and His Church, and it is especially eat-ing its way like a cancer among the young generations which are naturally young generations which are naturally the most inexperienced and heedless. It is not the result of solid study and

tish artist.

It is not the result of solid study and true knowledge, for there can be no real conflict between reason and faith. But it is the result of intellectual pride and of the pestiferous atmosphere that prevails of ignorance or confused knowl-edge of the things of religion, united with the stupid presumption of speaking about and discussing them. And this deadly infection is further fomented by a spirit of incredulity and of rebellion deadly infection is further fomented by a spirit of incredulity and of rebellion against God, so that those who are scized by the blind frenzy for novelty consider that they are all sufficient for them-selves, and that they are at liberty to throw of either openly or by subter-fuge the entire yoke of divine authority, fashioning for themselves according to their own caprice, a vague, naturalistic individual religiosity, borrowing the name and some semblance of Christian-ity but with none of its life and truth. ity but with none of its life and truth.

its climax when Brother Kennedy un-dertook to defend the thesis of Papal Now in all this it is not difficult to recognize one of the many forms of the Infallibility. A short interval, during which the Scholasticate Orchestra gave a selection eternal war waged against divine truth, and one that is all the more dangerous from the fact that its weapons are craftof music, was succeeded by the second part of the Controversy during which ily concealed with a covering of fictitious piety, ingenuous candour and earnestness, in the hands of factious men a decisive victory over the ingenious opponents. The discussion was brought who use them to reconcile things that are absolutely irreconcilable, viz, the are absolutely irreconcitable, viz, the extravagances of a fickle human science with divine faith, and the spirit of a frivolous world with the dignity and constancy of the Church.

Oshawa You can gain buying from us within and wars without gave rise to looseness of discipline both among the rulers and their subjects among the Fireproof Building Materials for Building Exteriors and Interiors. Free rulers and their subjects among the elergy and the people. Abuses like these were bitterly lamented by the great men of the time, such as Lanfranc, Anselm's master and later his predecessor in the See of Can-terbury, and still more by the Roman Pontiffs, among whom it will suffice to mention here the courageous Gregory VIL, the intrepid champion of justice, unswerving defender of the rights of the Church, vigilant guardian and defender of the sanctity of the clergy. CONCLUDED NEXT WEEK. Building Exteriors and Interi Materials Catalogue for the **PEDLAR** People of Oshawa

NEWS FROM SCOTLAND.

Pilgrims coming to the regular Thurs-day pilgrimage will have to bring something to eat, as there is no board-ing houses near the shrine. However, in the case of special excursions, arrangements can be made with the director of the shrine to have meals served there, though no night accom-modation can yet be supplied. CONCLUDED NEXT WEEK.

modation can yet be supplied. For further information please apply to the director, the Rev. J. B. Nolin, Right Rev. Aeneas Chisholm, Bishop S. J., Waubaushene, Ont. of Aberdeen, has been appointed by the Aberdeen University authorities to re-

BLESSED MADELEINE SOPHIE.

Aberdeen University autonities to re-present this ancient seat of learning in the North of Scotland, at the forthcom-ing anniversary celebrations in connect-ion with the University of Louvain, Belgium. Catholics throughout Scot-land are much gratified at the distinc-tion the conformed upon Bishon Chief. Monday, May 25th, was celebrated for the first time at the Sacred Heart Con-vent in London, the office and Mass in honor of the Blessed Foundress of the Palatiene of the Sacred Heart Religious of the Sacred Heart. Just a

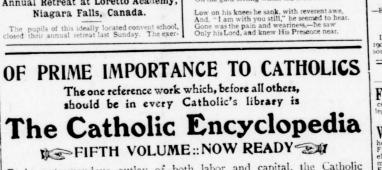
tion thus conferred upon Bishop Chis-holm. His Lordship is probably the first Catholic Bishop since the so-called Re-formation to be asked to proceed to the Continent as the representative of a non-Catholic university. However, the act is a graceful one on the part of the Senatus of Aberdeen University, and in Senatus of Aberdeen University, and is more appropriate and fitting than one

least among the many places to do honor to the Beata. The chapel, always bright and attrac-tive, was on Monday a picture of beauty —the marble altars aglow with innum-marble lights the forgenenced lilling more appropriate and neuroprise and neuroprise unacquainted with the origin and history of the institution would imagine. Aberdeen University was founded by Bishop Elphinstone towards the end of the fifteenth century, by the authority erable lights-the fragrance of lillies and roses-the sweet tones of the young pupils-all served to enchant the visitor of the Pope and with the support of James IV., King of Scotland. Bishop Chisholm is the successor of the saintly founder, and this fact was recognized in a signal manner at the University quatro-centenary celebrations when he

pupils—all served to enchant the visitor and make one think of the joys of Heaven. To the right of the main altar is erected the shrine of the Blessed Madeleine Sophie. Loving hands and generous hearts worked well to decorate the precious spot. Here again lights and flowers, gifts of her children of yesterday and today, are in abundance around her picture, and are in abundance around her picture, and her holy countenance shines radiantly on her beloved ones.

Goetz as sub-deacon; Father White as Master of Ceremonies, Father Stroeder of Zurich, and Father Ford of Ingersoll, were present in the sanctuary. The day's devotion ended with Benediction of the Blessed Sacrament at 5 o'clock.

The Casket informs us that a special feature in connection with the closing exercises of the University of St. Francis Xavier, Antigonish, was the conferring of the degree of Doctor of Science on Rev. I. J. Kavanagh, S. J., M. A., B. Sc. of Loyola College, Montreal. Dr. Kavanagh, whose stand-ing in the scientific world ranks high, was, it will be remembered, associated with the Government expedition sent a few years ago to the coast of Labrador to make some astronomical observa-tions. The genial Doctor very kindly consented to deliver the baccalaureate sermon, and his simple, graceful and practical discourse made a deep impression on the audience. At the end of the sermon the Rt. Rev. Alex. Mac-



 \P At a tremendous outlay of both labor and capital, the Catholic scholarship of the entire civilized world has been brought to bear upon a single, concerted expression of the information which every Catholic ought to have, and which he can not obtain from any other source. No pains have been spared to make this authoritative, accurate and thorugh, and, both in its external make-up and in the variety of its contents, the CATHOLIC ENCYCLOPEDIA ranks with the best of general encyclopedias. \P Alone of reference works it gives the history, constitution and teachings of the Catholic Church, the biographies of great Catholics, Catholic usages and customs, Catholic philosophy-everything, in short, that the Church has done or influenced in the two thousand years of its existence, and its value to the Catholic, therefore, is measured only by his desire to be well informed, first, on his religion; second, on a vast range of secular subjects treated here as no where else; third, to understand the pervading influence of the Catholic Church in the history of the world.



CHURCH DECORATION

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or hammer—and so the upbuilding these young souls was carried or The spin-todies is bought of the spin-todies of the spin-todies of the should cease all studies and " retion of the spin-todies of the spin-todies

Call on

ct. c deep and fundamental truths of religion perfect life were ably expounded by the le director. The happy opportunity of ta eeing under the personal direction of su ienced guide was in itself a rare privilege. FIGURE SUBJECTS, SANCTUARY PANELS. ETC.

It is by means of retreats of this kind that we man ook forward to our Catholic girls putting forth the est efforts in the cause of Christ and His Church not only by the shining example of their lives, bu y active participation in the many good works i 85 Mc Donell Ave., TORONTO e exercises were brought to a close by Be of the Blessed Sacrament and the conferr apal Benediction.

nd evening came and deepened into night, et moved not that unconscious prostrate form he pale stars shed their gentle pitying light pon the bowed gray head—the features worn. They found him there when morning bright dawned The Beggar and the Lost Crucifix.

God's peace upon his face—his tired eyes! And on the still cold breast, the Cross they found, Was not the Lord with hm—in Paradise? —WINIFRED O. MARTIN. It fell beside the dusty country way, A holy relic dropped by careless hands : And heeded not, nor claimed, it sadiy lay Exposed to rude and sacrilegious hands. A Lesson of Springtime.

Upon a cross of ebony and gold. The sacred figure of the Crucified : Gleamed of pure ivory—wrought in days of old ; By master hands which toiled for Him Who died.

And feebly came with halting step and slow. Crippled and old, one of His own-the poor So faint and weary, yet so meek and low, He asked but grace to suffer and endure.

What-though I hunger, Lord," he faintly prayed, And though my weary limbs are old and weak. Mine is the joy to feel thee near," Who said— Blessed are they, the lowly and the meek."

II. Was it God's Angel, gently bade him stay, bis feeble limbs, so travel worn? And rest his feeble limbs, so travel worn? But lo! his dim eyes caught the dazzling ray. On the gold setting which the cross adorned.

Their wee hearts seem bursting with gladness, Their tiny throats thrilling with joy. In an ecstasy almost of madness, And free from all sordid alloy. As I look, my heart is enraptured. As with incense from Heaven above. They have taught me a twice blessed lesson— A lesson of Labor and Love. -EMMA CATHERINE DAVERNE in Buffalo News.

DIED. LTNN-At Albion Ridge, Alberta, on April, 1st 1900, Michael Lynn, aged fifty-two years. May hi TEACHERS WANTED.

Just outside of my window In the leafy shade of the trees, Two little red-breasted songsters, As busy as two little bees, Are planning, and toiling and building, A dear little, queer little home: With myriads of leaves for a garden, And heaven's own blue for a dome.



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An Baster Lily. By JEROME HARTS. Three The Test. By GRACE KEON. A Double Mistake. By MAGDALEN ROCK. Some Rotable Byents of the Year 1907 1908. Eight Illustrations

The Catholic Record LONDON, CANADA



the Franciscan Order in Aberdeen which formed the first buildings of Marischal College, the medical and scientific section of the university. At the conclusion of the celebrations at Louvain, Bishop Chisholm will pro-ceed to Rome, where by the express command of His Holiness Pope Pius X., he will celebrate his golden jubilee as a priest by saying Mass at the very altar where he offered it up for the first time fifty years ago. Bishop Chisholm's

him was Father Fleming, Provincial of the Franciscan Order, who wore his monastic habit. Father Fleming's part in the proceedings was also peculiarly significant, as it was the monastery of the Franciscan Order in Aberdeen which formed the first buildings of

The Solemn High Mass began at 9 o'clock, with Father Aylward as cele-brant; Father McKeon as deacon; Father

A DESERVED HONOR.

time fifty years ago. Bishop Chisholm's jubilee is to be marked in Aberdeen by the presentation to him of his own portrait painted by an eminent Scot-tish artist 'THE CHURCH AND THE BIBLE," A most interesting conference was given at the Oblate Fat: ers Scholasti-

given at the Oblate Fat: ers Scholasti-cate, Ottawa, on Tuesday evening, May 25th, when the subject of "The Church and the Bible" was under discussion. The position of the Catholic Church was ably set forth, and vindicated by the Reverend Brother Kennedy, Sud-bury, against the speciously-presented objections of the Reverend Brother Edward Paquette, Montreal, who de-fended the Anglican "Via Media," while the Reverend Brother Cheviguy, St. Donald, Bishop of Victoria, gave Bene-diction of the Blessed Sacrament. Annual Retreat at Loretto Academy, Niagara Falls, Canada. the Reverend Brother Chevigny, St. Albert, assumed the position of an earnest enquirer with a tendency to Modernism.

quatro-centenary celebrations when he received the honorary degree of LL. D. In September 1907, when large exten-sions to the Aberdeen University build-ings were opened by the king and queen, Bishop Chisholm was a promin-ent figure in the procession of dignitar-ies from all parts of the earth, and with him was Exther Floming. Provincial of

ENGLAND AND FRANCE IN THE TIME OF ANSELM.

and the home, for the sanctity of publi

law, for liberty, civilization, sound doc trine, all of which the Church alone wa

he teacher and the defender among the

of treading upon the most sacred liber-

and uncouthness of the people, not yet entirely stripped of their old barbarism and often enough refactory to the educat-

ing influence of the Church, to rouse a part of the clergy who had grown lax or

lawless in their conduct, inasmuch as

not unfrequently they were selected arbitrarily and according to a perverse

ties, to eradicate the vices, ignorance

nations, to curb the violence of princes

who arrogated to themselves the

But if you see all this, Venerable Brothers, and deplore it bitterly with Us, you are not therefore cast down or without all hope. You know of the great conflicts that other times have Collins. great conflicts that other times have brought upon the Christian people, very different though they were from our own days. We have but to turn again to the age in which Anselm lived, so full of difficulties as it appears in the annals of the Church. Then indeed was it necessary to fight for the altar and the home for the sanctify of public

Society under the direction of the Rott Bros. Paquette (Marieville) was heard to advantage in a briskly sung chorus. Amongst those present were the Very Revd. J. N. Dozois, O. M. L., Provincial of Canada, and the Revd. Fathers G. Char-L. and G. Simard, A. Paquet, J. Dalpé, J. de Grandpré, R. Villeneuve and W.

Modernism. The arguments of Bro. Kennedy, in-cisively and vigorously presented, were frequently interrupted by the caustic comments of Brother Chevigny, or the

milder protests of Brother Paquette. The first part of the discussion reached

the claims of the Roman Pontiff scored

to a conclusion amidst hearty applause,

after which the Scholasticate Choral Society under the direction of the Revd.

SUMMER PILGRIMAGES TO ST, IGNATIUS' SHRINE.

RECTED NEAR #WAUBAUSHENE IN MEM-ORY OF FATHERS DE BREBOEUF AND LALLEMANT.

Weekly pilgrimages to the shrine vill be resumed on Thursday, May 27th. On that day, and every Thursday till Detober 1st. there will be Holy Mass and sermon at 9 o'clock in the shrine. Pilgrims coming by railway will have Pilgrims coming by railway will have, this year again, to land in Waubaushene at the Grand Trunk station, as the new Canadian Pacific line, between Cold-water and Vietoria Harbor, is not yet open to passenger traffic, though we are now in communication with the company to obtain some special excursion trains from Montreal, Toronto, Sudbury, etc., that will come directly and land pilgrims at the very foot of the holy hill. Notice of above excursions will be given in due system of election by the princes, and of abo controlled by and bound to these in all time.

A large waiting room has just been built near the shrine for the protection things. Such was the state of things notably of pilgrims against rain.

Such was the state of things notably in those countries on whose behalf An-selm especially labored, either by his teaching as master, by his example as religious, or by his arduous vigilance and many-sided activity as Archbishop and Primate. For his great services were especially accomplished for the province of Gaul which a few centuries before had fallen into the hands of the Normans, and by the islands of Britain which only a few centuries before had come to the Church. In both countries PILLES The See testimonials in the press and ask our neighbors about it. You can use it and alors or EDMANSON, BATSS & CO., Foronto. R. OHASS'S CUTIENT.

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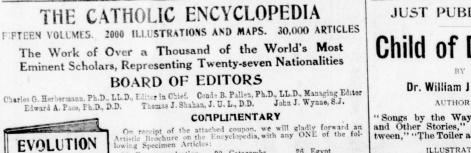
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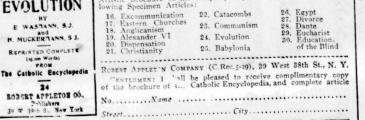
BY E WASTANN, S.J.

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"Songs by the Wayside," "Winona and Other Stories," "The Years Be-tween," "The Toiler and Other Poems." ILLUSTRATED BY CARLO CATTAPANI GEO. A. LOUGHRIDGE

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