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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY, OCTOBER 30, 1909

The Catholic Record

LONDON, SATURDAY, OCTOBER 30. 1909. TO OUR LADY.

My Lady stood where high above The great dome rose with pillared

grace; Pure as the lily's bloom her face, Pure as the lily's bloom her tace,
And tender as a mother's love,
I knightly vowed to her my life,
And by her smile serene and sweet,
She gave me hope and courage meet
To face the ways of gloom and strife.
And when thro' blackness lowering dim
** fell and called my Lady's name. And the state of t And when o'erthrown and weak I lay, Her dear name gave me strength to

rise; To front the foe with dauntless eyes, And conquer in the deathly fray, My queen, my Lady ever be The star to light my darkened way, My strength in weakness, till the day My needs are o'er, eternally. n. my Lady ever be

TECHNICAL TRAINING.

The value of technical training is no doubt very great. But to confuse such training with education can work only evil. It may be questioned whether the universities are called upon to conduct technical schools. Certainly if they undertake to do so it should not be at literature is not incidental to the work such knowledge to his scientific attainments he is a happier and more useful man. But he can be a competent chemist without it. On the other hand, science, abstract or applied, cannot take the place of the classics in the general educational scheme. Culture does not imply more than an intelligent passing familiarity with the important laws of nature. But it does imply close familiarity with " the best that has been taught and known in the world." This best is found, not in the material triumphs of mind. It is the poetry and philosophy of the world which create "the atmosphere of sweetness and light" where we may use ideas freely. These constitute culture. No set schemes of education, mapping out the mind into distinct fields to be ploughed and harrowed in turn, deriding everything that has not an immediate utilitarian purpose, can truly cultivate the mind. That is one reason why a fresh and inquiring intelligence often finds out for itself what its teachers have denied it. The function of teaching has been strangely misapprehended by some present day educators who characterize culture as a by-product. It is only so far as education produces culture that it offers a salutary equipment for the duties and problems

AN OPINION.

The great fact which lies at the bottom of the conflicts between Capital and Labor-not merely of the great strikes many industries, but of the general anwhich have paralyzed or ruined so tagonism in spirit which hampers effor in so many moderately successful enterprises-is that the employer and his workmen take erroneous views of their relationship. The workman, mistakenly regarded as a machine, or as an adjunct to a machine, gets to regard his employer-whom in many cases he never sees as an enemy, an oppressor grinding out the most in labor for the least in money. Of course, wherever this atti tude prevails, as most unfortunately it does in the great number of factories, labor is given in the grudging spirit which always means bad, or at least unsatisfactory and unsatisfying work. The employer is most to blame for this state of things, which is a gross economical blunder, as well as a grave menace

to social development. A PLEA FOR THE ANIMALS. Our judgment of others determines what we are ourselves. This doesn't mean that to say a man is dishonest makes us dishonest, for he may really be a deceiver. But suppose he is honest, then we convict ourselves at once of haste and injustice : and it is ourselves that need correction. According to a writer in Our Animal Friends we are very apt to misjudge dumb creatures who serve us, and he enters upon a defense of them. In using the phrase, for example, "as stupid as a donkey," we are doing the animal named an injustice. When one person," the writer says, 'tells another not to make 'an ass' of himself, or says that the other is as stupid as 'a donkey' or as obstinate as

really a stupid animal, is the ass anything like so great a fool as the human being who is supposed to behave like an ass, and is the mule only obstinate or has he a firm character? Ask any one who associates with the donkey beast. He will tell you at once that the little animal is as intelligent a creature of its class as you can find: There are donkeys that seem to show a contempt for the human understanding by not always caring to do what a human being asks of them, but make a donkey like you and

you will find him docile enough." There are stupid donkeys and intelligent donkeys, as there are stupid and intelligent horses, dogs and-persons An ass has never been known to do anything so absolutely silly as to make it excusable to give the poor creature the bad name he has borne for ages. He is patient. He is long suffering. Much abuse makes him appear indifferent to the treatment he receives. It is, however, a little too unjust to suppose that he is originally stupid because his human master is cruel.

READING. It has been well said that "a reading people soon become a thinking people, and a thinking people soon become a the expense of what our fathers called great people." "What are you readthe humanities. A knowledge of art and ing?" A common question, but, alas! we are not a reading people. I do not of an analytical chemist; if he can add forget the newspaper, written in an hour and forgotten as soon. I suspect that most of us are prodigious devourers of the daily and weekly press. But what we do with it hardly merits the name of reading. I am also ready to accept the proposition that the newspaper is onenot always indispensable-factor of our civilization, but to the above question every one of us should be ready to respond with the name of some helpful book. A person who lacks the reading habit is not keeping himself in vital touch with the most inspiring people. man, important to his welfare as they It is, indeed, a rare mind that can afford may be, but in the operations of his to live alone. The genius may be a law unto himself, but for us ordinary folk the opportunity of making daily drafts on the literary treasure-houses of the world is indispensable if there is to be much in the way of fine living. There is the book that gives a wider sweep and an added charm to the shop work. It must have its time. And there is the book that we are really reading, and that means that we are "comrading" with it for the time being. It lies within easy reach, so that our hand stretches out to it, as we reach for the hand of a friend, when a leisure moment comes our way. We read the same fine sentiments again and again and find ourselves new beings under the magic of their touch. And then we settle down for a good hour or author that we are following with the purpose to know him. He will claim our chief attention for the year, for we are not going to make the dreary mistake of "general reading." Quite before we know it we shall find ourselves with literary opinions. And that, in

"not altogether bad, you know."

REV. Dr. HENDERSON, of the Deminion Methodist Church, Ottawa, needs to his sons in the city. We would say be disciplined. If John Wesley were alive to-day he would give him a severe curtain lecture because of his unChristian like reference to Mr. Samuel Blake, a fellow-Christian. "I don't agree," Mr. Henderson said, "with Rev. George Jackson and I don't agree with Rev. Dr. Rose altogether, but I would rather be in the position of either of them than in the position of the third man who is assailing them in the pamphlet which is being circulated from sea to sea." This has reference to Mr. Samuel Blake's brochure on certain chapters of the old testament. Mr. Henderson calls Mr. Blake's pronouncement "silly credulity." Dr. Henderson said that he would not believe the story of Jonah and the whale because it contravened plain common-sense and the first laws of thought. It will thus be seen that these gentlemen have placed themselves in very peculiar position. Amongst the heathen they are circulating millions of copies of a book many passages in which they characterize as fiction. It is lamentable in the extreme to see clergyman cast his habitual calmness into the rummage room. Is not our friend Mr. Henderson thoughtless and inconsistent. Mr. Samuel Blake, K. C., has pinned his faith to the Bible, the whole Bible and nothing but the Bible. His assailant believes certain portions of it and discards others. Both are sailing in the private interpretation

als by a liberal distribution of bombs to the ears of good men, and embellished James Keir Hardie is another M. P. very his chest at the same time and tromboned this sentence: "So long as the king stays outside the party politics he does no harm and can be tolerated, but the moment he begins to interfere in politics it is not only the peer's coronets that will go into the melting pot but the crown will go along with them." Mr. Albert Grayson, M. P., and Mr. James Keir Hardie, M. P., were prompted to speak their little pieces to a mass of unintelligents because the king did not interfere to save the life of the Anarchist. We wish to remark that these two misfit members of the British House of Commons observed a funeral silence of his conversion to the official organ while hundreds of priests and nuns were massacred in Barcelona; and this terrible occurrence was brought about largely through the anarchistic utter-

FOR MANY YEARS the administration of justice in the province of Ontario has been quite freely criticized, and for very good reason. The agitation for a change became so pronounced that the Government recently undertook to reamazement of everybody, a man who was considered the most incapable of all the provincial detective staff was vote. Their number is getting less. elevated to the top. We would not refor to this matter, because it is somewhat outside our field of work, were it not that we desire to show the terrible clutch which the Orange association holds upon moves on the political chess board. Some may be inclined to blame the Hon. Mr. Foy, Attorney-General, because of this scandalous mal-administration of public affairs, but we are not amongst the number. He is simply powerless. The Orange bosses of Toronto hold the patronage and defy all and sundry persons and all sundry consider. ations when they determine to place one two, if the fates are kind to us, with the of their number in a position of prominence. The question of fitness worries them not at all. His position in the Orange order is the sole consideration The doings on Toronto's streets on the twelfth of July should be a warning to the solid people of the Queen City that there is more than one yellow peril.

ances of Prof. Ferrer.

and highly respected farmer, asks our advice as to the prospect for a couple of most decidedly that if it is at all possible to procure for them homes on the land that is the safest and best place for them. They will there, by frugality and industry, secure for themselves a comfortable future. For the average farmer's son the brilliantly lighted city streets have a charm, but there are many pitfalls into which some young men hav fallen never to rise again. The most dangerous is the gaudily decorated drinking place, with the orchestra playing and muddled good fellowship prancing about in the tawdry glory of the hour. Into such places many a young man has been tempted, and in a few years it may be that he will be labelled "sot." Keep your boys at home, farmers. This is a good rule to follow. Of course there are many cases where young men from the country have had brilliant careers in the cities. All depends upon the young man himself. If he has a well-balanced mind, is determined to succeed, keeps good company, attends to his religious duties, takes the pledge and keeps it, and refuses to enter a bar-room, he may in time take rank amongst the most prominent citi-

FROM THE GREAT city of Toronto comes to us some startling news. Declares Miss Charity Cook, of that city. if, we do not solve the problem we are going to turn out a terrible band of

Henderson's right of private interpre- of things that we feel we should not olics but hundreds of the most prominent place it before our readers. We humbly submit the whole matter to the Presby-THE ASSOCIATED Press people tell us terian Mission board. If we may be that the Anarchists are making much permitted to use a common expression, ado about the execution of Prof. this Mission Board, resident in Toronto. Ferrer, one of their cult. They call it be it remembered, has sent a "barrel of an outrage and threaten to make repris- money" to the North-West to be used in the work of transforming the Ruthenamongst the crowned heads of Europe. ians into good Canadian citizens, with They have a member of Parliament in the ultimate object of coaxing them into the British House of Commons named the Presbyterian fold. It is admitted Albert Grayson. He represents a York- on all hands that these same Ruthenians shire constituency. Mr. Grayson appears to be a member fully equipped moral people. To the onlooker it will with ability to unravel an almost endless therefore appear very extraordinary roll of unintelligible sounds ungrateful that the "barrel of money" should be sent so far away, when there is crying not either with a comma or full point. need of missionary work at the very doors of the shippers. We respectfully similar to Mr. Albert Grayson, M. P. submit to our Presbyterian friends that Mr. Keir Hardie struck an attitude and all the money they have to spare might be more profitably spent in the Queen

City than in the new provinces.

THE EDITOR OF a paper in Kansas City, lately deceased, (we mean the paper, not the editor) has joined the Socialists. The gentleman saw fit to print the name "Catholic" on the paper, which of course he had a legal right to do, as the patent laws of the country do not give any one in particular the sole right to use this term. The course he took resulted in the suspension of his paper, no doubt for want of sustenance. He thought fit to send a full statement of the socialist cult, and the editor of the official organ, as might be expected, makes a great ado about it. We regret to state that there still exists in the American Republic a few so-called Catholic weekly papers having neither Episcopal authority nor recommendation. These papers have caused much scandal and the curious feature is that they should have received any support whatever from the Catholic people. They are sometimes furbish the establishment, but, to the produced by a dependent and subservient hangeron of a political partizan with a view of influencing the Catholic We trust the unlovely clan will soon be extinct.

> THE SPANISH CABINET has given up the fight and its resignation has been placed in the hands of the king. A new ministry is about to be formed with Senor Moret y Prendergast as premier. Judging from the name we take it that this gentleman has Irish blood in his veins. If so it may be taken for granted that he will not have a friendly disposition towards the cult of the late Professor Ferrer. In this connection the gentlemen of the associated press have placed upon record a very amusing bit of news regarding the attitude of the Church authorities in Rome towards the new government. Says the cableman : 'Although the Vatican officials smilingly protest that they are not affected by the change in the Spanish ministry, which is not their to our mind the faithfulness with which the yellow novelist describes the thoughts of one of his heroes. If our newspapers have regard for their reputation for verscity they should give the associated press people to understand that they want facts, not fancies, for

publication. THE INSTITUTE of the Brothers of the Christian schools is now prepared to accept boys for entrance into that excellent order. They will be prepared for the academic examinations prescribed by the Department of Education for teachers' certificates. Having successfully passed these examinations they will follow the course of the provincial normal school, after which they will be admitted to the senior novitiate there to be instructed in the nature and duties of the Religious life. St. Liguori says that a Religious will save by his prayers, labors and mortifications, more souls in one year than in his whole life out of religion; and as to his own personal merits, he will gain more in one year by practicing obedience than in ten years by living in the world according to his own will." Parents who have boys who would like to enter this Order would do well to write to St. Joseph's Junior Novitiate, 28 Duke St., Toronto.

"CHRISTIAN CITIZENS! league to. gether and spare no pains to limit the number of saloons in Montreal." This spirited and timely declaration was recently made by the distinguished Arch-

Protestant citizens. This is a splendid work, indeed, and the blessing of God will, we are sure, attend the labors of the good Archbishop of Montreal in the cause of temperance. He concluded his announcement by making the following

"Workingmen, exert your influence over your fellow-workmen. Keep them away from saloons where they ruin their health, squander large sums of money which they could devote to much nobler purposes and where they only learn to contract the most pernicious habits. There are far too many saloons in Montreal. There is no reason why there should be any at all in many localities. Christians, league together. Your zeal will suggest the measures which you will think proper to adopt in order to minimize the occasions of evil."

MRS. CHARLOTTE PERKINS GILMAN, of New York, is a public platformist, a sort of womanish "Red," who wants to upset the existing order of things entirely. She is not quite a Professor Ferrer and not quite an Emma Goldman. She is something between, as it were. Mrs. Gilffan declares that every married woman should work like her husband and should hand her children over to plain people for rearing. This declaration, coming from a woman belonging to a childless class, is rather peculiar. The woman who would hand her children over to others to be trained -who takes no delight in the beautiful and heart touching companionship of her little ones,—is a cold, heartless, mannish personality. The name of woman does not fit her. The old fashioned mothers work in the home. The old-fashioned queenly pride in the family seems to be diminishing, and more is the pity. We may be thankful that the Mrs. Gilmans are a limited quantity. May their shadows grow less.

ARCHBISHOP J. L. SPALDING tells us that total abstinence is the only sure and efficacious remedy for the evil of intemperance, and a man becomes a total abstainer because he loves his fellowman. These words are fraught with a world of meaning. There are those who wish to enact a law whereby the manufacture of spiritous liquors should be prohibited-there are those who wish to abolish the bar-and there are those who wish to continue it but would have it surrounded with restrictions calculated to curtail its evil influence. But after all, the sovereign remedy is total abstinence. A wave of total abstinence passing over the country would sweep the saloon out of existence far more effectually than would the contents of a dozen statute books or the work of an army of whiskey detectives. If there was nothing doing in the saloon the wine clerk would find a more honorable way of earning a livelihood.

WE ARE TOLD by one of the greatest novel writers, Mrs. Humphrey Ward, that there is too much novel reading business, there is no doubt that Senor and that the people who only read Maura's fall comes as a surprise and a novels never properly appreciated isappointment." This brings forcibly them. Novels, Mrs. Ward continues, church membershia." In every state were the jam of literature and all properly conducted persons should begin their meal with bread and butter. In the interests of her own craft she urged all to enter out on the broad seas of literature. Mrs. Ward is quite right when she says there is too much novel reading. We know some people who have never read anything else, except the daily paper with its overburdened load of crime's doings. In company one can always tell the novel reader. He is as dumb as an oyster when any serious subject is up for discussion. Worst of all, however, is the fact that the trashy novel usually has precedence with him. He knows little or nothing of the classics in fiction.

Pavements Worn Out.

Rome, Oct. 9.—An important work in St. Peter's has just been begun and will occupy about ten years. It is repaying of the vast editice which the feet of the crowds visiting it during centuries succeeding have worn away. It is estimated that it will cost about £80,000 to restore the 12,000 square meters of pavement damaged, and this only repre-sents about one-half the total surface.

The restoration will be a work of patience, for it is intended to supply the place of each old stone with one precisely similar. But it is here that the difficulty presents itself. Where are the marble to be obtained.

Many of the species used for the original inal pavement are no longer obtainable They came from the ancient Roman temples, from the columns and tables found buried in the earth, and to-day such finds are very rare. Nevertheless the Chapter of St. Peter's has been able to acquire 's mule,' he does not mean the remark for a compliment, and the other never accepts it for one. But is the donkey of the state of the s 1619

All Saints' Day.

The skies are dim, the wind-stripped trees stand sighing Where cold airs move about the dying

year; Let this one day be theirs beyond

denying, The dead who once were dear.

Put off the shield and buckler brave of

seeming, Mail we must wear upon the world's

highway,
That we shall wear no whit the worse
for dreaming
Their dream for this one day,

To that dark altar through still,

shadowy spaces Silent we go—our footfalls make no sound— Each to a separate shrine we set our

faces, Each has his holy ground.

All the long year's long days are for the All, all but one with wintry skies of

One short poor day-how should you grudge the giving
This one day to the dead?

CATHOLIC NOTES.

Lady Milford, a convert in early life, survivor of the seven daughters of the Earl of Wicklow, three of whom became Catholics, is dead at the age of 85.

Mgr. John Vaughan, whose consecra-tion as Coadjutor Bishop of Salford, England, took place at Westminster Cathedral last week, is to be presented with a full set of episcopal robes by the leading Catholic women of England.

Miss Holmes, daughter of Sir Richard Holmes, for many years librarian at Windsor Castle and grand daughter of the late Dr. Gee, Vicar of Windsor and canon of St. George's, has been received into the Church at St. Bernard's convent, Slough, England, by Rev. J. Francis Drake.

Chicago's annual temperance parade held on the last Saturday in September was a demonstration sufficiently strikwas a demonstration summer of marches and ing, inasmuch as the line of marches and floats was two miles long. Almost every temperance organization in the city, cabalia and Protestant, was represent-Catholic and Protestant, was represent-ed, and the greatest enthusiasm was manifested.

Another Chapel Car, to supplement the Another Chapel Car, to supplement the good work of St. Anthony's now famous "church on wheels," is a possibility of the near future. The project had its inception at the recent mission congress in Washington, when Rev. Luke Evers, of New York, started the ball rolling with a contribution of \$500 and the offer to raise \$500 more by his own efforts. raise \$500 more by his own efforts.

King Edward, who was sojourning at Marienbad, has been renewing his old friendship with the Prince Abbot of Tepl. Prelate of Helmer who practically owns the whole of the celebrated spa. His Majesty lunched with the Abbot at the research at the space of the property of t nonastery, attended by his suite, and before deparing, conferred upon his host, the dignity of Knight Commander of the Victorian Order.

The late Bishop McCloskey believed that Christian education was the root of that Christian education was the root of the best growth capable of supporting the varied branches of the family and society. A saying attributed to him has been often quoted for its truth and force: "They are accursed who, in the name of false science, stand in the way of those little ones whom Our Lord com-manded should be brought to Him." The Springfield Republican, comment-

ing on the figures recently given out by the United States Census Bureau, says: "New England is now Roman Catholic of this quondam stronghold of Puritan Protestantism Catholic church-goers outnumber by a liberal percentage the church-goers of all other creeds com-

Right Rev. Bishop J. F. Regis Canevin has issued a letter to pastors ordering the establishment within sixty days of branches of the Holy Name Society
of every parish of the diocese. The
Bishop urges this plan "as a means of
protesting against the public sins of blasphemy, obscenity and profanity." Bishop Canevin said last week it would the Holy Name Society to see that his fellow member did not blaspheme.

A comedy written by a nun who never saw the interior of a theatre will be one of the features of the Hudson-Fulton celebration by the pupils of St. Agnes' Academy, College Point, to-day. The comedy, in which the principal The comedy, in which the principal characters are Hudson, Fulton, President Taft and former President Roosevelt, was written by Sister M. Petra. She is the sister of the Rev. Father Antoninus, the American Provincial of the Capuchin Order of Friars. She has been a member of the Dominican Order for thirty years. The play will be per-formed by the pupils of the high school branch of the academy.

The Omaha Ministerial Union have

adopted a resolution commending the action of Judge Sutton, of the Douglas action of Judge Sutton, of the Douglas Co. (Neb.) district court in recently sentencing a murderer to be hanged on Monday and not on Friday. In speaking of the sentence Judge Sutton said: "The execution of murderers on Friday always has been abhorrent to me. It is a custom dating back into antiquity and nothing less than a mockery of the cruci-fixion of Christ. Although this may be nxion of Christ. Although this may be sentiment, it seems to me, with five other days in the week on which to vindicate law and justice, there is no necessity of confining an execution to the day upon which the Saviour gave up His life."

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WILL SHAKESPEARE'S

LITTLE LAD. BY IMOGEN CLARK. CHAPTER V.

Welcome hither
As is the spring to the earth.
A Winter's Tale

O, this boy Lends mettle to us all! Henry IV. (Part I.

"Art all alone, good Grandam?" "Art all alone, good Grandam?
"Yea, dear lad, all alone. Thy grandfather hath gone to Snitterfield to see
Uncle Henry, and I have been by myself
since early morn. But come hither, since early morn. But come hither, come hither; thou'rt welcome, and Silver

"And hast thou missed us much?" the boy asked, as he leaned over Mistress Shakespeare's chair to kiss her. "What, Master Vanity, dost think I've

been sighing here all this while for a glimpse o' thy bright eyes? I've other

"La! Silver and I know better," Hamnet cried, triumphantly. "I'll warrant me thou hast looked up the road and down the road a score o' times this day to see us coming. And now thou art so glad, eyes and mouth laugh for

very joy."
"Go to, for a mass o' conceit! As if
Why thy coming meant so much to me! -why-thou art a very wizard, then, and canst read a body's thoughts."

She put her arm about him and drev se, stroking his bright hair and

plowing cheeks fondly.
"Methought thou wouldst never come," she said, with a little catch in her voice. "A score o'times, didst say? Marry, I kept no count, though methinks 'twas liker an hundred. Up and down—
up and down—I could not stay at my
work, and every tiny speck in the distance methought was thee. 'And this
time surely,' I would say; but the speck would come nearer and nearer and be some neighbour, or may hap a stranger, or a child. 'O' Thursday he promised to be here,' I told myself, 'and this is Thurs-

day-and-and-"
"Trou hadst me drowned in Avon, or

away by the fairies, I wis!"
"Never mind what I thought so that thou art here at last. But art borrowing manners from the Court? Art going to leave a fond lady to sigh for thee so that she will love thee the better for her longing? Thou'lt never be a promise-breaker, I trow, with those onest eves.

'Never, Gran, never. I would have come faster, but there were these flowers to gather for thee; and then I met good Sir Richard i' the woods, and I needs must stop and talk with him."

"And what said he?" "Nay then, I must borrow me that giant's mouth father told us of to tell you all. But chiefest was this: he hath some new books come from London town, and I may go to look at them and read them, an I list, any time I may come, and Silver too; he likes to have us by."

"Ay, I warrant me he doth, and so do other people. But how didst leave thy other grandam, good Mistress Hathaway

w be the rest?" "Why, well, passing well. Judith would have come with me this day, but my grandmother is e'en showing her how to make a gooseberry tart—she will make it with the lattice-work, like the meat pies at Christmas—and Susanna stayeth to help her.'

'And thy mother?" "My mother sitteth in the arbour and

singeth at her stitchery. 'Tis very pleasant there."
"Paint me a picture o' it all." The boy knelt down at the woman' side and threw his arms across her lap, looking up into her face with a laugh. Silver lay at a little distance, his head resting between his paws, his large, sad eyes fixed upon his master. The casement was open and a climbing rose turned from the sunshine without to peer curiously in at the pretty scene. It was very cool and pleasant in the low room. The vine at the window cast a graceful, flickering pattern of dark, nodding leaves upon the stone flagging, which had been freshly scoured only that morn and then finished off with a washing of milk. The pattern was prettier by far than the simple border of chalk which ran round the floor. There was no fire in the wide firep'ace, though it was laid ready for lighting from the guy-pole in the chimney, its cheery, sputtering voice silent for the At one side was an oaken dresser, where the pewter mugs and platters where the powter mags and platters with some treen trenchers and bowls stood a-row. There was little other furniture in the room — a long settle, whose wooden hardness was concealed by a cushion stuffed with rags; several joint stools; a chair or two, and a table of the plainest construction, with the flan laid do n. In one corner stood Mistress Skakespeare's spinning-wheel, and on the window ledge near the small willow cage, wherein a bird chirped conhalls of different colored crewels.

The walls were freshly whitened, and on them hung some samplers—the work of Mistress Mary Shakespeare and her favorite sisters, Alys and Joyce — dim-med by the touch of the passing years One a trifle less faded - the first that had been wrought by Joan Shakespeare -was placed by the side of a half -com pleted one which little Anne had never had the time to finish, and just below them, glowing with bright, fresh colors, like a bit out of their own young lives, were the latest examples of the skill of Susanna and Judith. The walls, besides Susanna and Judth. The walls, besides, were adorned with "painted cloths" illustrating the story of Joseph's rise to power and the Seven Ages of Man—this latter a portion of Mary Arden's dowry. There were maxims, coo-"Do no man any wrong," "Be good unto the poor." Hamnet scarcely ever regarled these now, though there was a time when he had delighted to read

The little street without was sweet with the perfume of the flowers in the garden and the scent of bay from the fields. There were movers at work in a near by meadow among the clovers.

of bees among the straw-bound hives by the garden-wall, and the occasional burst of song or laughter from the men pausing in their task.

Mistress Shakespeare looked at the merry unturned force.

merry upturned face.

"Nay, laggard, begin, begin," she said, fondly.
"Shall I so? Then first — but thou know'st the place as well as I, 'tis only to keep me talking—there is a little path that leadeth through the garden past the well, where the water is the coldest o' any in Warwickshire, I trow and oh, Gran, the garden is pranke fair with growing flowers — roses and the maiden's blush and woodbine, columbine, the crown imperial, lad's love, and lilies o' all kind, and rosemary—here's some for thee; 'tis for remembrance, so keep it close. Then cometh the apple keep it close. Then cometh the apple orchard, all filled with knolls and hollows and it goeth up the hill a little ways; then next is the cottage garden, where the melons are ripening and the apri the melons are ripening and the apricots along the sunny wall are almost
ready for picking. And beyond that is
the other orchard — oh, thou know'st
how the tiny path goeth like a bit o'
yellow inkle between the box-hedges
and amongst the long grasses. There
are many goodly herbs on all sides: are many goodly herbs rosemary again and celandine — how blue it is! 'tis like the sky, methinks, at mid day—and fennel and mint, and herb o' grace. There's a bank o' thyme, too, and dew - berries. Gran, the dew-berries than anywhere.

" Methinks there are as fine dew-berries to be found here in Stratford and out Wilmcote way; but I know how it is with thee, there's no place so brave as Shottery garden.'

Hamnet laughed exultantly. "And my Grandmother Hathaway chideth me for thinking the Henley Street garden the best. She is ever plaguing me to say which one I hold the liefest, and when I put her off and say 'I cannot tell, she frowneth and saith that is no answer; but she is only in jest, for she laughs the next minute.

And which dost love the best? "Nay, thou'rt like my Grandam Hatha way, and -I cannot tell-I love them

"But where wouldst rather be-here "But where wouldst rather be here in Stratford, or over in Shottery?"

"Now Gran, sweet Gran — 'twas only last night my other grandmother asked that very question, only she said she knew

-she's wiser than thou art.' " And what said she?" "She said she knew I would liefer be

here with thee."
"And then, what didst thou say—thou wert not unmannerly?"
"I, faith not I, when she was so good

as to bake me a whole batch o' little seed-cakes; she would not les Gillian so much as touch one — she made them all with her own hands, and brought them

But what saidst thou ?" " Give thee good thanks, sweet Mis

tress Hathaway."
"Nay, I meant not that. How didst answer her question?"

'I told her I loved her cakes.'

"Mistress Hathaway was ever skilled for her cookery; but stir thyself, and there on the dresser thou't find what thou wilt find. "Tis beneath that napkin there."
Hamnet came back to his place a moment later bearing a bowl filled with pepper gingerbread cut out in fantastic hapes. Silver sat up on his haunches

a sudden interest dawning in his melan choly eyes, as if, after all, life were worth the living; he licked his chops with a quivering, expectant tongue, and the next instant his jaws closed over a toothsome morsel.

"Tis good, isn't it, Silver?" Hamnet mumbled, with his own mouth full. He deposited the dish on the floor and sat down again by his grandmother's knee, reaching up the prettiest device to her. He drew it back and inspected Twas a little fat bulging it closely. 'Twas a little fat bulging heart, with two letters intertwined on Mistress Shakespeare regarded

him with shining eyes.
"'Tis an 'H,' the boy said, following the lines with his finger, "and this other is an 'S.' And what may they stand for, good Grandam — Hamnet Shakespeare?

Methinks, sirrah, thou didst offer

thy criss-cross row?

"They signify 'Sweet Heart.' Here, give it me, and now take it from my hands, and, an thou wilt have the etters come in their rightful order, let the reading be 'Her Sweet-heart!' doth it taste? Is it as good as the seedcake? I do remember me what excel-lent seed-cakes thy Grandam Hathaway naketh. And were they brown and crisp When I did eat they were the best cakes that e'er I tasted," Hamnet declared, in a muffled tone; then he added, as her face fell, and now methinks these are the best.

Tis like thy feeling for Shotterywhen thou art there 'tis thy favourite place, and when thou comest to live i' Stratford this is thy favourite. Verily thou hast a man's heart in a boy's body,

I trow. It taketh on many images, and the last is always the best." "Nay, not so, Grandam. Here, Silver old fellow, catch! I love Shottery with one part o' me, and that for many Imprimis: because 'tis where I was born, and where my dear mother was born. Secundis: because 'tis so beautiful. I love all the country about the village; there are so many birds in the hedges, and the flowers are so fair they are the children and the grandchildren o the flowers my sweet father oved, when he used to wander through those self-same fields. Sure, never did birds sing sweeter than in the Shottery lanes, and he, away in London town can hear them singing still-he hath

told me so himself. Tertias-"Thy talk soundeth like the sermon which they say the preacher gave from the Market Cross o' Sunday."

"And I meant it to, but an thou

to be the first to tell it thee, and thou must tell it to my grandfather when he cometh home. Thomas Whittington was there, and he told us the tale—how that Sir Preacher was slow o' speed that Sir Preacher was slow o' speech, and monstrous dull, so that the people were fair nodding with sleep. And he paid no heed to the hour-glass by 's side, but went on wi' his firstly, and his secondly, and his thirdly, and never a word that the people could take home to themselves. So that at last a voice called out: 'Give us the mate-give us the mate!' At which Sir Preacher leaved him forward and fixed Deacon eaned him forward and fixed Deacon Barneshurste with a mighty frown, like this, and quoth he, in a voice o' thunder I'll gi'e ye the mate, I warrant, but I'll those were his very words. So thou must e'en let me take my own way in telling my story, Gran, and hearken to my thirdly, 'tis most important.'

He sank his voice to a whisper. tend to the carving myself.'

"I'm sure and Judith is sure and so

sanna that the fairies come nights to the upper orchard; we have seen the rings on the grass there—the marks their little feet make as they trip it in a circle. Bend thine ear down close, for they can't abear a tell-tale; we found a mushroom table, and, as true as true, there was a tiny, tiny crumb a-top it might have been from tart!-and on the ground there was an o' grace. There's a bank o' thyme, too, acorn—and there's never an oak-tree in and dew-berries. Gran, the dew-berries the whole o' the orchard, so how came it there? 'Tis the fairies' drinking cup, thou knowest. And Gillian tells us tales o' Robin Goodfe'low and the made pranks he's played in Shottery. She always sets some white bread and bowl o' milk for him i' the buttery, s that when he cometh at midnight t sweep the house and grind the mustar he will find something for his pains. she should forget to set them forth, now, or idle about her work he'd pinch her black and blue. And Grandam Hathaway hath many stories about the fairies and how they live, and sometimes how they help people, and then again how they harm the travellers, showing false lights at night and laughing ho ho-ho! when they go astray in the Soloton I love—love—Shottery for a thousar o-ho! when they go astray in the bogs. reasons besides, and I love Stratford too. I love the river and the bridge and the streets o' the town, vea the very streets, and the Guild chapel-I wish they held the school there now, I liked to look at the wondrous pictures on the ceiling when I went up my lessons. And I love Trinity, too and the pleached alley, and the rooks that are so good o' Sundays Then I love the people here-Sir John Colton, h'm! not overmuch; his ferula hurteth and his great brows are so shaggy: but I like him when I know my

"And that is often, I hope, lad, else

wilt thy father be sore vexed."
"Tis pretty often, Gran. I do study generally, but in summer when the meadows are so sweet 'tis pleasanter to lie wi' Silver and watch the clouds sail by in the sky and dream and dream, or to play at lastibat or prisoners' base in the school-field, or 'Hide Fox and all after' in the Weir Brake.

"Marry, sweetheart, I know 'tis pleas anter, but an thou wilt be a scholar thou'dst best be getting thy lessons nemoriter. Romping and dreaming never helped any lad through the never helped any lad through Fables! Thou must e'em study first

"All these I love and more besides," the boy went on, not heeding her cour sel, save with a merry twinkle in his eyes to show that he had heard her the Sadlers, and the Harts—dear Aun had heard her: Joan and my Uncle William—and then my grandfather and my uncles, too, though Ned need put on no such airs even if he is going to London soon, he's oven if he is going to London soon, he's not so much my elder!—and—and— someone else"—he reached up and touched her cheek softly—"and this dear house. In truth I love Stratford best, for 'twas here my own sweet father was born. Tell me about him, Gran, dear."

"Thou'rt very like him." "Mother saith so, and my Grandam Hathaway thinks I favour him mightily. How glad I am! I'd rather be like him

stand | than anyone else in the varsal world.' "He hath ever been a good son and the light o' my eyes when the way was dark and bitter. 'Fore God, I'm proud ' his wit and fancy, but I'm proudest o the true heart that hath helped us in all that cake to me, and, as 'tis mine, I read the letters with a difference. The 'S' cometh first."

our troubles and the kindly words he hath ever given. Only grow up like him, Hamnet, wise an it be God's will, "The 'S' cometh first? Oh, ho! What but sunny and gentle and honest."

"My father saith he learned all that from thee.

"Hush thee, now! thy father bath sad flatterer sith he bath met those London gallants, though he had ever a winning tongue."
"Tell me about him—begin, 'tis thy

turn now to do the talking. Come, 'twas on Saint George's day—" "Thou'rt like the prompter at the

tage-play, sweeting; thou caust tell the ale thyself, from start to finish. But there ! I'll humour thee. Art comfort-Hamnet stretched himself at full enoth at his grandmother's feet, resting

on one elbow and facing her, while Silver came close and curled against his master's breast.

TO BE CONTINUED.

THE LADY IN BLACK.

The house was very still. In the little room over the porch the Lady in Black sat alone. Near her a child's white dress lay across a chair, and on the floor at her feet a tiny pair of shoes, stubbed at the toes, lay where an apparently hasty hand had thrown them And everywhere was silence-the peculiar silence that comes only to a room where the clock has ceased to tick.

The clock-such a foolish litt'e clock of filigree gilt—stood on the shelf at the foot of the bed, and as the Lady Black looked at it she remembered the wave of anger that had surged over her when she had thrust out her hand and silenced it that night three months had been silent before. since, and it should remain silent, too. Of what possible use were the hours it would tick away now? As if anything mattered with little Kathleen lying out a near by meadow among the clovers. Twas very still save for the singing of the birds in the orchard-trees, the hum

being st me out, I must serve thee as he did Goodman Barneshurste. Hast there white and still under the black earth!

mattered with little Kathleen lying out there white and still under the black earth!

"Muver!"

The lady in Black stirred restlessly and glanced towards the closed door. Behind it she knew was a little lad with wide blue eyes and a dimpling mouth who wanted her, but she wished he who wanted her, but she wished he would not call her by that name. It only reminded her of those other little

lips, she... "Muver!" silent now. Iuver!" The voice was more in-

The Lady in Black did not answer He might go away, she thought, if she

did not reply.

There was a short silence, then the door-knob rattled and turned half around under the touch of plainly unskilled fingers. The next instaut the door swung slowly back on its hinges and revealed at full leng in the Russian suit. aled at full length the little figure

"Pe-eek!" It was a gurgling cry of joyful discovery, but it was followed almost instantly by silence. The black-garbed, unsmiling woman did not invite approach, and the boy fell back at his silence. The black at his beside the special of the special o first step. He hesitated, then spoke tentatively: "I's-here."

It was, perhaps, the worst thing he could have said. To the Lady in Black it was but a yet more bitter reminder of that other one who was not there. She gave a sharp cry and covered her face

"Bobby, Bobby, how can you taunt me with it? aned, in a frenzy of un reasoning grief. "Go away—go away want to be alone-alone

All the brightness fled from the boy's face. His mouth was no longer dimpied, and his eyes showed a grieved hurt in their depths. Very slowly he turned away. At top of the stairs he stopped and looked back. The door was still open, and the Lady in Black still sat with her hands over her face. vaited, but she did not move; then, with a half-stifled sob, he dropped on the top step and began to bump down the stairs

one at a time.

Long minutes afterward the Lady in raised her head and saw him through the window. He was down in the yard with his father, having a frolic

inder the apple tree.

The Lady in Black looked at them with sombre eyes, and her mouth har-dened at the corners. Bobby down there in the yard could laugh and dance and frolic. Bobby had someone to play with him, some one to love him and care for him, while out there on the hillside Kathleen was alone-all alone.

leen had no one— With a little cry the Lady in Black sprang to her feet and hurried to her room. Her hands shook as she pinned on her hat and shrouded in the long folds of her black veil, but her step was firm as she swept down stairs and out through the hall.

The man under the apple tree ros

"Helen, dearest-not again, to-day, he begged. "Darling it can't do any good. "But she's alone—all alone. You

don't seem to think! No one thinks-no one knows how I feel. You don' with me. You wouldn't ask me to stay—here," choked the woman.
"I have been with you dear," said the man gently. "I've been with you to-day,

and every day almost since—since she left us. But it can't do any good, this constant brooding over her grave. It only makes additional sorrow for you, for ne and for Bobby. Bobby is here, you know dear."

"No, no; don't say it," sobbed the woman wildly. "You don't understand -you don't understand!" And she turned and hurried away, a tall, black shadow of grief, followed by the anguished eyes of the man and the wistful, puzzled eyes of the boy.

It was not a long walk to the tree

mbowered plot of ground where the marble shafts and slabs glistened in the sunlight, and the Lady in Black knew the way; yet she stumbled and reached out blindly, and she fell, as if exhausted, efore a little stone marked "Kathleen." Near her a gray-haired woman, with her hands full of pink and white roses watched her sympathetically. She hesitated, and opened her lips as if she would speak; then she turned slowly and began to arrange her flowers on a grave

near by. At the slight stir the Lady in Black raised her head. For a time she watched in silence, then she threw back her veil and spoke. "You care, too," she said softly.

"You understand. I've seen you here before, I'm sure. And was yours a little girl? The gray-haired woman shook her

"No. dearie, it's a little boy—or he

was a little boy forty years ago."
"Forty years -so long! How could you have lived forty years without

Again the little woman shook her head. 'One has to, sometimes, dearie; but this little boy wasn't mine. He was none of my kith nor kin."

"But you care; you understand. I've seen you here often before." You see, there's no one else to care. But there was once, and I'm caring now for her."

"For her?"

"His mother."

"Oh-h!" It was a tender little cry, full of quick sympathy. The eyes of the Lady in Black were on the stone marked "Kathleen.

"It ain't as if I didn't know how she'd feel." murmured the gray-haired little woman, musingly, as she patted her work into completion and turned toward the Lady in Black. "You see, I was nurse to the boy when it happened, and for years afterward I worked in the family; so I know. I saw the whole thing from the beginning, from the very day when the little boy met with the accident."

"Accident?' It was a sob of anguished

sympathy from Kathleen's mother. "Yes. 'Twas a runaway, and he didn't

live two days.' "I know! I know!" choked the Lady in Black. Yet she was not thinking of the boy and the runaway.

"Things stopped then for my mistress," after a moment, "and that was the be-ginning of the end. She had a husband

this little grave out here; and she came and spent hours over it, trimmin' it with wers and talkin' to it."

The Lady in Black raised her head suddenly and threw a quick glance into the other's face, but the gray-haired woman's eyes were turned away, and

after a moment she went on speaking.
"The house got gloomier and gloomier, but she didn't seem to mind. She ned to want it so. She shut out the seemed to want it so. She shut out the sunshine and put away lots of the pictures, and she wouldn't let the pianer be opened at all. She never sat any-where in the house only in the boy's room, and there everything was just as 'twas when he left it. She wouldn't let a thing be touched. I wondered after ward that she didn't see where 'twas all leadin' to, but she didn't." "Leading to?" The voice shook.

"Yes. I wondered she didn't see she was losing 'em—that husband and daughter. But she didn't see it."

The Lady in Black sat very still. Even the birds seemed to have stopped their singing. Then the gray-haired by the stopped their singing.

woman spoke:
"So, you see, that's why I come and put
flowers here. It's for her sake. There's
no one else now to care," she sighed,

rising to her feet. "But you haven't told yet what happened," murmured the Lady in Black

aintly.
"I don't know myself—quite. I know the man went away. He got something to do travelin,' so he wasn't home much. When he did come he looked sick and bad. There were stories that he wa'n't bad. There were stories that he want quite straight always, but maybe that wa'n't quite true. Andyhow, he comes less and less, and he died away. But that was after she died. He's buried over there, beside her and the boy. The girl—well, nobooy knows where the girl is. Girl slike flowers and sunshine and laughter and young forks, you know, and she didn't get any of them at home. So she went where she did get 'em, I suppose. Anyhow, nobody knows just where she is now. There, and if I haven't gone and tired you all out with haired woman, contritely. I'm sure

don't know why I get to running on so."
"No, no. I was glad to hear it,"
faltered the Lady in Black, rising unsteadily to her feet. Her face had grown white and her eyes showed a feet. Her face had sudden fear. "But I must go now.
Thank you." And she turned and harried away.

was very still when the The house was very still when the Lady in Black reached home, and she shivered at the silence. Through the hall and up the stairs she went hurriedly, almost guiltily.

Long minutes later the Lady—in Black no longer—trailed slowly down the stairway. Her eyes showed traces of tears and her chin quivered, but her line work hered. lips were bravely curved in a smile She wore a white dress and a single white rose in her hair, wa le behind her, in the little room over the porch, a tin

"Muver! It's muver come back! cried a rapturous voice. And with a little sobbing cry Bobby's mother opened her arms to her son.-Exchange.

THE CONGRESS IN WASHINGTON. AN INTERESTING PAPER ON CANADIAN MISSIONARY WORK,-FATHER CAL-

LAGHAN AND THE CHINESE OF MONTREAL. The American nation is justly deservng of being universally admired and congratulated. It gloriously stands in the forefront of all the nations upon earth. It is governed by a constitution which is unequalled, and still less unsurpassed, in its practical adaptability to the conditions and exigencies of modern times. It is deeply imbued with a spirit that is congenial to the tastes and responsive to the aspirations of all races under the sun. No other flag floats in the breeze so triumphantly

as the Stars and Stripes. Catholic America enjoys a prestige of unprecedented character. It wields an influence that is keenly felt and proudly acknowledged over all points of the globe, and, particularly, in the country from which I hail and which is the history. Most strikingly is the provi-dence of God manifested in the diversity of ways He looks after the destiny of the United States. What a potent factor the Missionary Union is proving to be in all that concerns the salvation of souls! It may be regarded as a heaven-born inspiration, which in the realization of its aims, is producing the most un reamt, the most untold and lasting results. Strenuously does it advocate the cause of religion—the most important cause that could appeal to humanity. What ingenuity and skill it displays in preserving and propaga-ting "the faith once delivered to the saints!" I am greatly pleased to lend this union my co-operation, however inconsiderable it may be, by attening the Congress in session and by figuring at this imposing assembly held under the presidency of a cardinal who is reputed to closely walk in the footsteps of St. Francis de Sales, the illustrion bishop of Geneva, and to largely share in the qualities of mind and heart conspicuous in the person of the reigning Sovereign Pontiff—the vicar of Christ by excellence, and the living picture of the Good Shepherd in devotedness to the flock under his pastoral staff. I shall enter immediately upon the sub-ject which I have prepared for this

It is a blending of personal ideas, impressions and experiences.

My home is located in a singularly favored land of which I am not in any sense ashamed. This land has a popu lation of seven millions (7.000.000) 2,500,000 being Roman Catholics mostly of French or Irish descent. I am a native and resident of Montreal since my birth. The city with its 400 000 inhabitants is built on the left bank of the habitants is built on the left dank of St. Lawrence river and dedicated to Our Lady. It is a miniature Rome of which is a miniature Rome of the converts of th resumed the little gray-haired woman, no mean proportions. It has become after a moment, "and that was the beand will remain the metropolis of Canada. It is immeasurably in advance of and a daughter, but they didn't count, all the other cities in the Dominion on cially under their care, I have not form of either of 'em. Nothin' counted but account of its commercial and educa-

tional facilities and activities. a period of thirty-two years I was con-nected as curate or pastor, with St. Patrick's parish, the mother Englishspeaking parish. I was continually kept on the alert and in the harness, l had to preach and catechise, to con-fess, baptize and marry. I was charged with sodalities, hospitals and institutions. Many other things divided my attention during the course of my sacred ministry. I was occupied as it was expected by my superiors I ought to be, Whatever good I did non-Catholics might have been done them by any other priest similarly circumstanced. endesvored, not to repel them, but to attract and hold them. I knew they had a soul to save; and I deemed it a portion of my ordinary duty to con-tribute my share toward its salvation, was not gazetted, or supposed to be a specialist. I was at all times deeply inspecialist. I was at all times deeply interested in the question of converts, Why should I not be? How could I afford to be indifferent to the "other sheep" that should be brought into the fold? They were running every risk of perishing everlastingly! ministrations placed m ministrations placed me in frequent contact with non-Catholics, and I develcontact with non-Catholics, and I developed a taste for controversial literature with which I made myself familiar. I learned what I should emphasize and how to defend it by dint of studying the lectures of Father Damen, the chisms of Doctor Keenan and Arch-bishop Lynch of Toronto, "The Sure Way," "The Short Line," Facts," "The Catholic Bell Way. Belief," The Faith of Our Fathers." did I anticipate the number of conver-sions I reached and registered: and no serious difficulty did I appreh realize in the task which it involved. The number may appear next to an im

possibility; and yet in my opinion it is a real and unsurpassing fact. I was not beyond reproach. I was not free not beyond reproach.
from blunders, and I am not unconscious
of my own drawbacks. Through my
of three thousand non-Catholics, two hundred and sixty happened to be "Celestials."

THE CHINESE CATHOLIC It seemed as if Almighty God ordained that the Chinese of this ent should be under the special tion of the virgin mother of Their conversion started eight was my chief auxiliary. He w sixty-second year. I could trust him. He was the pink of and loyalty. He was intellig affable, active and influential, spoke English tolerably. I made acquaintance through an elder devout Irishman by the name of l Walsh, whom he requested to ask I would baptize his son of eighteen. He did ask me, and I promised I would. I then asked him why the father did not wish me to baptize himself. In answer he said: "He wi'l not object. I

guess you will have him, too."

I appointed the day when the old There came the sound of running feet in the hall below, then:
"Muver! It's moves."

A appointed the day when the old gentleman called at the presbytery with his son and with one of his employees. He pleaded by word and gesture for his countrymen. He complained that they were ignored and abandoned. He stated that a great many were in-clined to embrace Christianity, but were despairingly puzzled as to the steps they should take. He could tes-tify that they were alive to the necessity of a priest who would prove their friend and guide. "We wish," said he "to know your religion. Nobody will tell us anything. Teach and baptize us. Many, many chinamen will become

Catholics. After due instruction, I baptized him, along with the two others by whom he was accompanied. It was he who introduced me to the majority of all those whom I afterwards received into the Church. He picked and guaranteed them. They had emigrated from the region of Canton and were working in laundries. I had them instructed l interpreters, whom I directed and superintended. I supplied them with imported catechisms, hymnals, and prayer-books in their own language. At one of their gatherings, myself violin and a priest at the piano, sprang an impromptu musical programme which they relished and did not for get. I keep a record of the names and grandest republic in existence or in signs. It was shown to a Papal Dele gate and a French Bishop on a from China, Bishop Merel, of Canto

The condition of the Montreal Chinese has notably altered. They used to dread any appearance in public lest they might be plagued or insulted. At present, they are less socially ostracized or depreciated. In very truth they are preferred to any other class of foreigners. Formerly they were mo opolized by Protestants. Now mingle in Catholic worship. The the hat as a priest is passing by, shake his hand, or greet him with a smile and a bow. They are far from disowning disguising their faith. They boldly profess it. If questioned as to his re-ligion, a convert Chinaman will answer: " I am not a Chinaman I am an Irishman. I go to St. Patrick's Church.'

Last year, Catholic Chinese tendered a magnificent banquet served up in Oriental style to Bishop Merel, who was posted in all the ins and outs of their native country. At the table sat the Archbishop of Montreal with a score of clergymen. Eighteen Chinamen acted as waiters in a manner which did them credit. The guest of honor mastered the language in which he addressed them and delighted them beyond ex-

Two Chinese lie buried in consecrated ground, and one of them had a olemn Requiem Mass. Every Chinanan carries the beads and badge. When quitting the city, he is given a letter signed by a priest. On arriving back in China, he is received with open arms by the Catholics, furnished with the best opportunities to learn the catechism thoroughly and comply with his duties; and instead of being tempted to support the Protestant cause, he is inclined to further the

Though the Jesuits have them offi-

facilities and activities. During do of thirty-two years I was contact as curate or pastor, with St. k's parish, the mother Englishing parish. I was continually on the alert and in the harness, to preach and catechise, to conaptize and marry. I was charged odalities, hospitals and institutions. other things divided my atten-luring the course of my sacred ary. I was occupied as it was ex-l by my superiors I ought to be, ever good I did non-Catholics have been done them by any priest similarly circumstanced. I wored, not to repel them, but to st and hold them. I knew they soul to save; and I deemed it on of my ordinary duty to con-te my share toward its salvation, not gazetted, or supposed to be a alist. I was at all times deeply inshould I not be? How could I to be indifferent to the "other

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stated that a great many were in-ned to embrace Christianity, but re despairingly puzzled as to the ps they should take. He could tesp that they were alive to the necessy of a priest who would prove their end and guide. "We wish," said he to know your religion. Nobody will us anything. Teach and baptize Many, many chinamen will become

tholics After due instruction, I baptized him, ong with the two others by whom he as accompanied. It was he who in-oduced me to the majority of all those nom I afterwards received into the hurch. He picked and gnaranteed them. They had emigrated from the egion of Canton and were working laundries. I had them instructed by terpreters, whom I directed and operintended. I supplied them with ported catechisms, hymnals, rayer-books in their own language. At ne of their gatherings, myself with a iolin and a priest at the piano, sprang n impromptu musical programme thich they relished and did not foret. I keep a record of the names and gns. It was shown to a Papai Deleate and a French Bishop on a rom China, Bishop Merel, of Canton

The condition Chinese has notably altered. They sed to dread any appearance in public has notably altered. They est they might be plagued or insulted. It present, they are less socially ostraized or depreciated. In very truth hey are preferred to any other class of oreigners. Formerly they were me polized by Protestants. Now they ningle in Catholic worship. They lift he hat as a priest is passing by, shake is hand, or greet him with a smile and bow. They are far from disowning or disguising their faith. The profess it. If questioned as their faith. They igion, a convert Chinaman will answer: Lam not a Chinaman Lam an Irishman.

go to St. Patrick's Church."
Last year, Catholic Chinese tendered magnificent banquet served up in Oriental style to Bishop Merel, who was posted in all the ins and outs of their native country. At the table sat the Archbishop of Montreal with a score of elergymen. Eighteen Chinamen acted as waiters in a manner which did them credit. The guest of honor mastered the language in which he addressed them and delighted them beyond ex-

crated ground, and one of them had a solemn Requiem Mass. Every China-nan carries the beads and wears a badge. When quitting the city, he is given a letter signed by a priest. On arriving back in China, he is received with open arms by the Catholics, furnished with the best opportunities to earn the catechism thoroughly and comply with his duties; and instead of being tempted to support the Protestant cause, he is inclined to further the Catholic religion to the utmost of his ability. The Chinese converts I had were sincere. They had been grateful and liberal in gifts.

Though the Jesuits have them officially under their care, I have not forsaken them. I am not sorry for whatever I did for the Chinamen. Had I not done it, I would have always had to regret it. The Chinese do not dislike being considered or noticed. They readily chat with any priest and in particular with readily chat with any priest and in particular with an English-speaking priest, who can converse in their lanpriest, who can converse in their lan-guage. They can be met in their busi-ness places and dwellings, on the streets and in hospitals, especially dur-ing epidemics. Like all others, they have a heart which is easy of access. Once won, the head yields and then the once won, the head yields and then the capture of the prize is a foregone conclusion. It is unadvisable to treat catechumens as they are treated through-out China. They would drop off if kept too long under instruction and put kept too long under instruction and put to tests unwarranted by the circum-stances in which they are situated. It would be judicious to have the priest who instructs them assisted by a certi-ficated lay catechist from China. The Chinese are gradually discarding their old notions, feelings and ways, steadily emerging from the darkness of paganism, and rapidly penetrating the illum-ined atmosphere of the Gospel. They promise to be no valueless acquisition to the Church, and the Church will not frustrated in the hope she fosters.

OCTOBER 30, 1909.

I had dealings in abundance with non-Catholics in whose veins flowed non-Mongolian blood. They styled themselves Protestants, whether they were baptized or not, baptized validly or invalidiy. They were Anglicans, Presby-terians, and Methodists, with a sprink-ling of Lutherans, Baptists, and Unitarians. By birth or parentage they were English, Irish or Scotch, with a slight mixture of Americans, Germans, slight mixture of Americans, Germans, and Scandinavians. Apart from a few exceptions, they were not prominent in anything whatsoever or widely known. They trod the humbler walks of life. How did I manage to have them under my charge? I imitated the angler. He sits in the boat with rod in his hand or rows over the stream with the glittering troll leaning through the waters. I ing troll leaping through the waters. I stayed indoors to meet Protestants, or them. Of their own accord many called. They solicited orders, patronage, advice, pecuniary aid, the temperance pledge. They drew my attention to certain persons in bad health, in poverty or persons in bad health, in poverty or trouble. They wanted to be married or enlightened in the Catholic doctrines.

A middle aged man of Protestant parents whom I had never seen or heard of was ushered by the porter into the parlor with a woman he was thinking of parior with a woman leaves that to marrying. He did not pose as a prohibitionist. He was after overdosing himself with an intoxicating drug. On facing him he abruptly said: "Marry us straight away." In answer I said:

a fix. What kind of a thing is an agnostic? I know what is a broomstick, and also a indidestick, but I cannot guess at what you mean by an agnostic."
"You are," replied he, "a d—m clever

Without heeding the compliment, I dismissed him with a promise that I would look into the affair of his marriage. He did not return.

I was called upon by some Protestants who came by themselves and by others who presented themselves half reluctantly or unwillingly with Protestants, converts, or Catholics whom they knew. I did not always remain at home. I was find of fresh air and of a change of scenery. I was no stranger in the streets, in lanes, or yards. It was no in cars or hacks I circulated. It was on froot. By previous arrangement, or by accident, I met Protestants I knew or did not know; Protestants related or unrelated to Catholics living under the unrelated to the vicinity. Or at a declaration from the Chair of St. Peter.

fancied they would read and others in their category might peruse. I urged them not to miss a concert or a ceremony that was to be held close by-a serm that was to be delivered or a mission that was to be opened in the near future. I ciceroned them in establishments of education and charity, in hos-

pitals, cemeteries, chapels and churches
The heart of St. Paul, the Apostle of the Gentiles, was ignited by a vigorous spark from the furnace of the Sacred Heart. It was consumed with the most intense ardor, of the most supernatural zeal. All praise to the Congregation of the Paulists! Undoubtedly, this tinies band of apostles inherits the loftiest and Undoubtedly, this tiniest purest of ambitions by which their founder was actuated, and vividly recalls the prodigy of success achieved in the missionary field under the au of their glorified patron in heaven field under the auspice THE THEOLOGICAL STUDENTS.

Theological students should be mark edly impressed with the sublimity of their vocation and the importance of their career. Will they not be classi fied amongst the principal instruments of the Most High, in the promotion of His glory, and the privileged agents o His mercies in the sanctification of mankind? Their solicitude will not b limited to the portion of the flock assigned them in any diocese or vicar iate. It will have to extend to those who do not belong at all to the fold. On the very day of their ordination should they inaugurate their apostolical work. They should not dilly-dally. At once should they start the ball rolling, and keep it rolling as long as they can. Hours are passing. So are lives and opportunities. Let them hasten to be acquainted with all them hasten to be acquainted with all the non-Catholics within their reach, no matter what they may be in appearance or reality, in complexion, dress or language; in reputation, wealth or education, in social rank or political tendance. The sooner the acquaintance ship will be formed, the sooner will preudice be uprooted and truth implanted. Let them not deceive themselves by imagining that whatever interest they might show would amount to nothing. It will not fail to be richly blessed in

Nobody can deny that the soul of non-Catholics is destined by the Creator for the seed of faith. Now and then the grain does not grow or ripen so fast as it might have been desired. It needs to be sown under the guidance of the Divine Agriculturist. who sowed it does not always have to watch it in the stages of development or gather it when brought to maturity. Occasionally several priests may be required to concur in a conversion by quired to concur in a conversion by either commencing, continuing, or fin ishing it. The process may demand weeks and months. It may demand years and years. No levite should fancy that non Catholics are beings unfathomed and nondescript. Like the heliotrope they turn to the Eternal Source of all light. Instinctively, they assure to whatever is right and good. aspire to whatever is right and good They do not bend under any yoke of in-vincible necessity. They could not be lost to the fundamental principles under lying the nature of all men. By the power of God, through the medium of His minister, they may be engrafted on the tree of life and bear the choicest fruit a hundred-fold. The priest who is associating with on-Catholics should acquire, and never

ease to possess, a peculiar species of

popularity which will be the secret and measure of his success. It must be based upon unselfishness, generosity, tact, piety and charity. Of all periods, the supremely important for non-Catholies is the period of oral instruction. It may entail consequences of the most consoling, or saddening description. most consoling, or saddening description.
It may vary in duration. As a rule, I saw
my proteges only twice in the week for
a month. I was their instructor. I had
nobody in my place. If I had myself
substituted, it might have been the
easiest, but not the wisest, thing to do.
All instructions should guard against
anything that will large the standard anything that will lower the standard of the clerical brotherhood; and no in-structor should omit whatever will raise ing troll leaping through the waters. I stayed indoors to meet Protestants, or went in all directions to search and find gentleman and the staunchest of friends. His model is the Divine Master. He should not lack punctuality or congeni ality. He should be accommodating, patient, and not too exacting in disposi-tion. He should behave reverentially towards the persons he has in hand, and persuade them that all he seeks is their welfare in time and eternity. I instructed my folks singly or collectively as it suited my convenience. When I began to instruct them, I made them a present of a cheap prayer-book with which they were to go to Mass, and a short catechmarrying. He did not pose as a prohibitionist. He was after overdosing himself with an intoxicating drug. On facing him he abruptly said: "Marry us straight away." In answer I said: "Let me catch my breath. You do not want me to faint. I will do what is proper, but I must do it correctly. Are you a Protestant?"

"I am an agnostic."

"What? an agnostic?"

"I am an agnostic? You have me in a fix. What kind of a thing is an agnostic? I know what is a broomstick, and also a my instructions in identical terms. my instructions in identical terms. Seldom did I inquire for the motive that might have prompted them to come or for the objections they might have had in their minds. After having briefly explained, what is meant by the Trinity and Incarnation, I laid all manner of stress upon the idea of the Catholic Church. It was the Church of Christ. It had the distinguishing mark of Unity.

pointed to the final goal of their exist-The Pope was at the head of the Christian Church. He was infallible. He might make a mistake in telling them unrelated to Catholics living under the same roof, in the vicinity; or at a distance, on a visit with or without matrimony night or remote in prospect.

I invited them to my residence, but they did not always respond to the first or subsequent invitation. By my self, and by go betweens, I offered them leaflets, pamphlets, and small books, which I fancied they would read and others in

They were obliged under penalty of sin to believe it. It had a right to teach them; and in teaching them, it could not mislead them. It was the star which

tions, the nablual practice of the Chris-tian virtues, and especially of angelic purity, by their unswerving allegiance to the priesthood, by their being suffi-ciently versed in the approved teach-ings of the Church, and by their knowschool and was studying French in a conduct upon all occasions. Many Cathconvent at Laprairie. After three olics are unbecomingly disposed to nonconvent at Laprairie. After three convent at Laprairie. After three convent at Caprairie. After three convents on Canadian soil she rapped at the door of the superioress. "Mother." Catholics by their indifference silence said she, "I have always passed for a Unitarian, and even till now I have been ignorant of Unitarianism. On the day I was supposed to be baptized, I grabbed the family minister by the whiskers. I must have been a clip. I was then only two years of age. I want to know exactly the tenets of your religion. Nothing else do I want to know. I do not wish to be bothered by being teld anything that might be een ignorant of Unitarianism. On the ously do they rash judge, misrepres by being told anything that might be objected." She astonished me by the clearness and solidity of the knowledge she attained. She became a convert and a novice in the Congregation of Notre Dame. At the present moment, she is a nun in Kankakee, Illinois. Her mother, who was a noted American socialist, renounced Unitarianism and everyother bogus ism, during the course of last year. I backed most of what taught my scholars with arguments drawn from reason and the Protestant taught bible and illustrated it with things I had

seen, heard, read, or imagined.

I was welcome at the house of Patrick
O'Neil, the head waiter of St. Lawrence
Hall. He was an Irish Protestant Freemason. One day as we were talking together I said: "You are a strange and mean man. I call to see you and not even once have you called to see me." "I will go," said he, "next Thursday." He mas true to his wood. "Who He was true to his word. day." is it," said I, "you are not like your wife and children?" "I am," he anwife and children?" "I am," he answered, "against the Immaculate Conception and the Real Presence." I quietly told him that if Eve, the mother of the fallen race, was sinless in her creation, I could not see why Mary, the mother of the redeemed race, should not be included in her conception. He rebe sinless in her conception. He remained silent. I then handed him the New Testament of King James and had him read to himself the verses of St. John which concerned the promise of the Real Presence. After a few minutes, I noticed a change in his countenance and tears creeping into his eyes. He

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tribunal of penance, received their

juration privately, and did not publish it in any newspaper. I had them spend a whole week as a preparation for their

erance, I tried to contradict and kill them if ill-grounded but if not, I did my best to rectify matters. God alone can estimate in its full extent the benefit that may be derived for non - Catholics

from the pulpit and press, from circles

and confraternities, from missions Catholic and non - Catholic, from diocesan

missionary bands, chapel cars, the Church

Extension movement and open-air meetings. Nevertheless, in ultimate analysis

of efficiency, nothing can compare with the personal and direct action of the priest with our separated brethren taken

tion applied. Often this intercourse may be dated from the day a child is

christened, a person is confirmed or

to whom they are linked by a thousand ties. They should do all that is in their

power to influence them beneficially in the highest degree. What a pity and a shame and a crime it would if the in-

fluence which they exert is bull or any-

thing but it should be! Are they not entrusted with an apostolate, for which,

on the judgment day, they must render a severe account, and which can be ex-ercised so easily, so unobservedly and unrestrictedly? What a world of good

they can do by the fervor of their pray-ers and Communions, by their assiduity

being present at the sacred mysteries, the unwearied fulfilment of their obliga-

tions, the habitual practice of the Chris-

and opposition. They scandalize them by word, deed or omission. Unscrupul-

or utilize opportunities in order to

second in particular the priests, known

to be desirous of being in touch with non-Catholics. On a certain Sunday I

baptized under condition a florist with

his two sons. At a little distance from the font sat his Catholic wife. When I

concluded the ceremony, he said:
Father, do you see that lady yonder?

Well, we have been married twelve

years and since the day of our wedding I

have watched her. If I am a Catholic

Two weeks ago a wholesale merchant, John Meagher, died in Montreal. He

was an honest, upright and uncompro-mising Catholic of Irish Celtic parents.

A Protestant citizen of note meeting a brother of his, said: "Dear Joseph,

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NEW YORK OF THE PROPERTY OF TH

stopped reading quicker than I thought and said: "Father, when will you make me a Catholic?" I made him a Catho-I do assure you that poor John was the and said: "Father, when will you make me a Catholic?" I made him a Catho-lic after having sufficiently prepared best advertisement your Church ever lie after having sufficiently prepared
him. He lived edifyingly fifteen years.
I chanted his funeral service and retain
as a souvenir his solid silver snuff box.
On completing the series of my instructions, I informed my catechumens
that they could hold me responsible before God for all that I taught them, and
second them put to join the Catholic

1446

The magnetism of children should not be overlooked. It has four ingredients innocence, simplicity, candor and wis dom. In what a telling manner it can redound to the glory of God and to the advantage of man. Addressing the Lord, the royal psalmist says: "Out of the mouth of infants and of sucklings thou warned them not to join the Catholic Church, unless they did it for conscience sake and intended to live and die, in all contingencies, in conformity with its prescriptions. I helped them in the tribunal of penance, received their ab hast perfected praise because of thy enemies." In psalm the eighteenth, he says: "The law of the Lord is unspotted converting souls. The testimony of the Lord is faithful giving wisdom to little ones." Caildren can be apostles of surpassing excellence. Christ blessed them. His benediction was not fruitless. Cordial affection is never wasted on a child; and its addressed from the control of the control o a whole week as a preparation for their first Communion. On bidding them good bye, I recommended them to fre-quent the sacraments, to attend in pref-erence a Mass at which they would hear a sermon, sympathize with the priests in all their good works, enter into an or-ganization of Catholics, and subscribe to a Catholic weekly. I called to see them when I could and I encouraged thom in all kinds of ways. When I heard and its tender confiding love is a con-quest most deserving of sacerdotal ambition. The training of the mission-ary should begin during the earlier years of his life; and the larger the list of juvenile missionaries, the more abundant the harvest that will be reaped.

From all that I have elaborately them in all kinds of ways. When I heard unfavorable reports anent their persev-

sketched, I may be judged an optimist or an enthusiast. I am not displeased with the verdict. If by what I have done for non-Catholics, I magnified the name of the Lord, the only thing that I hope is that He will be my reward. The future of the Canadian Church is unalarming, undisquieting, and undiscouraging. It should not be regarded as uninviting or unreassuring.

CATHOLICS ARE NOT RETROGRADING.

They mount the golden stairs of progress. They command public esteem not less for numerical strength than for commercial, industrial and political ascommercial, industrial and political as-cendancy. They betray implicit trust in the priest, and respect ecclesiastical authority. They do not suffer to be initiated into forbidden societies, or patronize prejudicial literature. They jealously guard the morality of their children and stand for their being edu-cated in schools where they can advance in learning both sacred and proface. individually. Through their mutual in-tercourse, the rays of the Gospel are focussed, and the merits of the Redempanointed, a marriage is contemplated or celebrated.

Lay Catholics are never useless, and still less in the way. Not infrequently are they necessary to the priest in bringing about non-Catholic conversions. They serve as his right bower. They live in the midst of non-Catholics, to whom they are linked by a thousand ties. cated in sonous where they can advance in learning both sacred and profane. Creditably do they see after themselves; and creditably are they seen after by the multitude and quality of those to whom their spiritual interests are con-

fided. No kind of human misery is left unassuaged. The poor are relieved, the sick, infirm and aged tended. The sick, infirm and aged tended. The orphans are not unprotected nor the homeless unsheltered. Wrongdoers are reclaimed. The flowing tide of immigration has redoubled the activity of both Bishops and priests. Measures are being devised and employed which meet the demands of responsibility by removing or diminishing the multiplying difficulties which ishing the multiplying difficulties which present themselves. The Church Extension Society of Toronto is in full tension Society of Toronto is in tun-swing. It is reckoned a giant stride in the right direction. The Catholic Sailors Club of Montreal, which is on a splendid financial founda-tions, should be proclaimed a priceless boon for mariners in port, from the standpoints of economy, sociability, morality and religion. Immigrants are, Centry versed in the approved teach structure. Saints, the Rosary, and Scapular.

Saints, the Rosary, and Scapular.

A DISTINGUISHED CONVERT.

Six years ago, I was sent a girl in the last of her teens who had graduated with distinction in a Boston Public irresistible charms of unimpeachable irresistible charms of unimpeachable irresistible charms of unimpeachable. tial whatever. They can live in peace and plenty. If they do not, it is their fault exclusively; and they had rather decamp unless resolved upon amending. Canadian perverts are held in abomination by the Catholics. They are tabo-oed. The number is insignificant, if placed in comparison with the masses of dherents, with the multiplicity of devices and methods called into requisition, with the bulk of money distributed and the sum of energies disbursed. Proselytism does not speculate on English speaking Catholics. It does not disremember the lessons of experience. Of a certainty the venture would be an unpleasant and egregious failure. Proselytizers are after Italian, French and other scalps. They make all the capital they can out of the paltry trophies they succeed in securing and itch in exhibiting. One hundred and fifty thousand Ruthenians have settled in the Western Provinces. They are in manifest danger of being Protestantized. They were deceived and spoiled by bad and apostate priests Protestants are trying to ensuare

> The press of the non-Catholics is neither anti-Christian nor anti-Catholics lic. In its columns may be inserted without hesitation articles in favor of Christianity or Catholicity. The free-mason and freethinker are twins. Though closely allied and pushing with relentless obstinacy the propagandism of their respective cults, they cannot boast of any appreciable success. Saloonism and Orangeism are toys and tools in the hands of rival politicians. The Jews flood the country. They are so many invaders of the Egyptian locust tribe. Amalgamation with other races is not even a castle in the air or a "chateau en Espagne." They cannot be either Protestantized or Catholicized. They ought to dwell as in a Ghetto in the valley of Josephet. They incense

them by means of hospitals, schools and

missions. The Catholic missionarie

are doing their level best to cope with the bristling obstacles they encounter. They are sorely in need of funds.

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the golden calf, and will stick to their icated to St. Patrick, the apostle of a ceremonials, customs and errors till the vigil of the day when the world will be and steadfast as a rock in the midst of consummated. Canadian converts are streaming into the harbor of the Catholic Church. Scarcely any priest is without a somebody under his care switching from non-Catholicism. In cosmopolitan from non-Catholicism. In cosmopoutain seem three superiors and in many other localities, a certain priest might be detailed to consecrate himself only to the work of converting non-Catholics. Every Protestant denomination is intent upon self preservation, and an intersectarian apposition is merely a wild growth and holiness that descended under the symbol of flery tongues upon the Apostles assembled in Jerusalem on the combination is merely a wild goose day of Pentecost is, in this decade of chase. Catholics and Protestants are on the twentieth century, in the plenitude chase. Catholes and Protestants are on good social terms. Seldom are the points of difference between these two parties attacked or discussed in pulpits or newspapers. No reciprocity of bitterness is countenanced or tolerated. No mutual antagonism exists. By provoking a crusade nothing would voking a crusade nothing would be gained. Much on the contrary would be imperilled or lost. The eyes of the Catholic Church are rivetted eyes of the Catholic Church are rivetted on all danger signals. The outlook in the Dominion is teeming with the most unequivocal and unclouded promise, if, with many other things I have mentioned should be taken into consideration the cheerful and inspiring status of Catholicism in the possessions claimed by the British crown and that of the "land of the free and the brave," under the widely expanded wings of the American eagle; the intimate union existing be-

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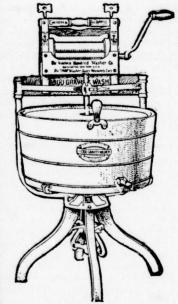
J. W. Westervelt, J. W. Westervelt, Jr., C.A.,

tween the priests and Bishops of Canada; the wholesome tone of the news-papers conducted by Catholics; the prevalence of the organ-izations in which they enroll; the impressive street parades on the feast of St. John the Baptist, and on the day ded-

To the face of all coming generations the Cathelic Church, the only Church of Christ, might, in all justice, and should repeat the lines of a rising poet in the

repeat the lines of a rising poet in the Province of Ontario:
"But the Spirit Divine that within me abides Gives me power and grace to prevail; I have conquered till now and I shall to the end; For m foes will, in vain, me assail. I shall keep to my work to the end of the world; I will change not a whit in my speech. For the truth I'll not trim at the bid of the "wise," Nor a scantling of error will teach. If a man would be saved, he must dwell in my fold: fold;
He must "hear" and must heed what I say;
I will give him the truth, I will strengthen his

And to Paradise, show him the way."



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and marriage notices cannot be inserted

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

Dear Sir.—Since coming to Canada I have a reader of your paper. I have noted with satisfant that it is directed with intelligence and y, and, above all, that it is imbued with a strong that it is directed to the company of the strong that a strong the strength of the strong that the st ability, and, above all, that it is imbued with a strong Catholic spirit. It strennously delends Catholic spirit principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more. Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate

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

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

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

LONDON, SATURDAY, OCTOBER 30, 1909.

THE CHRISTIAN GUARDIAN. When the Christian Guardian examines its conscience the net result of the spiritual process is a new outburst of self-righteousness. Up to a certain point the psychological movement follows the ordinary line, when of a sudden it turns away horrified at the idea that any being in the heavens above or the earth beneath should charge it with acting in the manner stated. Guilty or not guilty? Impossible presumption, even to put the question. Not only not guilty but righteous and martyr-like in submitting to the accusation. The question was asked by the Christian Guardian itself: " Are we unjust to Roman Catholicism?" Can it be "that the chief stock in trade of many Protestant preachers was a vilification of Romanism?" Hereupon the Christian Guardian starts to examine its conscience, prayer book in hand, and a prior protestation that toleration and charity ought to be the manifestation of its religious profession. The examination does not proceed far before self-justification rushes in. Did our pulpit orators ever vilify our poor Roman brethren? Not at all. "It does seem to us," says the penitent, "that the Protestantism of today has a good deal of toleration for Roman Catholicism." The Christian Guardian should keep the charge as it is made, that the stock in trade of many preachers consists in vilifying Romanism. Here is a nice example, sent us and reaching us by the same mail that brought the Guardian's article. In the village of Richmond Hill on Oct. 10th, a Rev. Mr. Ray, a missionary and explorer of South America, went out of his way to vilify the Cathowill it be the last. So far as we have seen reports of Mr. Ray's sermons kind of thing is his only this stock in trade. Here is the man's statement as given in the village paper " South America is the darkest land on the face of the globe, the Bible is an unknown book, the people are treated like dumb animals, and many of the wrongs perpetrated are laid at the door of Roman Catholicism and the teaching of the priests." He quoted the authority of a Rev. C. O. Johnston for the state ment that Roman Catholicism was almost as bad in the Province of Quebec as in the Argentine Republic. " And," added Mr. Ray, "Catholics would be and will be, as bad here if they are not kept in subjection." There is vilification, pulpit war-paint, contemptible antipathy and hatred. This was the morning menu served in the Methodist Church. What apology does The Christian Guardian make for this missionary Brother? His talk fell flat; for the Liberal-the newspaper reporting his sermons - protests against the man's diatribe. At present our point is that Mr. Ray is one of the missionaries whose peculiar fairness and toleration the Christian Guardian undertakes to de-

Catholic Church." The loophole is large

enough. People do not remember ser-

mons. Then the remarks would have to

be specially nauseous before they would

fulfil the condition of being noticeable

to the Guardian. Disrespectful attri-

butes to the Church and its authorities

dull ear. It may be so accustomed to It is contradictory. The Church is a them in sermons and literature that it ceases to take any more notice of them than it would of flies in summer These calumnies are repeated until they assume an image of truth. A man pays no attention to a first principle. It is with him in every judgment he makes and every proposition he reads. When the Guardian accuses the Catholie Church of having played a part "in our politics, our education, our social and commercial and industrial life," it should not forget its own persistent interference in matters which belong to the law makers. But is the innuendo an example of toleration? The Catholic Church is always a factor with which the world must reckon. Its children are citizens. Its hierarchy are shepherds who know their sheep and whose sheep know them. Whatever chapters of history the Catholic Church has written in Canada they are endurable as facts and defensible as principles. They stand for religion in education, for morality and for justice and liberty in the commercial and industrial life of the Domin. ion. To the Guardian the stumbling stone is the high stand taken by the Catholic Church. The Catholic Church is right: Pretestantism wrong. That is the only basis for the Church - all else to the contrary notwithstanding. Our quarrel is not with Protestants but with Protestantism: not with heretics, but with heresy. There is no other rock upon which the Church of Christ was founded - no other claim than that it is the one unfailing pillar and guardian of truth-no other note which will differentiate it from all sects-its unity and indefectibility.

The Catholic Church is not, and can not, be on a level with others any more than its Divine Founder is to be compared with others of the world's teachers. Let the Guardian protest as it may, this has been, and will ever be, the claim and boast of the Catholic Church to the sects: "I am right and heresy is wrong." No other would satisfy her children or justify her mere existence in the world.

PRESBYTERIAN BRANCH THE-ORY.

Any makeshift will do to form the Church. As long as Roman authority is kept out the rottener the timber the better. Episcopacy if you like it, or Presbyterianism if you prefer, or no ministry at all-the Lord here, the Lord there, everywhere save in Peter's shipthus may be framed the Church of God The Presbyterian of Oct. 14 wants to make Catholics teach that "the way to Christ is through the Roman Church." The ordinary systematic way is that and no other. There need be little argument about it. If Christ came to save mankind and to have them come to a knowledge of His truth He had to leave a system behind Him whose light would be unfailing and strength perpetual. Any ordinary legislator, any mere conqueror, would, if he wished his kingdom to endure, endow it with a strong central power which would remain the source and fountain of truth and jurisdiction. What are the supposed substitutes for this Petrine system? Presbyterianism? This cannot be; for it contradicts itself and is a stunted sterile sacerdotalism. In so far as Presbyterianism claims power by the imposition of even lay hands, and at the same time pretends that lic Church. It is not the first time, nor the Church is altogether spiritual, then the power conferred is null, and the spirituality is cancelled. A mere preaching sacerdotalism fails to carry out the eternal priesthood of Christ. It strips the temple of glory and religion of its highest act of worship. Such a sacredotalism would not be a priesthood at all. It would not have survived the immediate successors of the apostles. The second century would have had no legacy from the first unless the mere echo of a voice. Three things are clear in the one mission of Christianity: "Go, teach all nations whatsoever I have commanded you, baptizing them in the name of the Father and of the Son and of the Holy Ghost-and I am with you all days." These three things are jurisdiction, sacramental power and abiding Presence. It is all very well to say that religion is supremely a matter between the individual and God. So it is-no one denies that. Nothing is so insisted upon in Catholic teaching as the value of a single soul. The whole Church is for that soul, in order that it may the more securely and the more easily attain heaven and the vision of God. There must be a system-or how would we of the twentieth century know the living God and Jesus Christ whom He has fend. Let us revert to the Guardian's sent? There is the truth of Christ to be examination of conscience. Blessed with saved from Arianism in the fourth a short memory, this journal does not recentury as well as from scientific criticmember in years "a sermon that in any ism in the twentieth. There is the noticeable way reflected upon the Roman stream of Christ's grace and merits to

be kept free and unpolluted-for unless

a man be born of water and the line

Ghost he cannot enter the kingdom

The Presbyterian is all wrong, nor even

half right. The Church, it says, is a

"spiritual body." To say the least,

may not be noticed by the Guardian's that expression is lax and confusing.

body-"Christ's mystical body" to use St. Paul's expression. It is spiritual, because it deals with spiritual things It is a kingdom-in the world but not of it. It is a city—the new Jerusalem; a light which cannot be hid, and therefore visible. But it is not a spiritual body. * " Within the Church," adds the Presbyterian, " there may be variety of organization, of worship, and even of belief." It is worse than children to talk that way-as if the Church founded by the living Truth, endowed with His full power and promised His eternal presence, could be such a tower of confusion. Organization, so far as it is interior, worship and belief are all in the very life of the Church-breathed into it from the beginning by Him Who gave Himself up for it that it might be without spot or blemish. There can be no defect in the Church itself. Like wisdom, it came out from the mouth of the Most High-an object of unfading beauty and undiminished strength. The continued mistake of the Presbyterian, which it has in common with Protestants generally, is that it confuses the Church itself with the members of the Church. It confuses ecclesiastical organization with divine organism : de votion with worship: theological opinion with divine faith. Nor can the Presbyterian find comfort in the idea that there are different rites and that all the clergy are not celibate, e. g., the Ruthenian. Discipline is not to be confused with principle, nor ecclesiastical law with sacramental ordinance and

THE CATHOLIC TRUTH SOCIETY

divine establishment.

Few associations have done in twentyfive years more good than the abovenamed society, whose Silver Jubilee was celebrated at Manchester in England on Sept. 20th last. Catholics cannot very well afford to look back; or if they do it must be to learn by the experience of the past how to do better for the future. But it is useful as well as grateful to turn over twenty-five years and see what have been the gains and losses and what are the prospects. The harvests gathered by the Catholic Truth Society cannot be numbered. Prejudices attacked and dismantled, falsehoods of history contradicted, truth defended, doctrine explained, devotions, biographies of saints, exposures of errors, re ligious and economic theories developed -these are some of the seed sown broadeast. The society placed multitudes of Catholic questions within the reach of multitudes. Leaflets and pamphlets pursued with unrelenting contradiction the lie which had spread its poison in the veins of generations. People learned that Catholicism was no longer to be attacked with impunity and that a reason had to be given for statements which tended to perpetuate discord rather than disseminate truth. Knowledge of our Church has replaced ignorance. Much more fruit can be counted as the result of the Truth Society of England. This good has reached our own shores-Canada is deeply indebted to the society in England. Wherever it has been established it has proved a noble auxiliary in the popular teaching forces of the Church.

CONFERENCES.

The Archbishop of Westminster in his address at the jubilee of the Catholic Truth Society gave some most practical advice. It concerned the various associations which, to use His Grace's own language, represent some definite form of Catholic zeal and charity." This comes home to us. Whatever may be the reason, Catholic associations of zeal and charity are in our midst minimized units. We have societies of different kinds more social than zealous, more mutually benevolent than helpful of the poor. They are good enough in their way and deserve encouragement. Other associations there are which have special devotions as their purpose. One excellent example of this class is the Holy Name Society. When we come to the third class, which occupies a middle position between these two, we are startled at our weakness and want. Parishes have their St. Vincent de Paul Conferences. They attend to the poor with zeal and generosity. Here they too often stop. The same may be said of the branches of our Truth Societies. What the Archbishop of Westminster said in England will apply in Canadaand what he said to the Catholic Truth Society will serve other important causes which we may have in hand: Once a year the members should be given the opportunity of coming into contact with like-minded workers in other fields, and of communicating and receiving the results of so many varied experiences." His Grace further pointed out that one lesson taught by ne Eucharistic Congress was the neces sity of drawing these units together and so making them efficient forces for the cause of God and Holy Church. How necessary is some such union in this country every reflecting mind must ad-

mit. Next year the Eucharistic Congres will take place in Montreal. No doubt that great Catholic city will display its faith and fervor. Something more is expected. Its fruit should be lasting. Its merits as a Congress should make themselves felt throughout the whole Catholic Church of Canada. The occasion should be one in which all the Catholic societies of truth and zeal and charity in the country might discuss matters for their greater union, strength and usefulness. Nor should the thing be left merely to the Province of Quebec. All have their needs; and all should take part. To make it a success it demands co-operation and organization. Let us have some Conferences of the laity and see where we stand.

> Editorial Correspondence CATHOLIC RECORD. THE PLENARY COUNCIL.

Sunday the 17th was comparatively quiet in the Council programme. No public session was held, as the third public session is the closing. It had been announced the Sunday before that no day was fixed for that solemn function. Nor could the exact time be foretold as considerable work remained to be done. The Bishops assisted at the Solemn Mass which was sung at ten o'clock-There were as usual two eloquent ermons, in French and English. The atter was preached by our friend Mgr. McCann, Vicar-General of Toronto. His voice was strong and clear, his matter solid, and the diction elegant.

THE SERMON OF MGR LATULIPPE, VICAR APOSTOLIC OF TEMISKAMING. "Thou art Peter and upon this rock I

will build My church, and the gates of hell shall not prevail against it." (St

Matt. xvi. 18.)

Your Excellency, My Lords, My dear Brethren,—During the mortal life of the Saviour there were days when the dis-ciples were disconcerted and scandalized at the sight of the many humilia-tions suffered by the Son of God; but there were other days when they must have been, indeed, proud to be His fol-lowers; they were the days of triumph, the days on which the Master had manifested His divinity by striking works, whether in calming the angry waves of the lake of Genezareth, whether in recalling Lazarus from the corruption of the tomb, whether in transfiguring Himself in the light of Thabor.

The Catholic Church, august representative of Jesus Christ on earth, also has her days of sorrow and her days of triumphs, and we, her children, when she weeps, and when she rejoice

our souls are thrilled with joy.

They are days of joy that have arisen for the Catholic Church in Canada and our First Plenary Council has instilled sentiment of righteous pride in the hearts of all those who are witnesses of these holy assizes. And it is to place myself in harmony with this dominant note of the Christian people that I come o-day to solemnly profess my faith, our faith in the holy Catholic Church—" Credo ecclesiam Catholicam."

My dear brethren, it is nineteen hundred years since the Son of God, made Man, addressed a poor fisherman, called Simon Peter, on the shores of the Sea of Galilee, saying to him, "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall prevail against it. And in so speaking our Lord affirmed His own divinity, for there would be but one God to undertake successfully a work such as is the Catholic Church, in placing it on a foundation such as Peter, but at the same time He proclaimed the divinity of the Church which He was about to establish, against which the powers of hell would be let loose, and if it does not succumb it is because He Himsel upholds it in Peter-" Petra aut em erat Christus"—The rock was Christ."

Do you wish me to place before a you short but true panorama. conducted by Peter would have been wrecked thousands of times without the wrecked thousands of times without the aid of the Divine Pilot, Who said — "I will be with you until the end of time?

The gates of hell for more than nine teen centuries have endeavored to pre-vail against the Church of Rome. Scarcely was she born than Nero, Domitian, Dioclesian, and a whole army of hell's agents, attempted to drown her in her own blood. The children of the Church were dragged like cattle to the amphitheatre, and there while their plood reddened the sand of the arena Caesar and all Rome applauded loudly drowning at times the roaring of the lions and panthers that fought over the limbs of the martyrs. But the blood of the martyrs was a sowing of Christians, and in vain were they tortured—burning them slowly, used to illuminate shame-ful pagan displays and fattening the menageries of Rome and of all the Empire—more numerous than ever were their reunions in the Catacombs and these calumniated Christians, of whom they misconstrued the dogmas, accused of ridiculous idolatries, of bloody and shameful mysteries, were found where, so that St. Paul, scarcely thirt years after the death of Jesus-Christ, could write to the faithful of Rome: "Your faith is preached all over the earth," and a little later, in the second century, Tertulian mocked the Pagans saying—"We are but of yesterday and already we fill your towns, we are in the army, in your councils, in the Forum, in the Senate, even in the palace of Caesar, and we leave you only your temples. However, there came a day when believed it had triumphed and that the work of Christ was about to fail—Peter, the chief, the master, the Sovereign Pontiff, was tied to a gibbet, and in immo they believed they could easily command the flock. But, as a modern holy writer has said—"A mistake was made in crucifying Peter head downwards, he was put in a posi tion to embrace the earth when dying in an eternal embrace, and a few years later Peter re-lived in his successors and the gates of hell did not prevail against

This was the epoch of bloody persecu-tions that lasted three centuries and which was terminated by the coming of

Then the Church triumphantly took her place beside Cæsar on the throne of the world.

But it was to combat flercer enemies

as they were more perfidious, and hidden among their own children. We are at the origin of all great her-We are at the origin of all great neresies. All was attacked with a rage
that was really diabolical. Nothing was
spared, neither the mystery of the Trinity, the Incarnation of the Word, the
redemption of the world by God-made
man, the august privilege of the divine
maternity, going as far as placing a
sacrilegious hand on the things which
the ancient heresiarchs did not dare to
touch, the Sacred Heart of Jesus, the touch, the mystery of the Holy Eucharist, and the And during the time that the nation

were filled with hate, and that hell raged, what was the Church doing? Always calm, even in the midst of battle, by the voice of her pontiffs and doctors, she defined her dogmas, formulated her creed and the immortal tree. The branches Christ cut for her, pruned the arch of the tree, and one by one they fell to the ground, where they were to perish. They could still produce some poor fruit as long as they kept a little of the primitive sap, but little by little they dried up and died. Thus fell and died the sects separated and what the ancient heresies under went the modern heresies will undergo In a few centuries, if the world still exists, we shall say of Protestantism, of Modernism, what we say to-day of Nestorianism, and so many other sects, It has lived." But we will say of the Catholic Church "she lives live, because the gates of hell shall never prevail against her."

The errors of the mind must neces

sarily produce the corruption of the d this corruption will fast be come the third enemy against which the Church is fighting for two centuries the mockery and sarcasm of the incredulous.

The scripture likens the laughter of the infidel to the noise of thorns burning in a furnace, and it says this

Ing in a furnace, and it says this laughter is in vain.

We have opposed reason to faith, we have invoked the testimony of science, we have dug into the bowels of the earth to therein find proofs against the teachings of the Church, and as it has been said, reason, when it is not rendered false and obscure by the passions has responded like faith, and science has loaned its aid to our dogmas, and from the bowels of the earth, when we disturbed the sands which covered the ruins of Babylon and Nineva, monuments have sprung up which come to confirm the teachings of the Church. And in seeing that the incredulous aughed no more. Laughter, my dear brethren, is a

poor argument, and it is usually that of men who have not a better one to oppose to truth; in any case the laughter of Voltaire and of his followers has produced nothing as yet. In twenty years, said he, "Christ will be no more." More than one hundred years have elapsed since Voltaire died, and he lies in a forgotten tomb, which was made for him by the Calillane, and the work of the Calillane. Galilean, and the work of the Galilean. The Catholic Church still exists and is stronger than ever. The grain of mustard seed has become a large tree. It now covers with its shade all the countries of the earth and in its blessed palms throughout the world, visit all countries. even those ravaged by heresy and im-piety, go to Europe, Asia, Africa, Australia.visit the New World.the two Amer icas, you will see many different morals and customs, you will meet men of different colors and languages, you will hear them dispute all sorts of questions, but every-where you will find the children of the Church united in the same faith, and you will hear them recite the same Credo which terminates in the same vords-"I believe in the Holy Catho lie Church.

And what explains this phenomenon? By what miracle did she take birth in pagan world, notwithstanding th bloody persecutions that lasted three centuries? By what miracle was she propagated over the entire world in spite of the hatred of her enemies, and ometimes the revolts and scandals of

ner own children?

Without doubt, we are here in the presence of a supernatural fact, which owes its existence to the will of God. The Church lives because Christ founded it. "Go," said Christ, "preach my Gospel, go and baptize all nations in of the Father and of the Son Holy Ghost." "Fear nothing. and of the Holy Ghost." and of the Holy Ghost." "Fear nothing. I will be with you until the consummation of the world. What you unbind on earth I shall unbind in Heaven, he who

listens to you, listens to me."
"And thou, Simon, "I say thou art
Peter, and on this rock I will build My Church and the gates of Hell shall not prevail against her. I will give you the key of the Kingdom of Heaven, feed My sheep, My lambs, My entire Church, confirm your brothers in Faith. I have prayed for thee so that thy faith may not fail thee." That is why the Church stands, it is Jesus Christ Who upholds her. But by what means does He up-

My brethren, there is in the Church of Rome a striking fact for all who want to see, it is the harmony that exists among the members, from the throne of St. Peter to the humblest hut of the

lowest peasant. The Catholic Church, says a Protest-ant celebrity, but lately, is the greatest school of obedience that exists in world."

The Church is an army. Above heights of the Christian weed is Pope, the great general of Christs troops. Distributed over the countries cach at the head of his division are the bishops, the superior officers, who receive the commandments from above and transmit them to the inferior officer who are the parish priests and their assistants. And you, my dear brethren, you are the soldiers and we all, Pope, Bishops, Priests and people, general officers and soldiers, once more, we are

the great army of Christ and we must go to the conquest of the eternal world and what constitutes our strength is our

and what constitutes our strength is our obedience, because obedience, it is written, will sing Victory.

My dear brethren—Nations perish, thrones tumble down, families perish, because the respect for authority is lost. Subjects assassinate their sover-eigns because St. Paul's oracle has been forgotten—"Omnis potestas o forgotten—"Omnis potestas a "All power comes from God." proscribe anarchists, but as long as the people have not been taught, commen-cing by the school children, that power from above and not from below. that power is a sacred thing, society will remain a volcano whose disturbances will scatter some day or other the best constituted governments.

All power comes from God. In order not to forget this one should write it everywhere, in our social constitution in our civil codes, on our public monuments, and better still in our hearts. All power comes from God, so citizens when your sovereigns pass away, bow your heads, it is God Who has sent them, and so, baptized Christians, when the Church commands you bow down because she is the Spouse of Jesus Christ and Jesus Christ is our God.

Honor and glory be to him forever and ever. Amen.

MGR. MCCANN'S SERMON.

"Christ loved the Church and des livered Himself for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (St. Paul to Ehn. (St. Paul to Ehp chap. 5, ver. 26-27.)

Amongst the marks of the true Church, holiness stands out in bold relief. Planned on the idea of its prototype in heaven, the Church was to reflect its order and harmony and especially its holiness. "Come," said the angel to St. John, "and I will show you the Bride and the Spouse of the Lamb;" and he took me up in spirit to a great and high mountain and he showed me the holy city, Jerusalem, coming down out of heaven from God. (Apoch. chap. 21,

verse 9-10.) With the Apostles' Creed we profess our belief in the holy Catholic Church, When we consider the nature of the Church, the nature of the Being Who established it, the nature of the end for which it was instituted: when we reflect that the Church is the mystic Body of Christ founded by the Redeemer for the dent that holiness must be the great feature which would distinguish it and mark it out as divine. Hence in the oracles which tell of its institution, in the figures which portray it, in the prophecies which proclaim its future greatness, it is described, while beautiful in things, beautiful especially in the loveliness of its boliness. "God," says the Scripture, "w.ll create a new heavens and a new earth, which He will brighten by the light of His countenance and sanctify by the presence of His Holy Spirit; justice and mercy shall be the basis of His throne and holiness shall follow in His footsteps; His reign shall be the price of His blood, and of His reign there shall be no end. St. Paul in the words of my text refers to this holiness.
"Christ loved the Church and delivered Himself for it that He might sanctify it. and present it to Himself a glorious church not having spot or wrinkle." He calls her the "Church of the living God, the pillar and ground of truth. And again she is described as the Bride

and the Spouse of the Lamb.

Nor was this feature of the church to be transient, to last only during the life time of the Apostles and their immediate successors. He intended that it should be permanent, and like the church endure to the end of time. "My spirit," says the Divine Founder, "My Spirit, which is essentially a spirit of holiness and truth, will abide with you forever. Not the malice of man, nor the power of kings or not even the gates of hell shall ever prevail against her; founded for the anctification of men, she must ever continue holy, ever continue to offer to men the means of sanctification. Hence under the severest penalties he com-manded all to hear the Church. "If any nan will not hear the Church, let him be

Now we might ask in what is the Church holy. She must be holy in her founder, Jesus Christ, in her doctrines and sacraments, in her practices and in the lives of a multitude of her children in every age. We know of no foundation of the Church but that made by the Divine Master on the apostles. he gave the great commission "go teach all nations." Theirs were the hands that all nations." Theirs were the hands that reared the splendid fabric of the church; theirs the blood that cemented its walls theirs the voice that proclaimed its truths to the end of the earth. Like them were the great men, their successors who carried the light of the gospel to the nations of the earth: men filled with the love of God and their neighbor, men endued with power from on high, men who like the great Apostle knew but Jesus Christ and Him crucified, and who were ready for Him to live, for

Him to die.

Holy and true must be her doctrine. She teaches the great truths of salvation: One God in three divine Persons and Jesus the Saviour of the world. "Go," said the Divine Master, "teach men what I have taught you." She is the custodian of this revelation. She must great it and teach the truths contract of the same contract of the same contract. must guard it and teach the truths contained therein till the end of the world. She teaches man his noble origin and grand destiny-that He came from God and must return to Him. That he is a pilgrim upon this earth and must ever tend towards heaven. That the things of earth will pass, and that in vain would he possess the kingdoms of the earth if he did not gain the one great kingdom eternal in the heavens. "What will it he did not gain the one great kingdom eternal in the heavens. "What will it profit a man to gain the whole world if he lose his soul?" She promises heaven o the good and threatens the wicked th the everlasting pains of hell. Her al code is most lofty and pure. She teaches the love of God and of our neighbor. She resist to the Diving Master

bor. She points to the Divine Master as the great Model and invites her children to im total its numility, leve d sacrifice. Besides inculcating the obser-vance of the ten commandments she exceives h and won on His hall to on. Hi passion, his sins mination find ma good gr her chi holines them in of the g Kings warrio to foll who ha parted out go lands, of Pre ropolit home And sacrifi endure been r factist bus." great Deleg sacrif of thi to are and fi Mi learn

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omes from God. In order this one should write it our social constitution codes, on our public nd better still in our ower comes from God, so your sovereigns pass r heads, it is God Who has d so, baptized Christians, arch commands you bow she is the Spouse of Jesus sus Christ is our God, glory be to him forever

mcCANN'S SERMON.

red the Church and deself for it, that He might
eansing it by the laver of
word of life, that He might
Himself a glorious Church,
ot or wrinkle or any such ot or wrinkle or any such at it should be holy and iish." (St. Paul to Ehp.

6-27.) e marks of the true Church, ids out in bold relief. ne idea of its prototype in Church was to reflect its rmony and especially its Come," said the angel to d I will show you the Bride ise of the Lamb;" and he spirit to a great and high he showed me the holy lem, coming down out of God. (Apoch. chap. 21,

Apostles' Creed we profess the holy Catholic Church. nsider the nature of the nature of the Being Who t, the nature of the end for instituted: when we reflect arch is the mystic Body of ed by the Redeemer for the of souls, it becomes eviiness must be the great featould distinguish it and mark rine. Hence in the oracles its institution, in the figortray it, in the prophecies im its future greatness, it . while beautiful in tiful especially in the love-holiness. "God," says the will create a new heavens well create a new heavens rearth, which He will by the light of His and sanctify by the of His Holy Spirit; nercy shall be the basis of and holiness shall follow in a His region shall be the

s; His reign shall be the s blood, and of His reign se no end. St. Paul in the text refers to this holinessed the Church and delivered it that He might sanctify it, it to Himself a glorious having spot or wrinkle." the "Church of the living llar and ground of truth.

he is described as the Bride buse of the Lamb. his feature of the church to to last only during the life A postles and their immediate
He intended that it should nt, and like the church en-end of time. "My spirit," ivine Founder, "My Spirit, entially a spirit of holiness will abide with you forever. lice of man, nor the power of even the gates of hell shall against her; founded for the of men, she must ever ly, ever continue to offer to cans of sanctification. Hence severest penalties he com-to hear the Church. "If any

t hear the Church, let him be thear the Curch, tet him be a heathen and a publican." might ask in what is the y. She must be holy in her seus Christ, in her doctrines tents, in her practices and in f a multitude of her children e. We know of no foundation e. We know of no foundation irch but that made by the ster on the apostles. To them e great commission "go teach
" Theirs were the hands that
splendid fabric of the church;
slood that cemented its walls,
writen that wends mad its

voice that proclaimed its walls, voice that proclaimed its the end of the earth. Like the great men, their succesurried the light of the gospel one of God and their neighbord with power from on the like the great Apostle who like the great Apostle esus Christ and Him crucified, ere ready for Him to live, for

I true must be her doctrine. is true must be her doctrines
set he great truths of salvaGod in three divine Persons
the Saviour of the world,
d the Divine Master, "teach
I have taught you." She is I have taught you." She is lian of this revelation. She lian of this revelation. She it and teach the truths conrein till the end of the world. It is man his noble origin and iny—that He came from God eturn to Him. That he is a on this earth and must ever ds heaven. That the things Il pass, and that in vain would the kingdoms of the earth if gain the one great kingdom gain the one great kingdom the heavens. "What will it in to gain the whole world if soul?" She promises heaven and threatens the wicked ou and threatens the wicked verlasting pains of hell. Her is most lofty and pure. She elove of God and of our neighpoints to the Divine Master at Model and invites her chilm took it is numitive. Besides inculcating the observable ten commandments she exhorts her children to the practice of the evangelical counsels. Her sacra-ments are everywhere—seven great chan-nels of grace instituted by Our Lord,

OCTOBER 30, 1909.

Her practices tend to foster piety in an eminent degree. She encourages her children, for example, to the frequent

children, for the sacraments of penance reception of the sacraments of penance and Holy Communion. Behold the man preparing for confession. He places himself on bended knees in the presence of God, asks for light to know his sins,

examines his conscience, and as his sins

cies;" he asks pardon, purposes amend-ment, confesses his sins and receives

ment, contesses his sins and receives absolution; and while the light of God's benediction is on him he prepares to receive his Saviour in the Sacrament of His Love. What acts of faith, what pro-

estations of devotion, and when he re

sulted, falling beneath the weight of the

cross, nailed to it, dying in agony there-on. His whole soul is moved with com-

passion, when he remembers that it was his sins that caused these sufferings,

his heart is broken with sorrow and con trition and he rises up with the deter-mination never more to sin.

With these helps we may expect to find many of her children leading saintly lives. "By their fruits you shall know

holiness in every age. You will see them in Church and state; in the palaces

of the great and the cottages of the poor; Kings who have cast aside their royal

of Prelates who have adorned this metropolitan see of Quebec-men who left home and country and braved untold

dangers that they might bear the torch of Faith and extend the kingdom of

Christ and make known His goodness

and mercies in this new land?

And to the various Sees of this vast

country, where have been men who sacrificed all the pleasures of life, who

have kept the faith men who laid down

their lives at the call of duty?

I might appeal to the Fathers of this

over by his representative, the Apostolic Delegate, many of whom have come from

remote regions of this country, at great sacrifice. They have come to unite in

closer bonds of unity the various people of this vast Dominion; they have come to arouse the zeal of priests and people, and fire them with a new arder for the

Might I not appeal to those schools of

energy to impart a Christian education to the youth of the land?

My dear Brethren, we are a chosen people; we belong to this Holy Church. Let us make use of the means of sancti-

thus merit to reign with the saints in His glorious kingdom in Eternity.

CARDINAL GIBBONS ON THE TRIBU-

NAL OF MERCY.

HIS EMINENCE RESUMES MONTHLY SER-MONS IN THE BALTIMORE CATHEDRAL.

ix., 18: "Thy sins are forgiven thee."

senses that He may win the confidence of the spectators and compel them to recognize Him as the physician of the soul. He says to the palsied man: 'Son be of good cheer: thy sins are forgiven thee.' Some of the Scribes said within themselves: This man blasphemeth.' And Issue knowing their thoughts.

eth.' And Jesus, knowing their thoughts,

Cardinal Gibbons preached his first

where have been men who

pointedly remarks that while the Gospel relates only three resurrections of the body, our Lord during His mortal life raised thousands to the life of grace.

"As the Church was established by Jesus Christ to perpetuate the work which He had begun, it follows that the reconciliation of sinners from sin to righteousness was to be the principal work of His ministers on earth. The mission of God's priest is to pour the balm of consolation into the bleeding wounds of humanity, to lift man from the mire of sin, to put him on his feet and examines his conscience, and as his sins rise up before him, he is humbled, and striking his breast as the humble publican, he cries out: "O God be merciful to me a sinner;" or with the royal prophet, "have pity on me O Lord, according to the multitude of Thy mercias." he asks pardon, purposes amondmire of sin, to put him on his feet and enable him to walk erect in the paths of righteousness.

IN CLEAR AND UNMISTAKABLE TERMS, "This commission is beautifully and concisely expressed by the apostle in his epistle to the Corinthians. 'God,' he says, 'hath reconciled us to Himself he says, 'hath reconciled us to Himself through Christ, and hath given to us the ministry of reconciliation * * * For Christ, therefore, we are ambassadors, God, as it were, exhorting through us." That is to say, God sent Christ to reconcile sinners; Christ sends us. We are His ambassadors, reconciling sinners in His name. ners in His name.

testations of devotion, and when he receives his Lord under the sacramental veil, how his whole being thrills with feelings of reverential awe, adoration and wonder at the infinite condescension of his Lord and Master. Take the devotion of the holy Way of the Cross. The pious Catholic follows in spirit his Lord on His sorrowful journey from Pilate's hall to Calvary. He sees the King of Glory condemned to death, rejected, insulted, falling beneath the weight of the "As the power given by Christ to His apostles to forgive sins was an extraordinary and unprecedented prerogative, it is set forth in such clear and unmistakable terms as to preclude any

room for doubt or misconception.

"In the Gospel of St. Matthew our Lord thus addressed St. Peter: 'Thou art Peter, and on this rock I will build My Church * * * And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven,'
And to all the apostles assembled together on another occasion He ex-tends the same power in the same for-cible language: - Whatsoever ye shall bind on earth shall be bound also in heaven, and whatsoever ye shall loose on earth shall be loosed also in heaven.' lives. "By their fruits you shall know them." Tares there will be amongst the good grain but great is the multitude of her children who have been eminent for "The soul is bound and enchained by sin, 'I give you power,' says our Lord, 'to release the penitent soul from its galling fetters and restore it to the robes to lead penitential lives, and warriors who have hung up their arms to follow more closely the Prince of liberty of a child of God.'

"And in the gospel of St. John we Peace. Grand is the catalogue of those who have adorned her with their virtues, have a still more precise and striking declaration of the absolving power given by our Saviour to His apostles. who have sanctified themselves or imparted sanctification to others. Without going for the vindication of this truth to the distant past or far of lands, might I not appeal to the long list

"Jesus, after His resurrection, thus addresses His disciples: 'Peace be to you. * * * As the Father hath sent Me I also send you. Receive ye the Holy Ghost. Whose sins ye shall for-give they are forgiven them, and whose

give they are forgiven them, and whose sins ye shall retain they are retained.

"That peace which I confer on you as the earnest of My love you will impart to repentant sinners as a pledge of their reconciliation with God. The absolving power I have from My Father I delegate to you. Receive ye the Holy Ghost that you may impart this Holy Ghost that you may impart this Holy Spirit to souls possessed by the evil one. If their sins be as scarlet, they endured perils by land and sea, who might say with the apostles, "We have been made a spectacle to the world to angels and to men." "Spectaculum one. If their sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool. If they are as numerous angels and to men." "Spectaculum factisumus, mundo et angelo et nominibus." Who could say with the same Apostle, "we have fought the good fight, we have finished our course, we as the sands on the seashore, they shall be blotted out, provided they come to you with contrite hearts. The sentence of absolution which you shall pronounce on earth shall be ratified by Me in heaven.' Let me draw from these word of St. John three important considera First Plenary Council of Canada, assembled with the blessing of our great Pontiff, Pius X., and presided

tions: AS LONG AS SIN LASTS IN THE WORLD
"First. It is evident that the par doning power given to the apostles was not restricted to them, but was extended to their successors in the ministry unto all times and places. The forgiveness of sin was to continue as long as sin lasted in the world, and as sin, alas! will always exist on earth so will the remedy for sin be always found in the Church The antidote will co-exist with the disease. The power which our Lord gave the apostles to preach, to baptize, to learning that are springing up in all the great centres, in which men, with little reward in this life, are devoting their confirm, to ordain was certainly transmitted by them to their successors. Why not also the power that they had

to the youth of the land?

I might appeal in fine to those institutions wherein holy souls, bound by the vows of poverty, chastity and obedience, practise the evangelical counsels, devote themselves without reserve to the service of God, and the good of their neighbors institutions in which the sound of the country of of prayer and praise ever ascending as sweetest incense to the great white throne. All these with a great voice bear witness that the Catholle Church is holy and the fruitful mother of saints.

My dear Brethren, we are a chosen was from them that the faithful were to receive the word of God and the grace of the sacraments. The pardoning power was an extraordinary prerogative conferred upon the apostles. But it would have been an insignificant and it would have been an insignineant and uscless privilege if sinners could always obtain forgiveness by secretly confes-sing to God in their chambers. Rarely would any penitents have recourse to God's ministers if they could obtain feation which she offers to us; let us be obedient to her; let us throw around us the light of good example; so that we may be pleasing to God in this life and they may the light of good by the spirit the spirit to spirit the spiri God's ministers if they could obtain pardon on such easy terms. God says to his priests: 'I give you the keys of My kingdom, that you may dispense the treasures of mercy to repenting siners.' But the keys of God's treasures would seldom be used if a sinner could obtain a ransom without applying to His ministers. ministers.

ministers.

OBLIGATION OF CONFESSION.

"It follows also that the power of forgiving sins on the part of Christ's ministers involves the previous obligation on the part of the penitent to confess them. The priest is not empowered to give absolution to every one indiscriminately. His power is judicial, and must be exercised with prudence and discretion. He must reject the impenitent and absolve the contrite. But he cannot judge of the state of the sinner unless he knows his sins, and his sins he cannot know unless they are conmonthly sermon on Oct 3, at the solemn High Mass celebrated in the Cathedral. His Eminence took as his text Matthew He said:
"In the Gospel of to-day a man sick of
the palsy, lying on a bed, is brought to
Jesus to be restored to health. Our
Lord makes the healing of the body subordinate to the cleansing of the soul.
He performs a miracle palpable to the

"Confession seems to be demanded by the cry of nature as it is by the voice of religion. Do we not often read of criminals who have succeeded in eluding their pursuers and escaping the venge-ance of the law, yet so incessantly were they pursued by a self-accusing con-science that they sought and found some alleviation of their misery in a volun-Said: 'Why think ye evil in your hearts? But that ye may know that the son of Man on earth hath the power to forgive sins,' said He to the paralytic, 'arise, take up thy bed and go into thy house.' And he arose and departed unto his house.

sins he cannot know unless they are con-

Christ in His Church! In the criminal court all the proceedings are carried on in public. They are not only made known to the spectators, but are proclaimed to the world through the agency of the press, which lays bare the crime with all its harrowing details.

"Witnesses against the accused are summoned from various directions. The victims of the criminal and their friends

victims of the criminal and their friends testify against him with unrelenting severity. If the accusation is proved, the culprit is condemned to death or imprisonment, according to the gravity of the offense. He is deprived of the privileges of citizenship, and is branded with

lifelong infamy.
"But in the tribunal of mercy the veil of absolute secrecy envelops the accused. His sins are declared only to the minis-ter of God, who is forbidden to reveal them even under penalty of death. The transgressor himself is his only accuser. No other witness can testify against

him. He has no court expenses to pay; he has no witnesses to be cited; he has no lawyer to engage to defend his cause. His only advocate is Christ, and the only compensation He demands is an humble

compensation rie demands is an numble and grateful heart.

"As soon as he contritely confesses his evil deeds and says, with David: 'I have sinned before the Lord,' quicker than the lightning from heaven, does God's message of pardon come to him as it came to David, when the Prophet Nathan said to him: 'The Lord also hath taken away thy sins. Thou shalt not die. He is restored to the friendnot die.' He is restored to the friend-ship of His Heavenly Father; he is re-instated in Christian citizenship and his lost celestial inheritance is recovered.

"It is hardly necessary to add that the absolution given to the penitent does not exonerate him from making restitution as far as he can for any injustice he may have committed and for repairing the injury he has done to his eighbor. The confessor, instead of relaxing or condoning the claims of jus-tice, is zealous in enforcing them, though the restitution need not involve the penitent's exposure and degradation. I have been personally more than once the agent in making restitution to fami-lies and their heirs for acts of injustice of over twenty years' standing.

THE CARDINAL'S EXPERIENCE.
"I may be permitted, dear brethren to give the testimony of my own experi-ence on the sanctifying influence of the sacrament of penance. Since my ordination, nearly a half century ago, I have been accustomed to hear confessions. I have, therefore, had a fair opportunity of testing the value of this means of grace. And the impressions forced on my mind, far from being peculiar to my-self, are shared by every Catholic clergyman throughout the world who is charged with the care of souls. And the testimony of a few experienced confessors, i my estimation, ought to have more weight in enabling men to judge of the mortal tendencies of the sacred tribunal than the gratuitous assertions of a thou-sand individuals who have no personal experience of the confessional, but who draw on a heated imagination or on the pages of sensational novels for the state nents they advance.

"I am persuaded that the confessiona ever designed by a merciful God for raising man from the pool of despair and the mire of sin. It has more weight in withdrawing people from vice than even the pulpit. In public sermons we scatter the seed of the word of God in the ter the seed of the word of God; in the confessional we reap the harvest. In sermons, to use a military phrase, we fire at random; in the confessional we take a sure aim. The words of the priest go

"The confessor extorts the penitent.

"The confessor extorts the penitent according to his spiritual wants and besetting sins. He is cautioned against the frequentation of dangerous company and other occasions of sin, or he is repenitents who have approached the sacred tribunal than by the crowds who have listened to their sermons. "Of all the labors that our ministry

imposes upon us there are none more arduous or more irksome than the work of the confessional. It is no easy task to sit for six or eight hours on a hot sum-mer's day listening to stories of sin and sorrow and misery, and it is only the consciousness of the immense good he is doing that sustains the confessor in the sacred tribunal. He can have compassion on the ignorant and erring, because he himself is also encompassed with in-

firmity. RESURRECTION OF A SOUL.

"I have seen the man whose consci ence was laden with the accumulated sins of many years. Upon his counten-ance were stamped guilt and shame, remorse and confusion. There he stood by the confessional with a downcast mien, ashamed, like the publican, to cast his eyes to heaven. He glided into 'the little mercy seat.' No human ear will ever learn what there transpired, be-

ever learn what there transpired, because the revelations in the confessional are a sealed book.

"But during the moments spent with his confessor a resurrection occurred more gracious and miraculous than the raising of Lazarus from the temb-it was the resurrection of a soul that had long lain worm-eaten in the grave of sin. During these precious moments a ray from heaven dispelled the darkness and gloom from that self-accuser's mind, and the genial warmth of the Holy Spirit melted his frozen heart, and the purify-But that ye may know that the son of Man on earth hath the power to forgive sins,' said He to the paralytic, 'arise, take up thy bed and go into thy house.' And he arose and departed unto his house.

"As much as our spiritual substance excels this flesh which envelops it, so much more did our Saviour value the resurrection of a soul from the grave of sin than the raising of the body from the grave of sin than the raising of the body from the grave of sin than the raising of the body from the grave of death. Hence St. Augustin ing influence of the same spirit that had come upon the apostles 'like a mighty wind from heaven' scattered the poisonous atmosphere in which he had lived and filled his soul with divine grace.



Women's nerves are often ruined by sewing.

The strain of working the machine is bad. The strain on the eyes is often worse.

Once the nervous system is run down, nothing short of patient and persistent treatment will bring back health and vigor. Rest if you can—get out into the freshair and sunshine—build up the nervous system by using

Dr. A. W. Chase's Nerve Food

The sleeplessness, headaches, tired feelings and irritability soon disappear when Dr. A. W. Chase's Nerve Food is used. Nervous prostration and paralysis are prevented. Health and vigor are restored.



" Dearly beloved, why should you be deprived, as prodigals, of your father's embrace when you have so easy a means of reconciliation? Instead of disputing the power of Christ and His ministers, as the scribes did in this day's Gospel, let it be your blessed privilege to imi-tate the devout multitude who feared and glorified God, Who had given such power to men. "For we have not a high priest who

cannot have compassion on our infirmi-ties but one tempted in all things like as we are, yet without sin. Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid."—Philadelphia Catholic Standard and Times."

MARRIED MINISTERS AND THE CHURCH.

AN INTERESTING QUESTION SUGGESTED BY THE CURRENT ROMEWARD MOVE-

Writing in the Catholic World for Writing in the Catholic World for October the Rev. Louis O'Donovan, D. D., discusses the question whether the Church could accept married non-Catholic ministers as priests and allow them to retain their wives. The decisions of councils which he quotes are most interesting, and from them he de-

most interesting, and from them he decides in the negative. He says:

"Several months ago fifteen non-Cathelic ministers, almost simultaneously, went over to Rome," and the belief obtains in high places that very many more would soon follow were they, being married men, allowed to become priests and keep their wives. To them, therefore, if not also to us, it cannot be an uninteresting question whether or not the Church should offer such terms to these 'other sheep.' And when we recall that not many years ago in England, a minister brought his whole congregation with him when he came into the a minister brought his whole congrega-tion with him when he came into the Catholic Church, one may fancy the pro-portion that might be assumed by a tidal wave 'Romewards' were the dike of priestly cellibacy allowed to sink before the sea of prospective home coming ministers on both sides of the Atlantic

"The question is not, of course, whether or not celibacy is to be maincommended special practices of piety whether or not cellbacy is to be mainsuitable to his condition. Hence missionaries are accustomed to estimate the fruit of a mission more by the number of converted ministers shall be allowed to converted ministers shall be allowed to marry after being ordained priests. But whether or not non-Catholic ministers already married, may become Cath olic priests and continue to live with their wives."

Discussing, from the point of view of the early Christian synods, the question whether the Church would allow non-Catholic ministers to be ordained and retain their wives, Dr. O'Donovan says:
"We find that of the twenty-seven synods, dating from reconstruction days

after the terrible double catastrophe—
the persecutions and the early heresies
—three were held in the East and
twenty-four in the West. Of the three
held in the East, the major one—that of Nicaea—is apparently not clear as to the obligation of celibacy for those newly-converted who wished to exercise the priesthood. Indeed, the synod seemed to have inclined to the obligawe may hold the account historical (see Hefele, section 43) prevailed on by Paphnutius not to forbid these newlyconverted, already married, to live with their wives. Of the two minor Eastern synods, one, Ancyra, allowed deacons to live with their wives, if they so stipu-lated before ordination, but nothing is said of priests. The other, Neo-Caesa-rea, orders priests to be deposed if they

"Hence, the legislation of the East, on our point, is rather in favor of celibacy, for one synod is doubtfully against obligatory celibacy; one does not deal with the case directly; and the

not deal with the case directly; and the third is for celibacy in general.

"In the West eleven of the twenty-four oblige celibacy in priests, while thirteen presuppose, or imply, or exhort to celibacy. One of these latter would have converted priests supported as laymen, but not made priests.

"It is accurate, then, to say that the carly synchs generally forbade con-

we may say that we have not one entirely trustworthy account of a synod in these three centuries, unquestionably, uncompromisingly allowing converted priests to become priests in the Catholic Church and still retain their wives. Whereas

and still retain their wives. Whereas we have two dozen clearly, positively forbidding the same. By countries, we find Italy, Africa, Spain, France, all clearly for celibacy, and Asia rather doubtful, if not for celibacy.

"Again, by plurality vote, we would find that the preponderance was for making celibacy obligatory on the part of converts, if they would become priests in the Catholic Church. More accurately, against the 300 who at Nicaea, probably did not vote against a married probably did not vote against a married clergy, 445 or by some records 952 (with eight synods not listed, wherein all voted for celibacy, and therefore probably from 200 to 400 more), all voted for

celibate clergy.

"Hence our conclusion is that, historically, from precedent, the Church can not, consistently with her traditions of these three early centuries, allow con-verted non-Catholic ministers to become Catholic priests, unless they promise to practice celibacy."

A GOOD WORD FOR THE STAGE.

Many of the clergy of our separated brethren in the province of Ontario will be shocked at a declaration made by be shocked at a declaration made by Rev. Charles F. Aked, pastor of the Fifth Avenue Baptisz church of New York, in reference to the theatre. A press despatch from that city, dated Oct. 21st, gives the following report of an interview with the rev. gentleman:

"The mystery and morality plays produced under the auspices of the Church

duced under the auspices of the Church duced under the auspices of the Church in the middle ages were the forerunners of the drama of to-day. An actor in a police court means no more than a clergyman in a divorce court." Dr. Aked, in whose Sunday school John D. Rockefeller, Jr., conducts his famous class, of which the elder Rockefeller is a pillar, was moved to give his views by a report of one of his recent sermons in which he says he was made to take "a patronizing, pharisaical and altogether unpleasant view of the theatrical proession."

" Some of the kindest, the best and "Some of the kindest, the best and the most generous people I have ever known," said Dr. Aked, "are in the theatrical profession. Beerbohm Tree, Elen Terry, Lewis Walker, I am proud to number among my personal friends.
"I loathe with all my soul the pharisaic attitude which would place a socia

or moral ban on actors and actresses.
"I have been a storm centre for half a life time and always because I have preached a gospel too broad, too liberal, too catholic, for many of my colleagues. The more narrow-minded, strait-laced, conceited, pharisaical people abuse me the more certain I am that I said some thing which needed to be said."

MONSTER AUDIENCES HEAR BISHOP KEANE.

The event of last week in Milwaukee, both for Catholics and the public generally, was a series of Catholic evi-dence lectures delivered in the Audi-torium by Bishop J. J. Keane, of Cheyenne, Wyo., under the auspices of the Knights of Columbus.

The seating capacity of the Mil waukee Auditorium is 8,561. None of the Milwaukee dailies estimated the the Milwaukee dailies estimated the opening night's audience at less than 8,000. It was a thoroughly representative gathering. Many Protestant ministers, most of the local judges and some prominent bankers were present. As the series progressed the interest increased, and the attendance taxed the capacity of the great hall.

capacity of the great hall.

The keynote of the lectures was struck
by Archbishop Messmer on the opening
evening, when in a brief and admirably tempered address he said: "These lec-tures are not primarily for the purpose of what is called making converts. Should they result in leading some or many to a further investigation of Cathmany to a turner investigation of Catariolic belief, we shall be glad; but should they change but a few or none, you will still have our prayers and hopes that you may work out your salvation as it is given to you to see the light."

AN ACTRESS CONVERT.

A cable despatch from Paris, dated Oct. 21st, states that Mary Garden, the celebrated singer, has been explaining to an interviewer the origin of the report that she would enter a convent. She said she had found Protestanism too cold. Its ceremonies failed to warm the heart. She intends to become a Roman Catholic. Protestantism, however, is not the only thing that has lost its attraction for her. Her coming return to America saddens her. She now loves France alone. America she compares with an immense railway-station, not a country. America is a place where everything is business and no money. She said :

She said:
"I am bound by contracts this time, but it is the last they will hear me. I have done what I had to do over there. I have made & rench composers beloved, especially the younger ones. I love the young of all kinds. It shocks me when artists become old business men. Happilly, they promise me young and Happily they promise me young and

Recommended As An Ideal Remedy



W. S. BOND, Esq.

Lloydtown, Ont., March 19th, 1909.
"For some years I have been greatly troubled with headaches and indigestion, brought on by stomach disorders, constipation and biliousness. I had tried many remedies with only indifferent success, until "Fruit-artives" came. tried many remedies with only indifferent success, until "Fruit-a-tives" came to my notice. Being a general store-keeper, I was selling a good many "Fruit-a-tives" to my customers and, remarking how pleased they were with the results obtained from using "Fruit-a-tives," I decided to try them and, I might say, the effects were almost magical. Headaches and biliousness disappeared and to-day I recommend "Fruit-a-tives" to my customers as 'As ideal remedy.'

"Fruit-a-tives" to my customers as 'As ideal remedy."

"I might also add that about three years ago I was laid up with LUM-BAGO AND SCIATICA—couldu't ges out of bed or lift one foot over the other. A good treatment of "Fruit-a-tives" cured me of these pains and banished the Sciatica and Lumbago so that to-day I am as well as ever and can lift anything necessary."

lift anything necessary."
(Signed) W. S. BOND.

beautiful things to create here next year. Then I shall never leave Paris."

Anglican Priest, Roman Bishop

Our English exchanges contain long eulogies of the late Right Rev. Thomas Wilkinson, Bishop of Hexham and Newcastle, who died the other day at Ushaw castle, who died the other day at Ushaw College. He was a convert to the Catholic Church, entering her communion while studying for the Anglican ministry. "His early trials of faith are illustrated by an incident which is said to have occurred in Duvham Cathedral Finding himself alone in the Galilee Chapel, the Bishop is reported to have thrown himself on his knees at the tomb of the Venerable Bede and prayed, "if you are a saint, and if you can hear me, you are a saint, and if you can hear me, and if the Roman Catholic religion is the true religion, help me to embrace it." On another occasion when driving into Durham with his eldest sister, he into Durham with his eldest sister, he stopped at the presbytery in Old Elliet, saying that he could bear the suspense no longer, and that he must see Father Fletcher; but his courage failed on opening the outer gate, and he retired. But he regained courage, and pushed forward till he entered the sanctuary of the Catholic Church. He was Bishop for twenty years. for twenty years.

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The readers of this paper will be pleased to learn hat there is at least one dreaded disease that science heen able to cure in all its stages, and that is the court in the cure is the only positive here is at least one dreaded disease that science een able to cure in all its stages, and that is the half's Catarth Cure is the only positive now known to the medical fraternity. Catarth a constitutional disease, requires a constituteratment. Hall's Catarth Cure is taken interparent. Hall's Catarth Cure is taken interparent in the constitution of the disease, and giving the patient strength uilding up the constitution and assisting nature ing its work. The proprietors have so much in its curative powers that they offer One HunDollars for any case that it fails to cure. Send st of testimonials.

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Twenty second Sunday after Pentecost

QUE DUTIES TO GOD AND THE WORLD,

If the Pharisees were a bad set and tried to ensuare our Lord by the question they propounded to Him in to day's gospel we may at least thank them for the answer it brought forth. For it un-

the answer it brought forth. For it unmistakably shows us that we owe a duty
mot only to God but to the State as well.

No Christian worthy of the name
would hesitate to admit the claim that
God has upon us. He is our Creator,
our Redeemer, our Sanctifier. All that
we have we owe to Him, and our innate
cones of gratified promuts every man to sense of gratitude prompts every man to see the justice of the claim that He has apparus. But it is one thing to acknowledge the justice of a claim, it is quite

edge the justice of a claim, it is quite matcher to make it good.

It is easy enough to admit that we should honor God's claims, by serving Him with our whole heart and our whole mind; but the difficulty arises when God in this or that particular circumstance demands of us that we should render anto Him that which belongs to Him by every right. The natural inclination is to put off the fulfilment of the claim as long as we can. Infilment of the claim as long as we can. Men in most cases strive to invert the lagical order which God has established of seeking first the kingdom of heaven and other things afterward, by striving for everything else first, and then God's

aims at the end.
Never forget, brethren, that we always are the subjects of God, that we owe Him a service, and that the payment is not to be made the last few days or years of poet, Hoelty:

Ah, gone and gone! We wither one by one, As autumn leaves decay; Old, young and all; Yet, whenso'er we fall, Life seemeth but a day!

STORY OF THE CROSSES.

The Catholics of Fermanagh were

overjoyed on August 11, says the Irish Catholic, when it became known that the

wo Crosses belonging to White Hill

The Crosses (two in number) have a romantic history. White Hill Chapel was built eighty years ago, and there were no crosses put on the gables—a most unusual thing—and this of course left the chapel very bare looking.

In 1862, about thirty-three years afterward, the parish priest, Father Traynor, who is long dead, purchased a pair of fine metal crosses, each standing

pair of fine metal crosses, each standing about four feet high and about four cwt in weight. He had the stone bases set

on the tops of the gables ready for the crosses to go on. They were left in the priest's yard, ready for erection, but to the good pastor's surprise, tae crosses disappeared. He was overcome with grief and cried out that "God would have surfaction to go the reached to the reached to the surprise of the reached to the surprise of the

have satisfaction out of the vagabonds, and that the crosses would come back

again, but not in his day." His prophecy nas come true.

It is forty-seven years ago now since

the crosses were stolen, and this in the most bigoted times of Orange ascend-

ancy. There were a good many Orange lodges around White Hill, and their mem-

lodges around White Hill, and their members were much displeyed at the idea of crosses being erected. In the night time fifteen or perhaps more, of the brethren made their way into the priest's yard, took the crosses bodily, carried them a mile or more to a large morass called Dring bog. In the very centre of this bog there is a large round hole, full of water, with no bottom to it, called the Bullock Hole, consequent on bullocks being often drowned in it. Into this hole the crosses were pitched by the advocates of civil and religious

the advocates of civil and religious

liberty—as they thought, never to be

Though the authors of the outrage were known, the good priest would not prosecute. He always said that a greater vengeance would come down upon them than his, and his prophecy

was fulfilled. There were three ring leaders of the gang who suffered most,

father and two sons, who owned town

lands, which passed out of their hands a

The father was killed coming out of Irvingtown on his own horse. Of the

two bro' hers, one shot the other and was

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heard of again.

few years afterwards.

R. C. Church were found.

Neither must we ever forget that we have to render unto Cæsar the things that are Casar's. That is, to say, we must always remember that we owe respect and obedience to the government

ander which we live.
This, indeed, should not be a hard This, indeed, should not be a hard bask for us who have the great privilege of living under one of the best govern-ments in the world. Here we enjoy peace, freedom and happiness. Here we can build up our churches, our schools, and our public institutions without any Here we can practise our religious ob-Here we can practise our religious observances to our hearts' content, and no one will interfere. Here we can render that God the things that are His. Therefore should we all the more willingly render unto the state all that decease to it. And how? By being worthy citizens of the state, as we wish the law worthy citizens of the state, as we wish to be worthy children of God; by con-scientiously fulfilling our duties as be-some those who have the interest of

Some men think it is no offence against either God or the government to neglect to fulfil their obligations. Some Executive to sell their votes to the highsst bidder; such men are not worthy the protection they receive from a free country. They ought to be among the serfs of Russia.

No, brethren, for just as we must never gorget our duty to God we must never neglect our duty to the state. We must have a conscience on this matter, and There a conscience on this matter, and the control to love, cherish, and respect the control that does so much for us, obey its laws, and fulfil with a good conscience all the obligations it imposes upon

THE COMMUNION OF SAINTS.

On November 1st and 2nd the Church swill celebrate the great feast of All

The communion of saints has a divine sand human tenderness that brings to the Cicocolic heart special solace and enermetical chain of faith and love, embrac-ing the glorified souls with God; the militart souls on earth still battling with the devil, the world and the flesh and the suffering souls in the cleansing fartising of their indebtedness to God's

heart to the God of the saints in the unfulness and praise for the count-Beer multitude from every tribe and Georgie, and under every sky whom He Charle executified and raised to imperishthe shrenes of glory. And she exhorts be children the while to gaze aloft with the luminous eyes of faith and imitate the example bequeathed to them by their fortifed brethren.

Whe were those saints now enjoying

the torrent of delights that flow from the throne of the Lamb? They were men and women, little boys and girls som every rank and condition of life wie Loved Jesus Christ with supreme dove, and when not called on to undergo deed the thorny way of the cross and suf-dered persecution in manifold ways— ever the Judas-like treachery and matice of false brethren. Next Monday, expecially those sanctified myriads whom exertal can number, will wave their crimphant palm branches from the mattlements of heaven and cry out to their still battling brethren on earth: a earth's valley, behold our unsneak care eward for the few years of trial. tory. Follow our example. Be faithful mets death. Then the crown will sup-

splant the cross." No sooner, however, have the evening waters fallen upon the glad day of All soints, than the heart of their Mother, the Church, goes out with tearful suppli-sation to the God of mercy in behalf of ther suffering children in purgatory. The knews that nothing defiled can sector heaven, and she recalls the inmer sinneth seven times a day. She realizes, too, how dear to the Sacred These of Christ are those suffering socie, for their salvation is assured; and she exherts her militant children to offer suffrages and prayers—especially the infinitely valuable sacrifice of the Mose—for their early liberation, assur-go them that the infinite mercy of God will be entitly reward their charity in

Compared with the delicious flavor of OXO, all other fluid beefs are insipid and commonplace. A teaspoonful of OXO to a cup of hot water makes an appetizing beverage enjoyed by young and old.

imprisoned. Eventually he was smothered in his own bed. Another who carried one of the crosses became a cripple, with a stoop in the back which was incurable, while his toes rotted off. Still another lost has foot by putrefaction. A fourth went out of his And what season of the year so con And what season of the year so consistent with the remembrance of the blessed dead as this autumnal season when nature is dying, when the song of the birds is hushed, when the green foliage of the woods is withered and gone, when the wind moans through the tion. A fourth went out of his mind. A fifth was crossing to America to get out of the hands of the law. He fell off the upper deck of the vessel on which he was a passenger and gone, when the wind means through the leaf-rifted trees like ghosts of the dead summer? Yea, verily, it is a season that should speak of death to every heart—no matter how young or strong we be, for in the words of the German broke his neck. A woman who supplied

broke his neck. A woman who supplied whiskey to the miscreants got cancer in her hands, and lost both.

It seems miraculous that the heavy crosses sank only a few feet beneath the surface. On August 11 a laborer named McQuaid was working at a drain beside the Bullock Hole. He put his shovel in for curiosity, when lo! he struck one of the crosses. He went to Father O'Doherty, P. P., and with the help of nine or ten men brought the first one out with ten men brought the first one out with ropes. It was only three feet below the surface: the other one was eight feet. He had ropes tied around him, and he came on the other one and brought it to the surface, amid the loud cheers of the other workmen. The crosses were then carried back to the chapel. Father raynor's prophecies were now fulfilled. The crosses were laid safely in the chapel, and visitors are coming from all parts to have a look at them. They are not now wanted for the chapel, for, as soon as they were stolen, a new pair was got and put up, but they will be erected on the pillars in the chapel yard, there to stand for the future to remind strangers of the provocation that the Catholics of fifty years ago received.

BISHOP'S TRIBUTE TO HEROIC

The Most Rev. Dr. Fogarty, Bishop of Killaloe, who laid the foundation stone of the Quilty Memorial Church, which is to be erected on the shore of the Atlantic facing the scene of the wreck of the "Leon XIII." delivered an impressive address on the occasion. His Lordship said the magnificent Atlantic at times could be mild and at other times uneasy; could be placid and full of smiles, as the blue heavens when filled with sunlight on a summer day; and could also be angry; and when it raged it was terrific indeed. Few living men had seen the ocean so angry as it was God rewarded them.

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on that October morning two years ago when it wrecked the French ship on their coast and tore its ribs to pieces like a tiger. On that occasion it was not the part of the Quilty fishermen to think of themselves. Without any hope of reward or any other motive in their hearts, on that fatal day they were enhearts, on that fatal day they were encouraged by their wives and sisters, and signing themselves with the Sign of the Cross they ploughed their way to the doomed ship, carrying her wrecked crew successfully to land. Since then it was felt that the deed and the men should be properly commemorated, and when there was a question of what form this public act should take, these unselfish heroes came forward and said: "Well, no doubt, we are poor and want money badly for ourselves and our children, but we will be glad if some of the money but we will be glad if some of the money coming in is utilized in building a chapel here, where we can say our prayers and call upon the good God to guard us while at sea—upon Him Whose infinite mercy made us the medium of saving the French sailors of the wrecked "Leon XIII." Generations yet unborn would offer prayers for these brave Ouilty fishermen when they assembled Quilty fishermen when they assembled round the altar, and so long as the Atlantic surf continued to chafe, so long would that little chapel and its beautiful round tower stand as evidence of how

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(Signed) I. W. CORNS.

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without this approach and there is no sufficient excuse for the failure, the membership lapses; the delinquent of his own volition drops out.—Catholic



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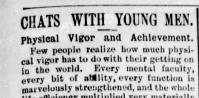
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OCTOBER 30, 1909.

life-efficiency multiplied very materially by vigorous health. Robust health also gives tremendous Robust health also gives tremendous confidence to the entire man, and self-confidence is a marvelous encourager and supporter of one's ability.

If a man thoroughly believes in himself, and has the physical stamina which

makes him master of the situation, equal to any emergency, he is released from the slavery of worry, anxiety, uncertainty, and doubt which cripple the efforts of the weak.

The success aspirant ought to be jeal-ous of any expenditure of force, any drain upon his vitality not absolutely necessary, because it cuts down the per-centage of his possible achievement.

That little surplus of physical force which accompanies robust health makes all the difference between the courage and assurance necessary for doing great things and the timidity and uncertainty and weak initiative which handicap the

physically weak.

There is a great difference between that eagerness for activity, that longing to do things which accompanies robust vitality, and the forced, indifferent, uneffort which is inseparable from physical weakness.

There is a great creative force in a strong vitality, because it tones up and increases the power of all the faculties, so that they produce vastly more, are very much more efficient than they would be if the vitality were low. In fact, the excess of physical health which makes bare existence a joy is a wonderful help in everything we do.

Then again, physical vigor adds

Then, again, physical vigor adds wonderfully to one's personal magnetism. Everybody admires robust health, be-cause it is one of the things that everybody longs for, yearns for, and yet very

w makes it possible by their life-habits. How differently the strong, vigorous person loos upon life and its opportunities to the one who is weak and, because of his weakness, susceptible to discouragement and despondency. The vigorous man laughs at obstacles before which the weak man hesitates and

It is a great thing to have that bounding health, that excess of vitality which makes us feel like conquerors, equal to any emergency, which makes us the easy masters of conditions which would discourage weaklings.

Vitality is so precious, it means so much to one's success, that every one should look upon it as a possession too precious to tamper with, to take any chances with or to squander.

There are multitudes of people who are mocked with an ambition for great things, but with no physical power to back it up; and yet other vast multi-tudes are squandering, wasting this precious success-power in all sorts of ways which give no satisfactory returns. Vigorous health is worth anything it costs. It is cheap at any price, and we should secure it, whatever else we get or

The Paralysis of Selfishness.

"God has made selfishness unlovable, and shaped the human heart to despise it, and he has made unselfishness so lov-able that we can not withhold from it our admiration."

No man can develop to any largeness of life while his mind is focused on self. We must get out of self, or we can not grow. To constantly think of our own interests, our own work, our own plans, our own welfare, is to paralyze growth. The nobler, the diviner impulses can not be touched by the selfish attitude.
We must look out, not in.
No man who is centered in self can

grow large, strong and beautiful. The selfish man may get the thing he is after; he may get a little more money, but he has paid for it at a price which staggers his manhood, which murders the best

It is the very nature of selfishness to defeat its own ends. The practise of selfishness contracts, limits; strangles expansion, arrests development, lessens man's ability, cuts down his efficiency It dries up one's sympathy, makes the nature hard and cold, and marbleizes the affections. It is fatal to every quality of nobility and grandeur; tearing down and destructive to all character build-

whose object is to help humanity.

They are entirely and completely

raped up in themselves. They do not see why they should spend their money for other than their pleasure or that of their families. The result is that they become so hardened and greedy that they are not missed when they have passed away. Not long ago one of these men worth millions died in New York, and scarcely a half dozen people outside of his family went to his funeral.

of his family went to his tunerar.
What good are such people to a community? They are like noxious weeds or plants which sap nourishment from the soil, and so poison the ground about them that nothing else can grow in their them that nothing else can grow in their vicinity. They give out nothing. Their money is like the tracks of the smaller and more innocent animals which go into the dens of the lions and tigers in Africa. the dens of the lions and tigers in Africa. Their toes are always toward the dens; nothing that is eatable ever comes back from them.

The time will come when such men will be looked upon as scourges of the race and will die disgraced.

No matter how much money you may No matter how much money you may manage to get together, or what position you may gain, you will be a monster if your sympathies, your heart qualities, have not been developed; and this is have not been developed; and this is have not been developed; and this is contacted to read the printed words was old in common sense. Jimmy's lips were impossible while your mind is centered

No man can be human while he is thoroughly selfish. Warmth of heart, tenderness kindness, a sympathetic nature, love for one's kind are really the qualities that make us human. Without



these we are brutes, no matter how gor geous our apparel or how palatial our homes. Every man is an animal until his sympathies and love for his fellow-man are aroused.

Tue power of relieving distress is one

The 1900 WASHER CO.

of the greatest advantages of wealth; the trouble with most people is, however, that when they have acquired the money and are able to relieve distress, they usually lose the inclination to do Selfishness, which is often a minor failing of the very poor, in the rich develops into a dangerous beast. It feeds and thrives upon greed, and often assumes the proportions of a monster in the self-absorbed millionaire.

A person who constantly thinks of simself, how he can advance his own interests, never develops his manlier quali-ties, his finer sentiments. The self-cen-tering thought never reaches out into the larger, nobler part of our nature. The better qualities of a selfish person are dwarfed, undeveloped. The colder, nore barren qualities so predominate in his make-up that he thinks of others

Miss Blake's usual, even voice was on this particular morning subject to many fluctuations and impatient accents. A grumbling tooth was proclaiming with irritating twinges that it must be taken to the dentist. As a matter of course slow-minded, weak-memoried Jimmy Dermott was frequently the victim of

this irritability.
"Why will Prof. Pardee insist upon turning my room into a veritable hospi-

turning my room into a veritable hospital," thought Miss Biake, rebelliously.
"Every defective piece of humanity he sends up to Room 14, but that Dermott boy is the most aggravating."
"Jimmy Dermott, must I tell you again to fasten your eyes upon your book, and stop looking at me?" Jimmy's dreamy, admiring eyes reluctantly pulled themselves away from their object of adoration and rested on the printed page.

printed page.

The restlessness and nervousness of teacher was soon reflected in the uneasiness of the roomful of children. All ness of the roomini of children. All sorts of unexpected, unexplainable wants made themselves evident, and hands were continually being raised from every section of the room, until Miss Blake's remnant of patience was quite

frayed out.
"Children, this must be stopped. Every hand must go down immediately. Don't let me see another hand raised for

For fully ten minutes sixty-three little heads bent obediently over their desks, sixty-three pairs of eager, mis-chief-filled eyes tried to see only the There are rich men in New York who are conspicuously noted for the absence of their names from among those consecutive their names from a formal for of their names from among those connected with all worthy objects—men neeted with all worthy objects—men who never give to the poor, who never lend a hand to any just cause. They take no interest in politics, have no take no interest in politics, have no public spirit, belong to no organizations whose object is to help humanity. moved so slow.

Of all the sixty-three not one tried as hard to obey the strict letter of the order as Jimmy Dermott; yet no one tailed so lamentably. Try as he might to sit quietly, his nervous, pain racked body, never meant to sit in the uncom-fortable seat, writhed and turned to find an easier position. More often than to any other corner did Miss Blake's stern, reproving eyes turn and fix themselves upon the boy.

Jimmy sat in the back seat of the

third row, and as he shifted in his seat in one last vain endeavor to be comfort able, his eyes fell upon the ventilator upon Jimmy's face. With an effort he turned his eyes to Miss Blake's face. Quite evidently she had failed to see Quite evidently sie had failed to see what Jimmy saw. Her thoughts were centered upon the aching tooth, and with cheek resting upon her hand, she pressed a handkerchief to her face, a row of frowns and wrinkles marring her

pretty forehead. common sense. Jimmy's lips were tightly closed, and sealed with the seal



Make sure your new range has a steel oven, and "Pandora" nameplate on the door. Go, at once, to nearest McClary Agency and pick out size desired. Pandora has a sheet steel

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Jandord Range McClary's C

to the left and to the right of it, looked there until I return." Stepping quickly straight through it, it seemed to Jimmy, out into the long corridor, silent sa but never deigned to see it—had she for the dull sound of classes reciting hind closed doors, she reached up to the straight through it, it seemed to Jimmy, out into the long corridor, silent savenum and the straight through it, it seemed to Jimmy, out into the long corridor, silent savenum and the straight through it, it seemed to Jimmy, out into the long corridor, silent savenum and the straight through it, it seemed to Jimmy, out into the long corridor, silent savenum and the straight through it, it seemed to Jimmy, out into the long corridor, silent savenum and the straight through it, it seemed to Jimmy, out into the long corridor, silent savenum and the straight savenum and the but never deigned to see it—had she not said only ten minutes before that no hands were to be raised for an hour. Jimmy took one side glance at the ventilator flue. No, there could be no mistake. Jimmy's weak, defective eyes had seen aright. The blue-veined hand climbed yet a little higher—Miss Blake must be made to see it—it waved frantically, almost hysterically in the air like a flag of distress of a shipwrecked mariner.

Still Miss Blake persisted in remain.

ing quite oblivious to the hand. The tense, straining member, with its bony outlines, grew more agonizingly closured. tense, straining member, with its bony outlines, grew more agonizingly eloquent in its effort to say what was forbidden.

Excited groups of pupils, teachers and principal stood outside the grounds in its effort to say what was forbidden the tongue, until at last even Miss men to save the building. "A goo

her voice as stern as possible; "why will you persist in disobeying me?

ish lips.
Miss Blake nodded her consent uncertainly-it was a clear breach of authority. As fast as his crutches would allow, Jimmy hobbled down the aisle, and with mouth close to Miss

Blake's ear, said just three words.

Miss Blake's eyes sought the ventilator flue. Miss Blake's face grew many tor nue. Miss Blake's face grew many shades paler, a strange shadow crossed her eyes, and her voice had in it a bit of tremor as she said: "Jimmy take your seat."

seat."

Jimmy had controlled his voice; he had now the still more difficult task of controlling his eyes. He deliberately turned his face away from the tongue of yellow flame he knew was creeping up through the smoke, and walked quietly

only as possible helps to himself.

Get away from yourself; interest yourself in others; love them, help them, or you will become as cold, barren and heartless as an icicle.

There is only one way to develop sympathy—without which man is but a beast—and that is by loving, taking an interest in, and trying to help others.

Real happiness was born a twin, and must be shared or lost.

OUR BOYS AND GIRLS.

The Silence of Jimmy Dermott.

Miss Blake's usual, even voice was on will something quite out of the ordinary.

Miss Blake's usual, even voice was on with a presist in discharge was forbidden the tongue, until at last even Miss Blake even the building. "A good day's work, Miss Blake, "cried the principal, seeking her in the crowd. "You faced the situation bravely." "Don't thank me, Prof. Pardee"—there was a tremble in Miss Blake's voice—"it was Jimmy—Jimmy Dermott—the children saw in the appealing hand something quite out of the ordinary.

Miss Blake was puzzled.

"Jimmy Dermott," she tried to make her voice as stern as possible; "why without want in my room, you remember—O, look at him, he'll te on fire in a minute—and I never thanked him—bord the structure of the firest to say what was forbidden the tongue, until at last even Miss Blake even Miss Blake even Miss Blake, or ried the principal, seeking her in the crowd. "You faced the situation bravely." "Don't thank me, Prof. Pardee"—there was a tremble in Miss Blake's voice—"it was Jimmy—Jimmy—Jimmy—Dermott the children saw in the appealing hand something quite out of the ordinary.

Miss Blake was puzzled.

"Jimmy Dermott," she tried to make her oic efforts of the fire men to save the building. "A good day's work, Miss Blake," "To perspiration to save the building. "A good day's work, Miss Blake," "To perspiration to save the building. "A good day's work, Miss Blake," "Don't thank me, Prof. Pardee"—the principal, seeking her in the crowd. "You faced the situation bravely."

The silence of Jimmy Dermott.

Miss Blake's usual, even voice was on the to grave and fea in a minute—and I never thanked him— Jimmy, you know; where is he, I wonder?—he sat in the back row—how What do you want?"

"To speak to you," cried the child excitedly, the words tumbling from fevertibe blick the words tumbling from feverseen. "Jimmy—Jimmy Dermott," Miss Blake stood not upon her dignity, and called aloud at the top of her voice. As she hurried here and there from one group to another, calling the name a small boy stopped her; "I saw him, ma'am 'way back he was—somethin' happened to his crutch—I tried fer to help, but he told me to go on.'

They tried to stop the figure flying toward the huming building. Un the

toward the burning building. Up the one stairway still untouched by fire she rushed, unheeding calls of friends or firemen. The building by this time was in flames. Despite heroic efforts to keep it under control, it burst through window and doorway: it enveloped the building in its glowing mantle. A groan went up from the onlookers as the young teacher disappeared within the to his seat.

"Every face this way," commanded Miss Blake, every syllable even and calm now—she knew they must be—for the lives of hundreds of children depended upon her. "Let every child fix attention upon the picture of the sheep over my desk and see if they can hold it the streams of water played here, there and everywhere; the voice of the fire chief could be heard above the uproar giving sharp, curt orders; but the crowd stood speechless, breathlessly

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watching the entrance. When Miss Blake, half supported by a fireman, carrying a weight under which she al-most staggered, appeared at the door, a shous arose to heaven that was heard for blocks around. It even aroused the half-unconscious boy in the teacher's arms. He gazed in awed wonder at the loved face above him, felt the tender warmth of the sheltering refuge, and as the cheers gradually defined themselves to mean "Three cheers for Jimmy Dermott—Jimmy Dermott, what saved us all—three cheers," he realized with a sigh of unutterable content that he was understood.-Julia F. Deane.

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Alcohol has undoubtedly a stimulating effect, and that is the unfortunate part of it. The effect, however, lasts only for a moment, and after it has passed away the capacity for work falls. It does this; it brings up the reserve forces of the body and throws them into action, with the result that when these are used up there is nothing to fall back upon. Its effect is precisely like a general throwing the bulk of his army into fray, and then bringing up, as fast as he can, all his reserves and throwing them in also. The immediate effect may be impressive but the inevitable result is obvious. Dr. F. Treves.

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telling combination the contractor was able to give the owner Rigidity, Security, Comfort and Beauty.

It is amazing what pleasing effects can be secured in ornamental plaster. The plastic nature of the material

is itself an assurance of unlimited opportunities for

Truss Fabric is made by people who have excelled as manu-facturers of dependable fire-proof products, who have not only scored successes in Canada but in other parts of the world as well. PEDLAR Truss PEDLAR Fabric

Messrs. Rhodes, Curry & Co., Ltd., of Amherst, probably the largest building contractors in Canada, east of Montreal, suffered from a serious fire about a year ago. Part of their plant was burned down and in making preparations for rebuilding, they looked around for ideas, new ideas that would enable them to rebuild for all time—Did they rebuild in Brick? NO! Did they rebuild in Corrugated Iron? NO! They rebuild of wood—halloon frame, and covered the outside sheathing with Truss Fabric and Cement Plaster and lined the interior with Pedlar's Lath and Plaster and they have today, practically, fire-proof Lath and Plaster and they have today, practically, fire-proof buildings and these are easily heated and kept warm in the severest weather owing to the air space in the walls. These people know how to build for themselves, they having built for thousands before.

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once see there need never be a single cumbersome effect.

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In my recollection there has been many brighing theories discussed.

many building theories discussed and championed, but I believe no other theory has been proven more capable in practice than re-inforced concrete. When my Company com-menced the manufacture of Fire Proof Products I had more than ordinary ideals before me and more than ordinary faith in their possi-bilities. I knew there would be skeptics and men who will not be

shown—I also knew there is a kind of proof irresistible—wherever there is a pair of eyes. That kind of proof my various branches have for the architect or contractor who pays too much for his fire-proof products, who uses the foreign article, or who still adheres to wood. Can who still adheres to wood. Can I count on you to at least start the ball rolling by putting up to us the burden of proof?

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CATHOLIC SERVICES.

Editor the Church Progress: All Catholics know what it is that brings them to church in the early morning hours to attend the Holy Sacrifice of the Mass, and that fills our churches at all the Masses that are celebrated on Sun-days and holidays of obligation. This fact, however, is not so well known to our dissenting brethren, who marvel why our churches are so well attended, when their meeting houses are so scant-ely filled at their services. The Rev. James Beilinger, Methodist minister of Wikesbarre, Pa., has discovered the right and proper reason for the large attendance at our churches and has not been afraid to express his comments on this state of things. Here is what he

We have fumed and fussed and worked ourselves into a frenzy, while the Catholic Church, without any effort on her part, has gone on in the even denor of her way solving the problem to the satisfaction of her hierarchy.

" How does she do it? How does she "How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers, when the Protestant world is fast caleep? I know some of the explanations that are offered, but they do not start in Many that we have heard and explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nothing but ignorant people. But is that true to the facts in the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshippers at her shrine? But if it were true that she only held ignorant people, would not the criticism pay her a high compliment? For every Protestant clergy-man in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has But the criticism is not true.

"The reason that the Catholic Church

succeeds in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the center of her devotion, around that point she organizes all her activities. When you see a company of Cathelic people Sunday morning on the way to church, you can be assured of this:

They are not going for the sake of fine They are not going for the sake of the sausic; they are not going to hear a fine dissertation on Dr. Jekyll and Mr. Hyde. They are going to that place of worship to attend Mass. What is the celebration of Mass? It is what we call the celebration of the Lord's Supper.

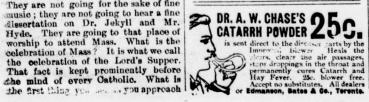
a Catholic church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the Church in childhood imbued with the death of Jesus; he goes out of the world thinking of the death of Jesus."

The reverend gentleman, in likening the Mass to the Protestant celebration of the Lord's Supper, was not very accurate, for the Mass is a sacrifice in the form of bread and wine turned, by the words of consecration, into the real Body and Blood of Christ, while in the celebration of the communion in the non-Catholic churches simple bread and wine are offered to the communicants, out a pretense that there has bee in the elements. In other a change in the elements. In other words, in the Catholic service the sacrifice of Calvary is renewed in unbloody form, but in the Protestant service the bread and wine are given in commemoration of the Lord's Supper. There is not the slightest similarity between the two services, for in the Protestant churches there is no such dogma as that of a sacrifice, while in the Catholic Church the Real Presence is the central act of worship.

We should not, perhaps, criticise too severely a man who, like the Rev. Men-inger, could see so clearly the reason why our churches are crowded on Sundays and who could so effectively brush aside the explanations that do not explain, and which are given to account for the great success of the Church in drawing the people to Christ. Rather let us give him the credit of being an impartial and fair-minded Protestant. T. A. B.

"MY ROSARY."

A German-American contralto has called attention to a meritorious pecucarled attention to a meritorious peculiarity of a popular song. Robert C. Rogers, more than twenty years ago, wrote "My Rosary," and the composer Nevin, set it to music. The words and sentiment are far above the level the ordinary popular song. It is a love song—love in renunciation which, in literature and life craves to beclothe itself in religion. Here are the words:



"The hours I spent with thee, dear hears,
Are as a string of pearls to me;
I count them over, every one apart —
My Rosary.

"Each hour a pearl, each pearl a prayer,
To still a heart in absence wrung,
I tell each bead until the end, and there
A cross is hung.

"O memories that bless—and burn!

"O memories that bless—and burn!
O barren gain—and bitter loss!
I kiss each bead and try at last to learn
To kiss the cross,
Sweethart.

Madame Schumann-Hein't, who says that the Emperor William was greatly delighted with her rendition of this

song, observes:
"All of us do not 'tell our beads,' the saying is, but we know that the Rosary is a string of beads, with a larger bead strung between each set of ten smaller ones. Now notice the composer's phrase, how it slips along in eight notes, just as the small beads slip through our fingers. And at the end of every such phrase comes a long note and a pause. This is repeated over and over after the manner of the pious devotees of the Rosary. Now observe the melodic outline of the climax on the line, 'To kiss the cross—Sweetheart—
to kiss the cross.' The first part is sung
on one note. The voice goes up and
then down on the word sweetheart, and the concluding phrase is sung on one note as was the beginning. The com-poser has actually made the sign of the cross in his notation to convey the idea of the crucifix, which the devotee of the Rosary kisses in concluding his devo-

tion.

"I had sung the song a great deal before I noticed this, and I have often wondered since how many of those who hear the song are conscious of it."—New Century.

SERMON IN IRISH.

FEATURE AT RECENT EUCHARISTIC CONGRESS IN GERMANY.

One of the features of the recent
Eucharistic Congress held at Cologne, Germany, was a special service and an Irish sermon in St. Martin's Church.

As far back as the year 690 Talam huach, whose name Latinized is Telmo an Irish monk, founded the Irish Abbey of St. Martin at Cologne. One of his Irish disciples was the great St. Wiro. It adopted the Benedictine rule in 975, when Warinus, Archbishop of Cologne, appointed an Irish monk, Mimborinus as Abbot whose successor, (1015-1042), was a native of Monaghan, Ireland. Donnchard, Abbot of Don-shaughlin. Ireland, died as a pilgrim at St. Martin's 1027 as also did Bran, King of Leinster, Ireland, in 1052.

St. Helias was the first to introduce the Roman chant at Cologne, and to him was dedicated the famous book on the Laws of Symphony and Tone by Berno Reichenau. Arnold, the last Irish Abbot, died in

1103; but the Abbey of St. Martin

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flourished until the French Revolution, when it was seized and converted into a parish church, in July, 1803.

NEW BOOKS.

We have received from the publishing house of Frederick Pustet & Co., 52 Barclay street, New York, a work entitled "Humanity, Its Destiny and the Means to Attain it." It contains a series of discourses by the Rev. Father Henry Denifie, O. P., sub-archivist of the Apostolic See. It is translated from the German by the Very Rev. Ferdinand Brossart, V. G., of Covington, Kentucky. This exce lent book should have a large sale for the reason that it contains discourses of a most admirable character calculated to lead the faithful towards the higher life.

From the publishing house of Long-

From the publishing house of Long-mans Green & Co. comes to us a work which will be hailed with gladness by our Scottish readers who desire to study the struggles for the faith in their native land since the so called Reformation created sad havoc amongst them. It is entitled "Memoirs of Scottish Catholics during the seventeenth and eighteenth-centuries." It is selected from hitherto inedited manuscripts by William Forbes-Leath, S. J. The work is in two large volumes, the price of which is \$6.75.

Order Your Xmas Decorations Now.

Last year we had to return orders to over two hundred customers as the goods were not purchased in time. We cater to stores who buy \$500 worth at a time, from the largest departmental store to the smallest store. We will kindly ask you to order at once and get the best selection; carnations 20 cents a doz.; chrysanthemums 50 cts. doz. Holly Vines, White or Green, \$1.50 a doz. yards: June Rose or ChrysanthemumVines \$1.50 a doz. yards: Xmas Tinsel Tree Trimnings 3 cts. yard; Garlands, Bells and allother flowers at reduced rates. Special big discounts to the trade. Write at once. Brantford Artificial Flower Co., Box 45, Brantford, Ont. 1613-3 from the largest departmental store to

Important to North-West Settlers. A very fine parish of English-speaking Catholics has been organized in a place called Glenavon, Sask. Those who in-tend settling in the Northwest would do well to write for particulars to Rev. F. Pander, parish priest at that place. Farms are offered for sale under the very best conditions at from \$12 to \$20 per acre. Glenavon is a new town and gro ing very fast. There is a church and resident priest and there will be a Separate school and Sisters' convent in a year

DIOCESE OF LONDON.

REV. EATHER O'DONOHUE LEAVING PORT LAMBTON
On Tuesday evening. Uct. 19th, a large gathering
of the parishioners of the Sacred Heart Church. Port
Lambton, assembled to say farewell to the Rev.
Father before taking his departure from our midst.
Mr. M. L. O'Leary announced the order of the programme as follows:—Farst, the Ladies of the Altar
Society, who were to present him with a small
memento of their esteem, which as years rolled on,
would serve as a reminder of the many warm friends
he is leaving behind.
Mr. O'Leary then called upon Miss T. Cain to
read the address, as follows:
Rev. and Dear Father,—It is with feelings of
deepest regret that we learn you are to leave us, in
losing you, dear Father, we feel like a family losing
a kind father and we cannot find words to express
the sorrow of our hearts. However, as the best REV. EATHER O'DONOHUE LEAVING PORT LAMBTON

losing you, dear Father, we feel like a family losing a kind father and we cannot find words to express the sorrow of our hearts. However, as the best friends must part, we also must become reconciled to our loss. You have been with us eight long years, and have shared in our joys and sorrows—in our sorrows, so kind and sympathetic, that the parishioners of the Sacred Heart Church, Port Lambton, will always feel indebted to you.

The ladies of the Altar Society, of which your untiring services and unfaltering energy have done much to bring this society to its present standing, ask you to accept this small present as a slight token of our personal esteem. We all wish you success in your new field of labor, and we pray that God will shower on you his choicest blessings.

Signed on behalf of the Ladies of the Altar Society, Mrs. M. Conlon, Miss L. Murphy, Miss M. J'Leary, Miss T. Cain.

Mrs. M. Conlon and Miss M. Murphy made the presentation.

The Rev. Father O'Donohue then made a very clever and decidedly interesting speech, which was greatly appreciated by all.

The gentlemen of the parish then entered the drawing room to greet the Rev. Father, and presented him with a very handsome purse far surpassing the century mark.

Mr. M. L. O'Leary then read the following-address and Mr. M. Conlon presented the purse:

Port Lambton, Oct. 19, 1999.

Paragraph Day Father O'Donohue—It is with the

Mr. M. L. O'Leary then read the following-address and Mr. M. Conlon presented the purse:

Port Lambton, Oct. 19, 1999.

Rev. and Dear Father O'Donohue,—It is with the deepest feelings of regret we learn of your sudden and unexpected departure from our midst. Therefore, we cannot but offer you a few simple words of gratitude in return for the numerous acts of kindness you have extended to each and every one of us.

Yes, dear Father, your many acts of charity and kindness will ever be remembered by the people of Port Lambton and Sombra.

It is now completing the ninth year since you came to take charge of our parish. During that time, we must say, you have suffered extremely from the effects of severe weather and bad roads, but without a murnur of complaint, always bearing the burden cheefully for the honor and glory of Fam Who is Creater and Master. You have done all in your powth the holy laws of God and His Church. If we have not done so, the fault rests not under the holy laws of God and His Church. If we have not done so, the fault rests not under the holy laws of God and His Church. If we have not done so, the fault rests not under the holy laws of God and His Church. If we have not done so, the fault rests not under the holy down to administ the Holy Sacraments to their sick and dying friends and in all kinds of weather you were integers on a departing soul. That in itself would hold you dear in our hearts for you.

Dear Father, any words that we could offer would be but mere artempts of expressing the gratitude and good, will which we have in our hearts for you.

Dear Father, any words that we could offer would be founded to good will which we have in our hearts for you.

Therefore, we ask you to accept this small donation as a token of our good-will towards you.

When we pray that you may always have a pleasant field of labor, and that the people shall mete out the kindness and respect which you fully deserve.

In conclusion, dear Father, we humbly ask you to always remember the people of Port Lambton an

ST. PETER'S PARISH HALL A HAND-SOME STRUCTURE.

BRIEF DESCRIPTION OF THE NEW CATHOLIC CLUB

It is expected that a month or six weeks will see the completion of St. Peter's Parish Hall. Wher finally 'completed the building will be one of the finest and most complete structures of its kind in Canada.

finally completed the building will be one of the finest and most complete structures of its kind in Canada.

The primary purpose for which the hall was designed is educational and religious, and as naturally those who will use it will be largely young people and children, every possible precaution has been taken to safeguard them from any danger.

The building itself is a very fine example of the colonial design. It is situated immediately behind St. Peter's Cathedral on Richmond'street, and has a frontage of ogset and a depth of 120 feet. It is constructed of dark, hardened brick, laid up in Flemish bond, with light ornamental terra-cotta trimmings. It is slate-roosed with copper trimmings, and the dome will be surmounted by a large cross of copper, heavily glided, which will add materially to the impressiveness of the structure's appearance.

Not only will the spiritual and mental needs of the members be cared for, but ample provision has been made for their physical development and amusement. The basement has been fitted up with bowling alleys, a large playroom for the children, and a gymnasium for the older children. These, with the furnace and tollet rooms, occupy the whole of the basement.

Entering the main doorway, a marble wainscotted.

Inasium for the older children. These, with the furnace and toler rooms, occupy the whole of the basement.

Entering the main doorway, a marble wainscotted hallway leads into the foyer.

The front of the building well have four large rooms, which will be known as the reading, reception, smoking and hall and rooms. These rooms will be known as the reading, reception, smoking and the land rooms. These rooms will be summounted by wall described the second of the land the second of the land these tooms to the rear of the building will be a large lecture half with a seating capacity of about nine hundred. The walls will be wainscotted to a height of 6 feet while the tinted wells above will meet a heavily-panelled ceiling. Very unusual precautions have been that the tinted wells above will meet a heavily-panelled ceiling. Very unusual precautions have been that the tinted wells as the tinted wells will be a rear in all six direct exis, while other devices have been installed to protect against panic in the event of fire. A speaking tube and bells will connect the platform with the rear of the hall, and selent alarms will be installed to give immediate notice to ushers to open all doors in the event of anything going wrong on the platform or behind it. The exits, too, will be marked by red lights, installed on a separate system. A special system of standpipes, for emergency use, are also installed, while the hall will have its own private fire alarm direct to the fire-station. The building is also provided with a special automatic gas-lighting device that would come into play if the electriclights were to give out for any reason.

The second floor will be given up to a lecture-room, the sodality-room and a beautifully-designed chapel. At the rear it will open into the gallery, which will seat two hundred of the nine hundred people provided for. There are also two emergency exists from this gallery. So no building could possibly be more complete in that respect.

The actic will be devoted to the innitor's quarters. The

HISTORIC BRITISH FIRM INVADES. CANADA.

OPENING IN TORONTO AND MONTREAL.

The rapidly increasing interes in Canada on the part of the British Capitalist and British Manufacturer is every day becoming zoore apparent. They are realizing that here is a tremendous, rapidly growing and friendly market and many of the more progressive firms of the Motherland are hastening to establish themselves here.

One of the latest is the "Oxo" concern, whose head offices are in London, Eng., but whose operations extend over a good share of the civilized world. For a great many years they have been building up an enarmous business in their concentrated beef food For a great many years they have been building up an enormous business in their concentrated beef food and "Oxo" is now to add Canada to its conquests. At first sight it seems like "Carrying coals in Newcastle" for a British firm to import concentrated beef into Canad, when we supply them with a good share of the prime roast beef which appears on their tables. But on the one hand, notwithstanding the plentiful supply of beef, the preparation of such foods as "Oxo" is practically unknown in Canada, and on the other hand the "Oxo" people do not depend on the local supply of cattle for their needs. If they did the tight little isle might quickly be stripped of its bowine population. When "Oxo" began operations man years ago they adopted the rather daring policy of establishing great cattle farms in those distant countries where pasture was richest and the climate most favorable for rearing great herds of the healthiest cattle. Their first big ranch was on the River Plate, in South America. There they found conditions

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Murpha-O'Callagan,—On Oct. 11th, by the pastor, Rev. M. Meagher, P., at St. Mary's church, Marysville, Hastings Co., Mr. John Murphy, 4th con. Tyendanega, to Miss Joanna O'Callaghan, 3 con. Tyendanega

GRZEN—At Ottawa, Ont., Mr. T. J. Green, aged hirty seven years. May his soul rest in peace! thirty seven years. May his soul rest in peace!

Mellin - Ah Apple Hill, Ont., on Cet. 5, Mr.

Archibald McLellan, aged forty four years. May his soul rest in peace!

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A CATHOLIC TEACHER WANTED FOR R. C. Separate School Section No. Combined ary \$450. Apply stating qualification are to Michael J. Conlon, Sec. Treas., Port

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