

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, OCTOBER 30, 1909

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The Catholic Record

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

My Lady stood where high above
The great dome rose with pillared
grace;
Pare as the lily's bloom her face,
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
I fell, and called my Lady's name,
A brightness 'mid the gloom she came
And drove afar the shadows grim.
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 deadly 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.

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 the expense of what our fathers called the humanities. A knowledge of art and literature is not incidental to the work of an analytical chemist; if he can add 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 man, important to his welfare as they may be, but in the operations of his 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 of life.

AN OPINION.

The great fact which lies at the bottom of the conflicts between Capital and Labor—not merely of the great strikes which have paralyzed or ruined so many industries, but of the general antagonism in spirit which hampers effort 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 attitude 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 hate 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 'a mule,' he does not mean the remark for a compliment, and the other never accepts it for one. But is the donkey

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 great people." "What are you reading?" is a common question, but alas! we are not a reading people. I do not 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 one—not 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. It is, indeed, a rare mind that can afford to live alone. The genius may be a law unto himself, but for 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 "comrad'ing" 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 two, if the fates are kind to us, with the 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 the phrase of an English friend, will be "not altogether bad, you know."

REV. DR. HENDERSON, of the Dominion Methodist Church, Ottawa, needs to be disciplined. If John Wesley were alive to-day he would give him a severe censure because of his un-Christian-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 is reference to Mr. Samuel Blake's 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 a 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 a clergyman cast his habitual calmness into the rummage room. Is not our friend Mr. Henderson thoughtless and inconsistent. Mr. Samuel Blake, K. C., has planned 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 ship. Mr. Henderson should respect Mr. Blake's right of private interpretation and Mr. Blake should respect Mr.

Henderson's right of private interpretation.

THE ASSOCIATED Press people tell us that the Anarchists are making much ado about the execution of Prof. Ferrer, one of their cult. They call it an outrage and threaten to make reprisals by a liberal distribution of bombs amongst the crowned heads of Europe. They have a member of Parliament in the British House of Commons named Albert Grayson. He represents a Yorkshire constituency. Mr. Grayson appears to be a member fully equipped with ability to unravel an almost endless roll of unintelligible sounds ungrateful to the ears of good men, and embellished not either with a comma or full point. James Keir Hardie is another M. P. very similar to Mr. Albert Grayson, M. P. Mr. Keir Hardie struck an attitude and 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 unintelligibles 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 while hundreds of priests and nuns were massacred in Barcelona; and this terrible occurrence was brought about largely through the anarchistic utterances of Prof. Ferrer.

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 refurbish the establishment, but, to the amazement of everybody, a man who was considered the most incapable of all the provincial detective staff was elevated to the top. We would not refer 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 considerations when they determine to place one 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.

ONE OF OUR subscribers, a prominent and highly respected farmer, asks our advice as to the prospect for a couple of his sons in the city. We would say 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 have 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 "soot." 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 citizens.

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 criminals." She was speaking of conditions in one of the Toronto wards. So revolting is her description of the state

of things that we feel we should not place it before our readers. We humbly submit the whole matter to the Presbyterian Mission Board. If we may be permitted to use a common expression, this Mission Board, resident in Toronto, be it remembered, has sent a "barrel of money" to the North-West to be used in the work of transforming the Ruthenians into good Canadian citizens, with the ultimate object of coaxing them into the Presbyterian fold. It is admitted on all hands that these same Ruthenians are a quiet, God-fearing, law-abiding, moral people. To the onlooker it will therefore appear very extraordinary that the "barrel of money" should be sent so far away, when there is crying need of missionary work at the very doors of the shippers. We respectfully submit to our Presbyterian friends that 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 his conversion to the official organ 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 produced by a dependent and subservient hangeron of a political partizan with a view of influencing the Catholic vote. Their number is getting less. 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 business, there is no doubt that Senor Maury's fall comes as a surprise and a disappointment." This brings forcibly 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 veracity 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 Archbishop of that city. It was proclaimed from St. James Cathedral before a large congregation comprising not only Cath-

olics but hundreds of the most prominent 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 appeal:

"Workmen, 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. Gilman 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, manish 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 fellow-man. These words are fraught with a world of meaning. There are those who wish to enact a law whereby the manufacture of spirituous 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 and that the people who only read novels never properly appreciated them. Novels, Mrs. Ward continues, 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 repaving of the vast edifice which the feet of the crowds visiting it during centuries succeeding have worn away. It is estimated that it will cost about \$30,000 to restore the 12,000 square meters of pavement damaged, and this only represents 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 marbles to be obtained.

Many of the species used for the original pavement are no longer obtainable. They came from the ancient Roman temples, from the columns and table-tops buried in the earth, and to-day such finds are very rare. Nevertheless the Chapter of St. Peter's has been able to acquire some of these rare marbles. The remaining portions will have to be sought from the quarries of Carrara.

All Saints' Day.
The skies are dim, the wind-striped
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

All the long year's long days are for the
living.

All, all but one with wintry skies of
lead;
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 consecration 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 striking, inasmuch as the line of marches and floats was two miles long. Almost every temperance organization in the city, Catholic and Protestant, was represented, and the greatest enthusiasm was manifested.

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.

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 monastery, attended by his suite, and before departing 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 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 accused who, in the name of false science, stand in the way of those little ones whom Our Lord commanded should be brought to Him."

The Springfield Republican, commenting on the figures recently given out by the United States Census Bureau, says: "New England is now Roman Catholic—so far as it is anything in the way of church membership." In every state of this quondam stronghold of Puritan Protestantism Catholic church-goers outnumber by a liberal percentage the church-goers of all other creeds combined.

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 in 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 be part of the duties of each member of 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 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 performed 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 Co. (Nebr.) 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 crucifixion of Christ. Although this may be an antiquated 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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THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc.

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

Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Flaherty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

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

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

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their Catholic Record.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been reading your paper.

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.

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.

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.

Impossible presumption, even to put the question. Not only not guilty but righteous and martyr-like in submitting to the accusation.

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.

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.

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dull ear. It may be so accustomed to 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 Catholic 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 Dominion.

To the Guardian the stumbling stone is the high stand taken by the Catholic Church. The Catholic Church is right: Protestantism 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 unerring 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 cannot, 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 THEORY.

Any makeshift will do to form the Church. As long as Roman authority is kept out the rottenner 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 ship—thus 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 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 sacerdotalism 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.

It is contradictory. The Church is a 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 unending 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; devotion 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 divine establishment.

THE CATHOLIC TRUTH SOCIETY.

Few associations have done in twenty-five years more good than the above-named 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, religious and economic theories developed—these are some of the seed sown broadcast.

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 Canada—and 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 the Eucharistic Congress was the necessity 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 admit.

mit. Next year the Eucharistic Congress 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.

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 sermons, in French and English. The latter 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. LATULIPE, 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 disciples were disconcerted and scandalized at the sight of the many humiliations suffered by the Son of God; but there were other days when they must have been, indeed, proud to be His followers; 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 raising 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 triumph, and we, her children, weep when she weeps, and when she rejoices 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 a 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 to-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, named 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 not 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 Himself upholds it in Peter—"Petra autem erit Christus."—"The rock was Christ."

Do you wish me to place before you short but true panoramas. The vessel conducted by Peter would have been 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 nineteen centuries have endeavored to prevail against the Church of Rome. Scarcely was she born than Nero, Domitian, Diocletian, 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 blood 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 shameful 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 everywhere, so that St. Paul, scarcely thirty 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, Tertullian 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, and we leave you only your temples."

However, there came a day when hell 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 imitating the Pastor 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 position to embrace the earth when dying, in an eternal embrace, and a few years later Peter re-lives, in his successors and the gates of hell did not prevail against the Church."

This was the epoch of bloody persecutions that lasted three centuries and which was terminated by the coming of Constantine.

Then the Church triumphantly took her place beside Caesar on the throne of the world. But it was to combat fiercer enemies, as they were more perfidious, and hidden among their own children.

We are at the origin of all great heresies. All was attacked with a rage that was really abominable. 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 mystery of the Holy Eucharist, and the sacrament of penance.

And during the time that the nations 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 from the Church in the early centuries, and what the ancient heresies underwent 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 and will live, because the gates of hell will never prevail against her."

The errors of the mind must necessarily produce the corruption of the heart, and this corruption will fast become 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 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 Nineveh, monuments have sprung up which come to confirm the teachings of the Church. And in seeing that the incredulous laughed 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 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 the birds of Heaven seek shelter. Travel throughout the world, visit all countries, even those ravaged by heresy and impiety, go to Europe, Asia, Africa, Australia, visit the New World, the two Americas, 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 everywhere you will find the children of the Church united in the same faith, and you will hear them recite the same Creed which terminates in the same words—"I believe in the Holy Catholic Church."

And what explains this phenomenon? By what miracle did the Church live? By what miracle did she take birth in the pagan world, notwithstanding the 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 sometimes the revolts and scandals of her 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 the name of the Father and of the Son and of the Holy Ghost." "Fear nothing, I will be with you until the consummation of the world. What you bind on earth I shall bind 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 uphold her?

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 Protestant celebrity, but lately, is the greatest school of obedience that exists in the world.

The Church is an army. Above the heights of the Christian world, the Pope, the great general of Christ's troops. Distributed over the country, each at the head of his division are the bishops, the superior officers, who receive the commandments from above and transmit them to the inferior officers 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 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 sovereigns because St. Paul's oracle has been forgotten—"Omnis potestas a Deo."—"All power comes from God." We may that proscribe anarchists, but as long as the people have not been taught, commencing by the school children, that power comes 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 constitutions, in our civil codes, on our public monuments and better still on 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 delivered 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 Eph. 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." (Apoc. 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 sanctification of souls, it becomes evident 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 all things, beautiful especially in the holiness of its holiness. "God," says the Scripture, "will 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 sanctification of men, she must ever continue holy, ever continue to offer to men the means of sanctification. Hence under the severest penalties he commanded all to bear the Church, let him be to thee as a heathen and a publican."

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. To them he gave the great commission "go teach 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 endowed 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 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 world he possessed the kingdoms of the earth if 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 to the good and threatens the wicked with the everlasting pains of hell. She teaches the love of God and of our neighbor. She points to the Divine Master as the great Model and invites his children to imitate His humility, love and sacrifice. Besides inculcating the observance of the ten commandments she ex-

of Christ and we must... of the eternal world... our strength is our... obedience, it is... Victory.

... Nations perish... down, families perish... authority is... their sovereignty... Paul's oracle... potestas a Deo... from God." We may... as long as the... been taught, comm... children, that power... and not from below... a sacred thing, society... whose disturbances... or other the best... from God. In order... this one should write it... our social constitutions... codes, on our public... and better still in our... comes from God, so... your sovereigns pass... heads, it is God who has... so, baptized Christians... Lord commands you how... is the Spouse of Jesus... Christ is our God. To... glory be to him forever... BERNON.

ports her children to the practice of the evangelical counsels. Her sacraments are everywhere—seven great channels of grace instituted by Our Lord. Her practices tend to foster piety in an eminent degree. She encourages her children, for example, to the frequent 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 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 mercies." He asks pardon, purposes amendment, confesses 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 protestations 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 cross, nailed to it, dying in agony thereon. His whole soul is moved with compassion, when he remembers that it was his sins that caused the sufferings, his heart is broken with sorrow and contrition and he rises up with the determination 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 them." Tares there will be amongst the good grain but great is the multitude of her children who have been eminent for holiness in every age. You will see them in Church and state, in the palaces of the great and the cottages of the poor, who have cast aside their royal robes to lead penitential lives, and warriors who have hung up their arms to follow more closely the Prince of Peace. Grand is the catalogue of those who have adorned her with their virtues, who have sanctified themselves or imparted sanctification to others. Without going to the vindication of this truth to the distant past or far off lands, might I not appeal to the long list 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 endured perils by land and sea, who might create a new heaven and earth, who have made a spectacle to the world to angels and to men. "Spectaculum factuosum, mundo et angelo et hominibus." Who could say with the same Apostle, "we have fought the good fight, we have finished our course, we have kept the faith men who laid down their lives at the call of duty?"

I might appeal to the Fathers of this First Plenary Council, who assembled with the blessing of our great Pontiff, Pius X., and presided 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 ardor for the salvation of souls.

Might I not appeal to those schools of learning that are bringing up in all the great centres, in which men, with little reward in this life, are devoting their energy to impart a Christian education 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 in institutions in which the sound of prayer and praise ever ascending as sweetest incense to the great white throne. All these with a great voice bear witness that the Catholic Church is holy and the fruitful mother of saints.

My dear Brethren, we are a chosen people; we belong to this Holy Church. Let us make use of the means of sanctification 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 thus merit to reign with the saints in His glorious kingdom in Eternity.

CARDINAL GIBBONS ON THE TRIBUNAL OF MERCY.

HIS EMINENCE RESUMES MONTHLY SERMONS IN THE BALTIMORE CATHEDRAL.

Cardinal Gibbons preached his first monthly sermon on Oct. 3, at the solemn High Mass celebrated in the Cathedral. His Eminence took as his text Matthew ix, 18: "Thy sins are forgiven thee."

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 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 Jesus, knowing their thoughts, 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.

"As much as our spiritual substance exceeds 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 death. Hence St. Augustine

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 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 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.

"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 extends the same power in the same forcible 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.' 'The soul is bound and enchaineth by sin, I give you power,' says our Lord, 'to release the penitent soul from its galling fetters and restore it to the liberty of a child of God.'

"And in the gospel of St. John we have a still more precise and striking declaration of the absolving power given by our Saviour to His apostles.

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 forgive 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 your 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 Spirit to souls possessed by the evil 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 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 words of St. John three important considerations:

AS LONG AS SIN LASTS IN THE WORLD. "First, it is evident that the pardoning 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 confirm, to ordain was certainly transmitted by them to their successors. Why not also the power that they had received to pardon sins, since man's greatest need is his reconciliation with God by the forgiveness of his transgressions?

Secondly, it is equally evident that absolution for sin was ordinarily to be obtained through the ministry of the apostles and their successors, just as it 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 useless privilege if sinners could always obtain forgiveness by secretly confessing to God in their chambers. Rarely would any penitents have recourse to 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 sinners.' But the keys of God's treasures would seldom be used if a sinner could obtain a ransom without applying to His 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 confessed.

"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 vengeance of the law, yet so incessantly were they pursued by a self-accusing conscience that they sought and found some alleviation of their misery in a voluntary surrender to the officers of justice? They were more tortured by the inner approach of conscience which haunted them than by the prospect of a judicial sentence of condemnation. In avowing their crime they breathed more freely and shook off an intolerable burden.

"If such an acknowledgment affords relief, how tranquillizing to the transgressor is a contrite confession in the tribunal of penance, where he feels not

the iron grasp of avenging justice, but the tender embrace of a father welcoming a prodigal son.

THE TRIBUNAL OF MERCY AND THE CRIMINAL COURT—A CONTRAST.

"What a contrast presents itself between the criminal courts organized in the land for the punishment of offenses and the tribunal of mercy established by 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 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 minister 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 and grateful heart.

"As soon as he contritely confesses his evil deeds and says, with David: 'I have sinned before the Lord,' quiet is that 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 friendship of His Heavenly Father; he is reinstated 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 injury he may have committed or for repairing the injury he has done to his neighbor. The confessor, instead of relaxing or condoning the claims of justice, 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 families and their heirs for acts of injustice of over twenty years' standing.

"I may be permitted, dear brethren, to give the testimony of my own experience 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, in 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 thousand individuals who have no personal experience of its efficacy, but who draw on a heated imagination or on the pages of sensational novels for the statements they advance.

"I am persuaded that the confessional is one of the most powerful moral levers 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 seat the seed of the word of God; in the confessional we reap the harvest. In sermons, to use a familiar phrase, we take a man in; in the confessional we take a sure aim. The words of the priest go home to the heart of the penitent.

"The confessor exhorts 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 recommended special practices of piety suitable to his condition. Hence missionaries are accustomed to estimate the fruit of a mission more by the number of penitents 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 summer'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 compassed with infirmity.

RESURRECTION OF A SOUL. "I have seen the man whose conscience was laden with the accumulated sins of many years. Upon his countenance 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 grieved to the little mercy seat. 'No human ear will 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 tomb—it was the resurrection of a soul that had long lain worn-out 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 purifying 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. And when he came out there was quickened in his movements and joy in his countenance and a new light in his eyes. And had you asked him why this change, he would have answered, 'Because I was lost and I am found; having been dead I am come to life again.'



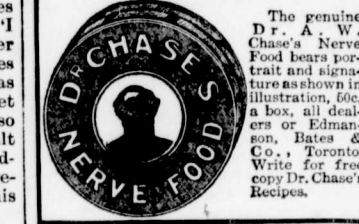
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"Dearly beloved, why should you be deprived, as prodigals, of your father's embrace when you have so easy a means of reconciliation? Instead of disputing the power of Christ and His ministers, as the scribes did in this day's Gospel, let it be your blessed privilege to imitate 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 infirmities 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 MOVEMENT.

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 decides in the negative. He says:

"Several months ago fifteen non-Catholic ministers, almost simultaneously, went over to Rome," and the bells obtained 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 Catholic Church, one may fancy the proportion that might be assumed by a tidal wave 'Romewards' were the dike of priestly celibacy allowed to sink before the sea of prospective Rome coming ministers on both sides of the Atlantic.

"The question is not, of course, whether or not celibacy is to be maintained as a sine qua non for the clergy in general. Neither is it whether or not converted ministers shall be allowed to marry after being ordained priests. But whether or not non-Catholic ministers already married, may become Catholic 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 Nicea—is apparently not clear as to the obligation of celibacy for the clergy in general. Indeed, the synod seemed to have inclined to the obligation of celibacy, but was probably, if we may hold the account historical (see Hefele, section 43) prevailed on by Paphnutius not to forbid these newly-converted, 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 stipulated before ordination, but nothing is said of priests. The other, Neo-Cæsarea, orders priests to be deposed if they marry."

"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 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 early synods generally forbade converted priests retaining their wives and becoming priests. Indeed, we might say that it was decidedly the exception for such a course to be allowed. Nay,

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 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 Nicea, probably did not vote against a married clergy, 45 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 a celibate clergy.

"Hence our conclusion is that, historically, from precedent, the Church cannot, consistently with her traditions of these three early centuries, allow converted 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 Rev. Charles F. Akeid, pastor of the Fifth Avenue Baptist church of New York, in reference to the theatre. A theatrical 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 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. Akeid, 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 profession."

"Some of the kindest, the best and the most generous people I have ever known," said Dr. Akeid, "are in the theatre profession. I remember Tom, Elen Terry, Lewis Walker, I am proud to number among my personal friends.

"I loathe with all my soul the pharisaical attitude which would place a social 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, strict-faced, correct, pharisaical people abuse me, the more certain I am that I said something 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 evidence lectures delivered in the Auditorium by Bishop J. J. Keane, of Cheyenne, Wyo., under the auspices of the Knights of Columbus.

The seating capacity of the Milwaukee Auditorium is 8,561. None of the Milwaukee rallies 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.

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 lectures are not primarily for the purpose of what is called making converts. Should they result in leading some of many to a further investigation of Catholic 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 Protestantism 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:

"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 French composers beloved, especially the younger ones. I love the young of all kinds. It shocks me when artists become old business men. 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-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 'An ideal remedy.'

"I might also add that about three years ago I was laid up with LUMBAGO AND SCIATICA—couldn't get out of bed or lift one foot over the other. 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 'An ideal remedy.'

(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 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 Durham 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, 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 stopped at the presbytery in Old Elliot, 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 the courage, and pushed forward till he entered the sanctuary of the Catholic Church. He was Bishop for twenty years.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dead-end disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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FIVE-MINUTE SERMON.

Twenty second Sunday after Pentecost

OUR DUTIES TO GOD AND THE WORLD.

Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.

If the Pharisees were a bad set and tried to ensnare 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.

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.

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 our life.

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

This, indeed, should not be a hard task for us who have the great privilege of living under one of the best governments in the world. Here we enjoy peace, freedom and happiness.

Some men think it is no offense against either God or the government to neglect to fulfill their obligations.

No, brethren, for just as we must never forget our duty to God we must never neglect our duty to the state.

THE COMMUNION OF SAINTS.

On November 1st and 2nd the Church will celebrate the great feast of All Saints and the commemoration of All Souls.

The communion of saints has a divine and human tenderness that brings to the Catholic heart special solace and encouraging aid.

On next Monday the Church raises her heart to the God of the saints in thankfulness and praise for the countless multitude from every tribe and tongue, and under every sky whom He hath sanctified and raised to imperishable glories of glory.

No sooner, however, have the evening shades fallen upon the glad day of All Saints, than the heart of their Mother, the Church, goes out with tearful supplication to the God of mercy in behalf of those suffering children in purgatory.

She knows that nothing defiled can enter Heaven, and she recalls the inspired declaration that even the just shall sin seven times a day.

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.



And what season of the year so consonant 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 leaf-rifted trees like ghosts of the dead summer?

Al, gone and gone! We wither one by one. An autumn leaves decay: Old, young and old, Yet, when's our 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 two Crosses belonging to White Hill R. C. Church were found.

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 about four feet high and about four feet in weight.

It is forty-seven years ago now since the crosses were stolen, and this in the most bigoted times of Orange ascendancy. There were a good many Orange lodges around White Hill, and their members were much displeas'd at the idea of crosses being erected.

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.

The father was killed coming out of Irvington on his own horse. Of the two brothers, one shot the other and was hung.

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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.

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.

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.

BISHOP'S TRIBUTE TO HEROIC FISHERMEN.

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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 Advance.

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Physical Vigor and Achievement.

Few people realize how much physical vigor has to do with their getting on in the world. Every mental faculty, every bit of ability, every function is marvellously strengthened, and the whole life-efficiency multiplied very materially by vigorous health.

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 jealous of any expenditure of force, any drain upon his vitality not absolutely necessary, because it cuts down the percentage 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, uncertain effort 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 wonderfully to one's personal magnetism. Everybody admires robust health, because it is one of the things that everybody longs for, yearns for, and yet very few makes it possible by their life-habits.

How differently the strong, vigorous person looks 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 shrinks.

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 multitudes 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 do not get.

The Paralysis of Selfishness. God has made selfishness unlovable, and shaped the human heart to despise it, and he has made unselfishness so lovable 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 thing in him.

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

There are rich men in New York who are conspicuously noted for the absence of their names from among those connected 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 public spirit, belong to no organizations whose object is to help humanity.

They are entirely and completely wrapped 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.

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 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. Their toes are always toward the dens; nothing that is estimable 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 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 impossible while your mind is centered on yourself.

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

Single Lamp advertisement with image of a lamp and text: 'There's no longer any reason for prejudice against incandescent lighting. The Single Lamp does away with all the objections...' and 'Brilliant as Gas'.

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

The power of relieving distress is one 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 so. 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 selfishness of the millionaire.

A person who constantly thinks of himself, how he can advance his own interests, never develops his manly qualities, his finer sentiments. The self-centered thought never reaches out into the larger, nobler part of our nature. The better qualities of a selfish person are dwarfed, undeveloped. The colder, more barren qualities so predominate in his make-up that he thinks of others 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 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-minded Jimmy Dermott was frequently the victim of this irritability.

"Why will Prof. Pardee insist upon turning my room into a veritable hospital," thought Miss Blake, 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 desk, and stop looking at me?" Jimmy's little hands bent obediently over their desks, sixty-three pairs of eager, mischievous eyes tried to see only the black, uninteresting figures upon the open page, sixty-three pairs of restless feet, longing to dance and jump and play, twisted and untwisted themselves in a nervous effort to keep them under control; sixty-three little brains, ready at work at problems quite other than the ones their eyes gazed upon, wondered why the hands of the clock 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 failed so lamentably. Try as he might to sit quietly, his nervous, pain-racked body, never meant to sit in the uncomfortable 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 comfortable, his eyes fell upon the ventilator flue. The ventilator flue might suddenly shoot, one could imagine from the look upon Jimmy's face. With an effort he turned his eyes to Miss Blake's face. Quite evidently she 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.

Jimmy's lips opened to give a cry, and then he remembered. The brain slow to read the printed words was old in common sense. Jimmy's lips were tightly closed, and sealed with the seal of heroism. Then, as the boy, by leaden weights, was raised high above the heads of the children, Miss Blake looked over it, looked under it, looked

Steel Oven advertisement with image of an oven and text: 'Steel Oven Heats Quicker-Saves Fuel. Pandora has a sheet steel oven, because steel is more sensitive to heat-absorbs it faster-than cast iron does. Pandora oven thus heats quicker-less time required to get oven ready for the baking-which also means less fuel-expense.'

to the left and to the right of it, looked straight through it, it seemed to Jimmy, but never designed 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 remaining quite oblivious to the hand. The sense, straining member, with its boy outlines, grew more agonizingly eloquent in its effort to say what was forbidden the tongue, until at last even Miss Blake's unseeing eyes were forced to recognize it.

"Jimmy Dermott, what did I say about raising hands?" The perspiration stood on Jimmy's pale face, now growing gray with apprehension of his beloved teacher's displeasure and fear of impending danger. Sixty-two heads turned to note the victim of the sharp warning from teacher, and even 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 will you persist in disobeying me? What do you want?"

"To speak to you," cried the child excitedly, the words tumbling from feverish 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 more shadowy, a strange shadow crossed her eyes, and her voice had in it a bit of tremor as she said: "Jimmy take your 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 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

Professional advertisement for Dr. P. J. MUGAN, Physician and Surgeon, and John Ferguson & Sons, Undertakers and Embalmers.

Where the Fishers Go advertisement for 'The Story of Labrador' by Rev. P. Browne, with details of the book and its availability.

Church Furniture advertisement for 'Allars, Pulpits, Fonts, etc.' with contact information for 'The Blonck Lumber Mfg. Co. Limited'.

watching the entrance. When Miss Blake, half supported by a fireman, carrying a weight under which she almost staggered, appeared at the door, a shout arose to heaven that was heard for blocks around. It even aroused the half-mooned 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 defused 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.

Transient Stimulating Effect advertisement for 'MAGIC FOOT DRAUGHTS' with a coupon for a trial.

If You Have RHEUMATISM advertisement with a coupon for a trial of 'MAGIC FOOT DRAUGHTS'.

Advertisement for 'MAGIC FOOT DRAUGHTS' featuring a portrait of Frederick Dyer and text describing the product's benefits for rheumatism.

Advertisement for 'MAGIC FOOT DRAUGHTS' with a coupon for a trial and contact information for 'MAGIC FOOT DRAUGHTS'.

While They Last Canada Series advertisement for a national series of books for boys and girls, including titles like 'Rob the Ranger' and 'A Daughter of the Ranges'.

Advertisement for 'Where the Fishers Go' by Rev. P. Browne, detailing the book's content and availability.

Advertisement for 'Church Furniture' including pulpits, fonts, and other items, with contact information for 'The Blonck Lumber Mfg. Co. Limited'.

Advertisement for 'MAGIC FOOT DRAUGHTS' with a coupon for a trial.

Advertisement for 'If You Have RHEUMATISM' with a coupon for a trial of 'MAGIC FOOT DRAUGHTS'.

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Advertisement for 'MAGIC FOOT DRAUGHTS' with a coupon for a trial and contact information for 'MAGIC FOOT DRAUGHTS'.

Advertisement for 'An Life' with text: 'An Life of the Iled'.

Advertisement for 'WS' with text: 'WS PULPITS SPECTERNS'.

Advertisement for 'MENDETS' with text: 'MENDETS'.

Advertisement for 'Imported Artistic Oleographs' with text: 'Imported Artistic Oleographs'.

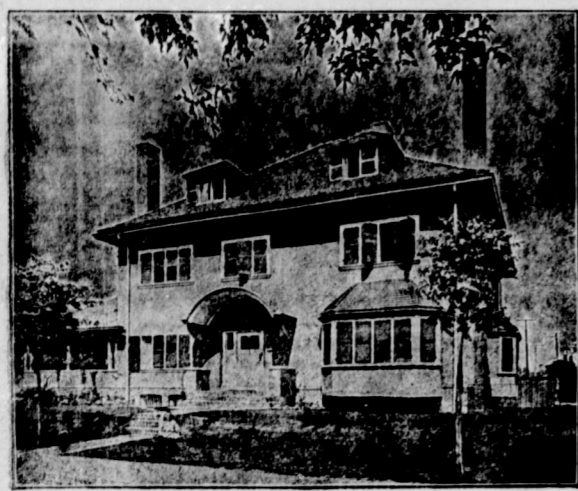
Advertisement for 'Duplex Colored Photographs' with text: 'Duplex Colored Photographs'.

Advertisement for 'Catholic Record' with text: 'Catholic Record'.

Advertisement for 'Keefe's Liquid Extract of Salt with Iron' with text: 'Keefe's Liquid Extract of Salt with Iron'.

Advertisement for 'Lloyd Wood' with text: 'Lloyd Wood'.

Advertisement for 'Keefe's Liquid Extract of Salt with Iron' with text: 'Keefe's Liquid Extract of Salt with Iron'.



MAKES CEMENT STUCCO WALLS FIRE PROOF WIND PROOF DAMPPROOF

Provides Unlimited Possibilities for the Builder. The accompanying photo is an actual illustration of where Truss Fabric helped to transform a "rusty" old homestead into a beautiful and secure residence.

THE Cement Stucco house has come to stay. It's the house that can stay in spite of fire and earthquake and climate. Whenever the building man plans to erect a new cement stucco structure, or to cement over an old brick or stone structure, he is in need of Truss Fabric.

PEDLAR Truss 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—D.D. they rebuild in Brick? NO! Did they rebuild in Corrugated Iron? NO! They rebuilt of wood—balloon frame, and covered the outside sheathing with Truss Fabric and Cement Plaster and lined the interior with Truss Fabric 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.

graceful lines, for feelings of lightness or heaviness. Then when we take into account the fine shadings of treatment which can be secured by tooling the surface we at once see there need never be a single cumbersome effect. The cement Stucco residence is easily acclimatized, so it is a cool place in summer and a warm place in winter. There is a plenitude of proof that it is impervious to decay. No paint is ever required—here alone is considerable saving. Truss Fabric sells at 15 cents per sq. yd. painted. We recommend the painted fabric because, as you know, paint is a preservative and the enemy of rust. In my recollection there has been many building theories discussed and championed, but I believe no other theory has been proven more capable in practice than reinforced concrete. When my Company commenced the manufacture of Fire Proof Products I had more than ordinary ideas before me and more than ordinary faith in their possibilities. 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 uses the foreign article, or 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?



G. A. Pedlar

The PEDLAR PEOPLE of Oshawa ESTABLISHED 1861. HALIFAX ST. JOHN, N.B. QUEBEC MONTREAL OTTAWA TORONTO LONDON CHATHAM, N.S. PORT ARTHUR WINNIPEG REGINA CALGARY EDMONTON VANCOUVER VICTORIA

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 Sacrament of Mass, and that fills our churches at all the Masses that are celebrated on Sundays 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 scantily filled at their services. The Rev. James Bellinger, 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 said: "We have fumed and fussed and worked ourselves into a frenzy, while the Catholic Church, without an effort on her part, has gone on in the even tempo of her way solving the problem to the satisfaction of her hierarchy. "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 asleep? I know some of the explanations that are offered, but they do not 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 clergyman 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 a vitality very much to be admired. "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 Catholic people Sunday morning on the way to church, you can be assured of this: They are not going for the sake of fine music; 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. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach

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 form of bread and wine, whereas 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, without a pretense that there has been 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. Here is the 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, criticize too severely a man who, like the Rev. Meninger, 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 peculiarity of a popular song. Robert C. Rogers, more than twenty years ago, wrote "My Rosary," and the composer Nevins, set it to music. The words and sentiment are far above the level of 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:

DR. A. W. CHASE'S CATARRH POWDER 25c. It is sent direct to the dispenser, partly by the express, partly by the first-class mail. It cures the most stubborn cases of Catarrh and Hay Fever, 25c. blowee free. Accept no substitutes. Low dealers or Edmundson, Bates & Co., Toronto.

"The hours I spent with thee, dear heart, 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 I feel the end, And there a cross is hung. "O memories that bless—and burn! O hours that gain—and bitter loss; I kiss each bead and try at last to learn To kiss the cross. "Sweetheart, to kiss the cross!"

Madame Schumann-Hein, who says that the Emperor William was greatly delighted with her rendition of this song, observes: "All of us do not 'tell our beads,' as 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 composer has actually made the sign of the cross in his notation to convey the idea of the Rosary kisses in concluding his devotion. "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. A 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 800 Talanhuach, whose name Latinized is Tolmo, an Irish monk, founded the Irish Abbey of St. Martin at Cologne. One of his Irish disciples was the great St. Wiro. He adopted the Benedictine rule in 975, when Warinus, Archbishop of Cologne, appointed an Irish monk, Mumbrinus, as Abbot whose successor, St. Heilas (1015-1042), was a native of Monaghan, Ireland. Donohard, Abbot of Donohard, Ireland, died as a pilgrim at St. Martin's 1027 as a hero of Bran, King of Leinster, Ireland, in 1052. St. Heilas 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 Post & 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 Dennis, 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 excellent 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 Longmans Green & Co. comes to us a work which will be hailed with gladness by our Scottish readers who desire to study the struggle for the faith in their native land since the so-called Reformation; created and have amongst them. It is entitled "Memoirs of Scottish Catholics during the seventeenth and eighteenth centuries." It is selected from hitherto unedited 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 cents a doz.; Holly Vines, White or Green, \$1.50 a doz.; Yards; Jane Rose or Chrysanthemum Vines \$1.50 a doz.; Yards; Xmas Tinsel Tree Trimmings 3 cents a yard; Garland, Bells and all other flowers at reduced rates. Special big discounts to the trade. Write at once. Brantford Artificial Flower Co., Box 45, Brantford, Ont. 1613-3.

Important to North-West Settlers. A very fine parish of English-speaking Catholics has been organized in a place called Glenavon, Sask. Those who intend 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 growing very fast. There is a church and resident priest and there will be a Separate school and Sisters' convent in a year or two.

DIOCESE OF LONDON. REV. FATHER O'DONOHUE LEAVING PORT LAMBTON. On Tuesday evening, Oct. 19th, a large gathering of the parishioners of the Sacred Heart Church, Port Lambton, assembled to say farewell to the Rev. Father before his departure from our midst. Mr. M. L. O'Leary announced the order of the programme as follows—First, the Ladies of the Altar Society, who were to present him with a small memento of their esteem, which was warmly received, would serve as a reminder of the many warm friendships 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 friend we have, we present you with a small memento of our love. 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 unflinching 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. O'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, 1909. Rev. and Dear Father O'Donohue—It is with the deepest feeling 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 a month or six weeks you came to signed charge of our parish. During that time, we must say, you have suffered extremely from the effects of severe weather and had no rest but without a murmur of complaint, always bearing the burden cheerfully for the honor and glory of Him Who is Creator and Master. You have done all in your power by good example to have us live in accordance with the holy laws of God and His Church. If we have not done so, the fault rests not with you. When we look over your past record, dear Father, there are very few of our families who have not called upon you to administer the Holy Sacraments to their sick and dying friends, and in all kinds of weather you were there doing all that a priest of God could do for a sick person or a departing soul. That in itself would hold you dear in our hearts forever. Dear Father, any words that we could offer would be but mere attempts of expressing the gratitude and good-will which we have in our hearts for you. Therefore, we ask you to accept this small donation as a preservative and the enemy of rust. While we express our regrets at your departure from us, we pray that you may always have met out the kindness and respect which you fully deserve. In conclusion, dear Father, we solemnly thank you for always remembering the people of Port Lambton and Sombra during the Holy Sacrifice of the Mass and also in your daily prayers. Signed on behalf of the parish, W. J. Cain, B. Fyren, J. Reedy, M. J. Conlon, M. L. O'Leary, Mrs. Smith, Sombra, and Jas. Callaghan. The Rev. Father thanked the parishioners for their kindness. His speech was characterized by a deep sorrow at parting from his many friends, but they would not be forgotten.

ST. PETER'S PARISH HALL A HANDSOME STRUCTURE. A BRIEF DESCRIPTION OF THE NEW CATHOLIC CLUB ON RICHMOND STREET. It is expected that in a month or six weeks will see the completion of St. Peter's Parish Hall. When 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 to their health. 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 50 feet 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-roofed with copper trimmings, and the dome will be surmounted by a large cross of copper. Inside the hall, 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 toilet rooms, occupy the whole of the basement. Entering the main doorway, a marble wainscotted hallway leads into the foyer.

A SPLENDID HALL. The front of the building will have four large rooms, which will be known as the reading, reception, smoking and billiard rooms. These rooms will be surrounded with a high wainscoting, and will be surmounted by wall decorations of harmonizing tones while the ceiling will also be wainscotted. Behind these rooms to the rear of the building will be a large lecture hall with a seating capacity of about 1000 persons. The walls will be wainscotted to a height of 6 feet, while the tinted walls above will meet a heavily paneled ceiling. Very unusual provision has been taken to make the hall safe. There are in all six direct exits, 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 silent alarms will be installed to give immediate notice to usher to all doors in the event of anything going wrong on the platform or behind 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 electric lights were to go 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 exits from this gallery. So no building could possibly be more complete in that respect. The attic will be devoted to the janitor's quarters. The architects, Messrs. Moore, Henry & Munro, claim that it is one of the most perfectly safe buildings that they know of. Its ventilation and heating will be of the most modern description. Altogether, it is a building that the Roman Catholic people of the city may be proud of, and add another to the many fine edifices erected by them in this city.—London Advertiser.

HISTORIC BRITISH FIRM INVADERS CANADA. THE MANUFACTURERS OF "OXO," OF LONDON, ENGL., OPENING IN TORONTO AND MONTREAL. The rapidly increasing interest in Canada on the part of the British Capitalist and British Manufacturer is every day becoming more 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 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 to Newcastle" for a British firm to import concentrated beef into Canada, when we supply them with a good supply 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 goods 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 side might quickly be stripped of its bovine population. When "Oxo" began operations many years ago they adopted the father-daughter policy of establishing good cattle farms on those distant countries where pasture was richest and the climate most favorable for rearing great heads of the healthiest cattle. Their first big ranch was on the River Plate, in South America. There they found conditions

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FOR SALE BY ONTARIO FURNITURE CO. 228-230 Dundas St. and KEENE BROS. 125-127 King St. LONDON ONT. Ideal, and there they now have millions of acres of pasture and more than a quarter of a million of the finest cattle in the world. This is the source of supply of "Oxo" which Canadians are now to have a chance to enjoy.

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

DECEASED. GREEN—At Ottawa, Ont., Mr. T. J. Green, aged thirty seven years. May his soul rest in peace! McLELLAN.—At Apple Hill, Ont., on Oct. 5, Mr. Archibald McLeLlan, aged forty four years. May his soul rest in peace!

TEACHERS WANTED. A CATHOLIC TEACHER WANTED FOR R. A. C. Separate School, Section No. 5, Sombra, building first or second class normal school certificate. Duties to commence on the 3rd of January 1910. Salary \$450. Apply stating qualifications and experience to Michael J. Conlon, Sec. Treas., Port Lambton, Ont. 1617-1.

WANTED TEACHER FOR S. S. NO. 4, FLOS, S. S., Vespria, holding second class professional certificate, duties to commence Jan. 3rd, 1910. State salary and experience. H. J. Friel, Sec. Treas., 1619-1, Ont.

WANTED IMMEDIATELY A CATHOLIC female teacher holding a second or third class certificate. Must be able to teach French, Dutch to commence at once. Salary \$45 a month. Apply to the Secretary of the Separate School Board, P. O. Box 195, Kenora, Ont. 1619-2.

TEACHER WANTED FOR SCHOOL SEC. NO. 4, Westmead (La. Pass) for 1910 holding second class certificate, and capable of teaching French and English. Apply stating salary to Gilbert Gevrais, jr., Sec. Treas. La. Pass, Ont. 1619-4.

POSITIONS WANTED. WANTED BY A LADY THOROUGHLY COM- petent, a place as housekeeper in Catholic rectory. Best of references. Distance no objection. Address Box 563, Sault Ste. Marie, Michigan. 1618-3.

FOR ADOPTION. GOOD CATHOLIC HOMES ARE DESIRED for the following children; seven boys, aged six years; two boys aged seven years; one boy aged eight years; one girl aged six years and two girls aged seven years. These are all bright, healthy children. They would gladly make themselves welcome in homes where there are no children if given an opportunity, and in addition, would in a very short time be of assistance in their homes. Apply to William O'Connor, Children's Branch, Parliament Buildings, Toronto. 1616-6.

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