









FROM EXTENSION  
A BEACON ON A HILL

BY MARY KATHERINE SYMON

Editor's Note.—The First Prize—One Hun dred Dollars—was awarded to this story.

Fair's first glimpse of Dawson, a raw, ugly gash of a town run jaggedly beneath a lowering whiteness of mountain, gave him no more idea of it as the destination of his long journey than had the railroad hotel in Seattle where he had waited the Alaska boat. To Fair most of the cities of the world were wayside inns on his road through life.

He had known other towns of gold-rush fame and he knew that he would find Dawson primitively and blatantly the worst of them all. For here, with the desperate madness of gold-seeking, went the deadliest and most unscrupulous of the land that lured men and blinded them, seared them and lashed them, rotted them and flung them down, taking payment alike from body and soul.

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That night Fair sounded his plumb line of criticism. He had expected the worst and he found it. He had known Constantinople and Cairo, Shanghai and Singapore, but he had never beheld vice as he saw it here. He was revolted disgust he turned away from its naked evil.

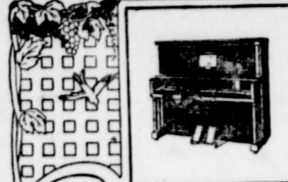
"Is there one self-respecting man in this hole?" he demanded of Andrews, the Times correspondent who had made himself guide for the other writer.

"Sure," said Andrews. "Catholic church here, with a priest who's got more power than the whole Canadian government. Unassuming little man, Father of the Yukon, follows call him. Sounds Russian, but he's American, Father Judge. Ought to meet him."

"I hope to," said Fair. "I've no reason to love the rest of my tribe, but I don't like to think that the human race is lost to me as a member of it is all as low as what I've seen to-day." "Oh, Dawson's not as bad as it looks," deprecated Andrews. "Lots of fellows here straight as they make men. Come and have a drink." But Fair refused and went back to his hotel to review morbidly brilliant description of the city of the Argonauts.

"I'm going home," he told Andrews. "What's the use?" asked Andrews. "You haven't any more of a home than I have."

"God knows, that's true," said Fair, but he continued his preparation for departure. "The news that the pass was closed left on him like a physical blow. Andrews was sorry for him when he saw his disappointment. Divining the cause, he went to the younger man's intense distaste against remaining, he gave him the best advice he had to give. "You're not our sort," he told him honestly. "Boys like you, but we know you don't stay. So will you look up someone who'll listen to your philosophy and who'll cheer you up. I have it," he shouted, "see Father Judge!"



The music in your soul can all be expressed with a New Scale Williams Player Piano

This marvelous musical instrument saves you the years of practice—the difficulties of learning the fingers to strike the keys of a piano correctly.

"Every lump has its heaven," Andrews said to Fair, as he looked on the crowd trying to get within the church, and if Dawson is the worst lump, it's had the best heaven.

"I leave you to-morrow," he said. "I have been with you through your trials as you have been with me through mine. For all you have done for me, I thank you. May God keep you, my children. He could say no more and the people went silently away, knowing that their farewells would make his going the harder.

Fair passed the church that afternoon, but he could not go to Father Judge. The priest was not in his room, he said, but he did not dare tell him his plans.

"I don't know it myself till now," he sighed. "I don't know it myself till now," he sighed. "I don't know it myself till now," he sighed.

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RELIGIOUS BLACKHAND

A FORMER PROTESTANT MISSIONARY IN THE PROPAGANDA IN MEXICO—FAITH DESTROYERS AND THEIR WORK IN "PRIEST-HIDDEN" LANDS

The following appeared in the New York Freeman's Journal of March 10th. The writer was for twenty-two years a Protestant missionary in Mexico. He was converted to the true Faith about three years ago, and since that time he has been an active practical Catholic.

"This is the first time I have written anything since I became a Catholic nearly three years ago; but I have preferred to keep still; but the discussion concerning the Methodist work in Mexico has aroused me a little, and I have hastily scratched off the enclosed. I was educated in Rochester University in the old days, under Dr. Anderson, and later in the Rochester Theological Seminary, where the American churches have been considered to be a fairly good preacher and missionary.

City of Mexico, March 3, 1910. Your article on "Disheveled Methods of Making Proselytes" in your issue of Feb. 20th, suggested by the Methodist propaganda in the city of Rome, reminds me of the same or similar methods as pursued in nearly all the American countries by nearly all the Protestant sects that send "missionaries" to these "priest-ridden" lands.

Many of the "missionaries" sent out by the various Protestant churches are sincere men and women, who are desirous of "saving the lost" among whom they count the members of the Catholic Church. Some of them are well-to-do, and some are poor, but they are in the business because it affords an opportunity to see the world, and to travel in comfort.

The means of propaganda used by the various Protestant churches is one, namely, to detach the Catholic from his Church and to attach him to a Protestant organization on the ground that the Catholic Church is insufficient. Thousands of dollars are spent annually in Mexico alone in attempts made to convert Catholics into Protestants.

But the success is among the very poor, and it is not infrequently converted from a class higher in the social scale, it will usually be found that motives not altogether Christian, such as dislike of some priest, influenced the conversion. It is this method of conversion of a position with salary attached, the desire to learn the English language as taught in the Protestant schools, an eagerness to marry some rich person, who has endeavored to the Protestant faith, a sense of gratitude for a service performed in time of sickness or need, and a multitude of other reasons that bring the not very grateful converts into the Protestant fold.

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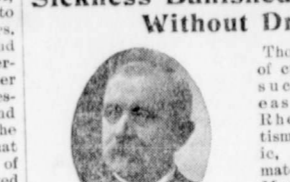
Why Not Come All The Way? The Protestant Bishop of London complained in a charge to his clergy in 1896: "There are amongst us churches in which the ornaments about the Communion table, the vestments, the attitudes and conduct of the clergy, make it difficult for any stranger to know whether he is in an Anglican or a Roman Catholic place of worship."

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Single Comb White Leghorns "The best laid egg is the best that pays" Ten fine cockerels, one dollar each. Good fettle \$2.00 per dozen.

Catholic Laymen Should Take Note Towards the close of the fine address which he delivered at Lichfield in connection with the Johnson Bicentenary, Lord Rosebery said:

Willing hands can always find something to do. There is no dearth of objects claiming attention, no lack of which is not full of important obligations, and no hour which is not pregnant with possibilities of immense good to be garnered and of work to be done.

One booklet tells how you can save money while it is paying for itself. Every household ought to have the Hamilton Kitchen Cabinet. It saves half your kitchen drudgery. Write today, before you forget.

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The Catholic Record

Price of Subscription—\$1.00 per annum.
THOS. COFFEY, L.L.D., Editor and Publisher.

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

Mr. Thomas Coffey
My Dear Sir—Since coming to Canada I have

My Dear Sir—For some time past I have read your
valuable paper, the Catholic Record, and congratulate

Yours faithfully in Jesus Christ,
TH. PALOMBA,
Archbishop of Toronto.

Yours very sincerely in Christ,
DORRIS, Archbishop of Halifax.

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message is not to the learned and intellectual
only, but to the simple and the poor. It is the
great majority, whose days are full of work and
care and sorrow—the little ones of earth—that

the logic of the mind and the religion of
the soul. No sane man believes that he
does not believe; or believes that he
does not believe. It is an abnormal condition
of mind which, contradicting itself, is
suicidal. It savors too strongly of the
Hegelian identity of being and non-being.

MASS IN A METHODIST CHURCH
In the magazine portion of the Toronto
Globe the other day was a picture of a
Methodist church in which there was an
altar upon which Mass was said.

THE CHURCH AND INTELLEC-
TUALISM
We copy elsewhere an excellent dis-
course delivered at the Catholic Univer-
sity of Washington. It is suggestive
in thought and elegant in diction.

THE PRESBYTERIAN ON FRENCH
CATHOLICISM
The Presbyterian cross a review of a
work entitled "The Beliefs of Ubelief"
with a malignant paragraph. Apologizing
for the million of the population of
France who profess to be Catholics the

FRENCH LIQUIDATORS
So far do the enemies of the Church
go that they try to make believe there
is collusion between the religious con-
gregations and the liquidators of their
property. The millions promised by
Waldeck Rousseau have vanished
almost entirely, or so diminished that
they amount to about a franc apiece for
every man, woman and child in the
country.

OUR READERS may recall that when, a
year or two ago, our Protestant fellow-
citizens celebrated with great eclat the
"centenary of Christian Missions" and
participation of Catholics in this great
work was for the most part studiously
ignored. It was perhaps necessary for
their own peace of mind that it should
be. The shock which an honest com-
parison of results might have inflicted
upon the good people could not have
been conducive to further prodigality,
and, as with them the open hand is the
all-important thing, Catholics in the
ardor of our friends' enthusiasm by an
undue exposure of the realities. The
celebration as a means of letting off
steam had its uses. In other respects
it was as meaningless as it was vain, and,
to the close observer, had about the
unmistakable air of Tooley Street.
By "Christian Missions" was of course
meant Protestant missions, and since no
non-Catholics a hundred years is almost
a cycle and the period anterior to the
nineteenth century akin to the ante-
deluvian, what transpired in that olden
time did not come within their purview.
It might conduce to their edification

ANSWERS TO CORRESPONDENTS
We are asked if there is any reason
why a Roman Catholic should not join
the Odd Fellows. There certainly is a
reason, quite sufficient for us or any
other son of the Church. The Odd Fellows
society is named as one of the secret
societies forbidden by the Holy Father.
If some Catholics belong to it they are
deceiving themselves and trying to de-
ceive Almighty God. The Odd Fellows,
the Knights of Pythias and the Sons of
Temperance were condemned some years
ago. Whilst we are upon the subject it
is to be deplored that secret societies
are sought by so many. They are a
danger to the state. Cases of miscarried
justice are continually occurring from
the influence exercised by the lodge
room. Oaths are not respected because
the society vow precedes them in the
unformed conscience of many. These
associations become the machinations of
demagogues for the capture of place and
power. What individuals may gain is a
minimum compared with the honor and
independence they sacrifice. Some of
these societies are hate-sowing and
division-making. They are all in their
basic principles anti-Catholic. One of
them at least professedly so. The rest
are more or less tarred with the same
stick. We do not see what excuse a
self-respecting Catholic can have for
joining any of the forbidden societies.
The spiders are always on the lookout
for flies.

NOTES AND COMMENTS
IT IS BUT TWO WEEKS ago that reference
was made in these columns to the eighty-
fifth anniversary of the birth of Bishop
Cameron of Antigonish, who, to the
great joy of his people and of his friends
and admirers throughout all Canada,
gave evidence, even at that advanced
age, of such health and vigor as to
promise yet many years of usefulness in
this terrestrial sphere. There could be
no better illustration of the truth "in
the midst of life we are in death" than
that of the good Bishop's death which
has been made known to our readers
by the daily papers, and it
but remains for us here, in what
feeble words we may, to lay a wreath
upon his tomb. The passing of such
a man cannot but leave a blank in the
hearts of his spiritual children which
time only can fill, yet, in the con-
templation of his well spent life they
will find their true consolation and
their greatest hope for what remains to
them of earthly pilgrimage. The place
occupied by a bishop or priest in the
hearts of the Catholic laity is their own
peculiar possession, not paralleled by
anything in the world outside. By him
in baptism is the gate of Heaven opened;
through life, by the holy sacraments, he
raises up his people when they had
fallen and sustains and nourishes them
on their onward way; and in death he is
with them to the last, fortifying them
again by the sacraments of the dread
journey across the dark valley. This is
the vocation of the priest and, in an
amplified if less intimate sense, of the
bishop through whom comes jurisdiction.
He is the Good Shepherd, the
Leader and the Guide. If either is
false to his trust ruin and disaster to
innumerable souls may follow in his
train, but if true, his life is itself a
benediction. And who that in the long
life of Bishop Cameron came within the
sphere of his jurisdiction or of his in-
fluence can say that he was not true!
Those who knew him best, his own im-
mediate spiritual sons and daughters,
loved and revered him, which fact,
surely, is the best of all testimonies at
once to the integrity, the fidelity and
the beneficence of his priestly career.
And, to adopt as our own that most
beautiful of prayers of the late Cardinal
Newman: now that the evening is past,
and the busy world is hushed, and the
fever of life is over, and his work is
done, may he be granted a safe lodging,
and a holy rest, and peace at the last.
R. L. P.

OUR old friend "Billy" McLean of
the Toronto World had some caustic re-
marks in his paper a week or two ago
on clerical intimidation in connection
with the Miller Bill at Ottawa. Now that
the question has for the time being been
settled to the World's satisfaction the
versatile and ebullient member for East
York may smoke his pipe in peace in
the lounging room at Ottawa and smile
placidly in contemplation of the fresh
scalp added to his girle. We do not
often have the pleasure of agreeing with
Mr. McLean, nor do we see eye-to-eye
with him exactly in this matter of race-
track gambling, but it is impossible not

to sympathize with him to some extent
in calling a halt to the constant and
irritating interference of sectarian min-
isters with the liberty of the individual
in matters which fall altogether outside
the sphere of their jurisdiction, if, in-
deed, they may be said to have jurisdic-
tion at all except as individual citizens
like the rest of us. The trouble with
these preaching fanatics is that while
their narrow and distorted version of
Christianity leaves them free to question
the most vital of truths, and, under the
guise of "Higher Criticism," to play
fast and loose with the Christian revela-
tion, they, at the same time, are ever
eager to tighten the bands in things of
trifling import. It may, to them, be
nothing if a man has Unitarian views on
the person of Christ or lax notions as to
a future state, but, if he relaxes the
tension of the week-day with a game of
golf on Sunday or, in the bosom of his
family indulges in a measure of innocent
recreation, these watchful, self-appointed
guardians of the Sabbath will have the
law about his ears. There is no limit to
their zeal in this pharisaical role, and
while we are ourselves no advocates of a
several Sunday or of undue indulgence
in worldly amusements on that day we
are quite at one with the World in re-
specting the tittle-tattle of the average
pulpit, and his ceaseless meddling
with that keystone of the British Con-
stitution—individual liberty. As Catho-
lics certainly we have no intention of
bowing to the mandate of the rural
prayer-meeting. We know where to
look for authoritative rulings on the
moral law, and are satisfied to leave to
the State the administration of the civil
statutes. We have nothing but con-
tempt, however, for the unctuous busy-
body who would dictate to the Minister
of Finance, for instance, as to whom and
on what subject, he should talk on Sunday.
The Reverend Pever who, in a Method-
ist conventicle at the Capital presumed
to criticize Mr. Fielding's doings at
Albany might not unreasonably be re-
garded as a public nuisance. From his
utterances the public may imbibes some
idea of what the Holy See has had to put
up with in Rome.

BUT it is not funny to find so ardent a
champion of Protestantism as "Billy"
McLean inveighing against the very
citadel of the 'ism in this way? If
poverty finds strange bed-fellows so
prayer-meeting politics make great
braches in the family. We may be
permitted to suggest to the oracle of the
World that he submit his principles to a
Royal commission of one and revise
them in accordance with the new light
which the Miller Bill has brought to
him.

WILLIAM O'BRIEN AND THE
IRISH PARTY
University College, Cork,
Easter, 1910.

Dear Senator Coffey,—You ask me as to
the "O'Brien party" or "O'Brien-
ites" in present Irish politics. To
begin with, Mr. O'Brien has just
refused to have such a body recognized
as a party in the House of Commons.
But he himself, the two brothers Healy,
and some half dozen others, an independ-
ent Home Rulers, more or less bitterly
critical of the seventy odd who follow
Mr. Redmond, and often more or less, (so
it seems to me), shamelessly abusive of
this official party, or "Molly Maguires,"
as the low talk of party styles them.

These O'Brienites, or Independents,
have their headquarters in Cork, and
are almost confined to Munster.
To speak of Mr. William O'Brien him-
self. You tell me that it is said in
Canada that he and those who act with
him are traitors, with intent to block
Home Rule. This, I suppose, is absurd
with regard to them all, wildly absurd
with regard to Mr. O'Brien. There is
probably not a more earnest person in
Ireland than he is passionately in-
terested in the judgment, if you like,
prejudiced, a good hater, and
violent. A fanatic, some say. A bit of
a hero, others feel. In Ireland people
who have suffered for Ireland are popu-
lar. Emmet is a popular hero with us;
his friend Moore is not. Smith O'Brien
as a rebel more of a hero than the
monarch-loving O'Connell. This William
O'Brien of the last generation suffered
all that Irish leaders could suffer in
his day: imprisoned, insulted, ill-
treated, fed forcibly, as in our day are
fed suffragette heroines. The followers
of O'Brien ask sometimes "what have
these young Nationalists suffered for
the cause?" But no one is treated now
in the old Parnell O'Brien days. I
have heard it said that in Cork, roughly
speaking, the older men are for O'Brien
the younger for Redmond and the
Party. There is a personal loyalty, an
enthusiasm for one of the old Parnell
"heroes"; though, one who became an
anti-Parnellite.

And I have often asked the question:
do you vote for O'Brien as a personal
matter or as believers in his new policy?
The opponents answer that it is a vote
of infatuation for one whose tongue
mesmerizes and inspires, and whose pale
weakness of gasping passion in speech
electrifies the already well-disposed
hearers.

But his policy. What is it? It is a
policy with which as a theory
every reasonable being should sym-
pathize. A well-known Nationalist priest of
County Cork, Father Lillis, has lately
given utterance to that same thought.
For Mr. O'Brien proposes conciliation,
union among Irishmen, acknowledgment
of an Ireland mixed Catholic and
Protestant, mixed Nationalist and
Unionist, yet with necessarily a growing
common life, with much of a common
good-will for the country. And after
all, it is incontrovertible that non-Catho-
lics have been chief among Irish

leaders, nation-movers, rebels against
justice, Swift, Grattan, Lord Edward
Fitzgerald, Emmet, Davis, Smith
O'Brien, Parnell, were Protestants. And
it is likewise incontrovertible that we
do not live in an Ireland of penal laws—
though there are scratches of such still
on the statute book—or an Ireland of
title-paying to the Established Church,
of "penalty." The Church, the land, no
longer an establishment; half the land
of Ireland has passed into tenant hands,
and after another generation or so of
rent to the State will be the tenants own.
There is no franchise, there is general
school instruction, there is local self-
Government in county and district
councils. What has a Conservative left
to conserve? as one old Tory said to
me lately. The Church, the Land, the
Government of tyrant—all are gone. But the
landlord class, the Protestant, the tradition-
ally educated and cultivated divisions,
social, religious, even racial, ran in the
same groove in Ireland alone—these
men are still in Ireland. It is nonsense
to say that they are not Irish. If they
are not Irish, as some Canadian,
and no Americans; except the Indians,
these Irishmen have often an Irish de-
scendant longer than any white man has
an American descent. And of course there
is a great deal of intermarriage. Mr.
O'Sullivan—I think the best of these ever
Celtic names. The O'Hanlon is a Protes-
tant clergyman in County Cork. The
Burkes of Leitrim, Fitzgeralds, are as
Irish as the eighteenth century. The
young grandson here, when the old Catho-
lic peer died, was taken, as an orphan,
from his mother, and "turned" to the
state religion. But these Fitzgeralds
of character, traditionally Irish, and
Irishmen, have upheld their country's good
name, have cherished its antiquities, and
developed its resources; they befriended
the old religion, they befriended the
Irish, they befriended the poor, and
whose grounds adjoin the family demesne.
Well, that is a type. Mr. O'Brien
wants us to see in that a common type.
Anyway, as Father Lillis says, we must
speak of the Irish as Irish, and the
Irishmen to work in common. Had they
a scheme which they in general would
accept, all resistance in England would
vanish. And so this patriotic priest—
I take him to be a Liberal, but I know
myself heart and soul into the O'Brien
policy, a few years ago. But now, he
judges that that policy is impossible.
He judges that the type of conciliatory
Unionist is about less than Mr. O'Brien
thinks. And it is true that our Cork
Unionists sent a letter to English
papers saying that the Unionists had
indeed voted for O'Brien, but not at
all with the idea that they would
accept any Home Rule, but only with a
wish to smash the Home Rule Party, by
supporting independent critics and
breakers of the Unionist ranks.

The priest quoted judges that Mr.
O'Brien has broken up the National-
ists, and has not joined on the Unionists.
It is not opportune, then, to continue
the attempt.

But Mr. O'Brien's stock appeal—and a
powerful one—is to the Land Confer-
ence before the Land Purchase Act of
1903, and its consequent quiet revolution.
As one of the great men of the coun-
cillation he is ever impressed by the
wonder of it. He thinks of his early
fighting days. And then he thinks of
seven years back, when he and his
aggliter and the same board, and to
the amazement of each, arranged the
scheme for Ireland by which the Irish
tenant becomes the owner of the soil.
Mr. O'Brien is impressed by that wonder;
he lives in the thought of it; he is
inspired by the hope of a
repetition of something like it in the
world of politics. Who that has com-
mon sense does not see that in getting
the right peace-path? What worthy Irish-
man but must long to have Irishmen
able to compose their differences. What
an argument against Home Rule is it
to suggest that you must work for the
Government against a quarter of the popu-
lation, and against three quarters of its
inherited wealth and traditional culture.

The O'Brienites are impressed by that
special object of Mr. O'Brien's
attack. And perhaps it was Cardinal
Logue's hostility to that body in some
form which determined him to support Mr.
Healy in London. Certainly, still, from
Cardinal make a speech in which he had
not much hope of putting many bridges
across the Boyne. But the O'Brien
opposition is secret society, no-Protes-
tantism which is meted by Mr. De-
lin—and with him Mr. O'Brien couples
his bete noire, Mr. Dillon, and very
secular person, Mr. T. P. O'Connor—is
to hunt the Protestants out of all means
of livelihood. Certainly, still, from
judges to police inspectors Protestants
have a goodly inheritance. But it is
also true that things are changing; and
the majority is taking in Ireland the
place which the majority has elsewhere.
It is also true that men are appointed, if
not as Catholics, yet as Nationalists,
under County Councils; and young Pro-
testant doctors have a poor chance now.
I think, for the county dispensaries.
But this, again, may be because of friend
connections and politics, rather than
religion. For every one knows that
Protestants are elected to Parliament
entirely Catholic votes. In fact, in
Ireland the contrast is just what the
Canadian contrast is between Liberal
Catholic Quebec and less liberal Pro-
testant Ontario.

But I am told of a case when a mem-
ber of some such society as Mr. O'Brien
denounces had a Protestant tutor for his
son. He was asked his choice; give up
the society; or dismiss the Protestant
tutor. Result: the Protestant was put
out of a job.

There is no doubt that Ireland is a
country not yet taking in congenious
individualism. People have the faults
of their qualities. We are sociable,
obliging. If we are not unprincipled
and untruthful, we yield to particular
appeals, and make exceptions. We have
more regard for the person than for the
abstract right; and we like to go with
the crowd; (as the American language
would say). If the crowd is at all our
crowd.

Well, the O'Brien campaign is against
tyranny, so it is said. Members of Parlia-
ment are practically appointed in Ire-
land, we are told, by a few big landlords.
So the leaders of the official party are said

to be. Constituencies have to vote for
the candidates sent down. We have
local voice in our choice; such
independent cry. The answer given
that the majority must rule. And
then on the official side, the answer
is a taunt; what an argument at
Home Rule, if the seventy members
who support them are all Irish
slaves and cheats and imbeciles and
only honest Irish Nationalists who
support the sine.

Really, when one reads O'Brien on
his bosom, on slavery, on self-
denial, on the necessity of one's
incomplete. There is an O'Brien
said to his cry, "Save Ireland."
one reads his paper and its uncondem-
nation of the "in's," one gets
of pure opposition talk. On the
hand there is an O'Brien positive,
as has been pointed out. Some speak
made by Mr. O'Brien, however—
whirlwind of passion, perhaps—
fill up the measure of your egoism,
about things, and a Molly Maguire
pack of cheats, and swindling
and every other piece of easy ray-
that Mr. O'Brien does say from
that he is persistently gentleman,
seems a very honest gentleman,
vain.

Of the older Nationalist party
including himself, and some other
abuses—has been heard something
of character. I do not happen
personally respected, for men
growing respect. He could not
they were all persons of intellect
felt them to be, generally speak-
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noticed that the "in's," he said
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But the grievance is that the
party, or the bosses, have exclu-
who are willing to take the
pledge and do not summon
meetings. And they say that
aged by a caucus. Hence
—a protest against the ordinary
rule, says Redmond.

Things are so uncertain in the
ment world this Easter-recess,
can tell whether the official Irish
is sold to Land. As it is not,
not, as would seem from the
put on Mr. Asquith by Mr. B.
But with what results? Has it
the forcing the government to
And if so, what is the result?
Qu'importe. This is the
letter without falling to propitiate
Yours sincerely,
W. F. P. S.

WITNESSES TO CHRIST

The following is, in part, the
sermon preached in Divinity
Hall, Toronto, on the 17th inst., by
John W. Cavanaugh, C. S. C.,
of the University of Notre Dame.

And the witnesses laid
down their lives for the
garnments at Saul, Acts, xvi.
whose names were Saul, Acts, xvi.
Right Rev. Monsignor, our
men of the University.—I
brave man indeed who should
in this world of sin and
of theology, of Philosophy, of
the other Sacred Studies,
great masters, many of
esteemed wherever learning
you have the best models of
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all good teaching is real-
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came to Saul; like Saul we
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These great advantages
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least of him who during all
ages has been pre-eminently
Apostle." For what does
sity stand in the center of
founders? For what does it
in the hope of the Catho-
lity of America?

Primarily for the highest
the most efficient use of it
to the old Sulpician and di-
encies that gave us the
energy of America. Tap
holy memories these old
always be tenderly cheris-
of priests sons of the
of their souls! In found-
sity the Fathers never de-
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chastity, more heroic
apostolic zeal and poverty.

It would have been almost
well as futile, even to che-
Doubtless the parish pri-
times been over-zealous
Church materially. Do
words of that great Ar-
first Rector, whose name
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who, returning from the
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FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER EASTER

SUPERSTITION

"Thou shalt not have strange gods before Me"

There are some sinful practices forbidden in these words which it is well to consider to-day, beside fortune-telling and the observing of dreams and omens.

First, then, with regard to charms, amulets, and the like, Christians are unfortunately to be found, even to this present day, who use in a superstitious way; and it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have from the devil, whose aid is therefore implicitly invoked by those who possess such things.

Let every one, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it.

Secondly, with regard to fortune-telling, it is a sin, and a very serious one, to attempt to know the future by means of such things as the palm, the coffee-cup, or anything of that kind, let him cast it once or burn it up without delay.

Thirdly, with regard to the consulting of spirits, or seeking of the truth from the dead, this is a sin, and a very serious one, and is forbidden in these words which it is well to consider to-day, beside fortune-telling and the observing of dreams and omens.

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Caked Udders Cured in 24 Hours

By Douglas' Egyptian Liniment

Here is the opinion of Mr. Robert Harkness, a leading resident of Toronto, Ont.:

"Having had wonderful success with Douglas' Egyptian Liniment on my stock I feel it my duty to write you."

"Our cattle were troubled with caked udders, so bad in fact that we thought they would lose the use of them. We applied the Liniment but twice, and in twenty-four hours we could milk without any trouble."

"When anything goes wrong in our home or stable, this excellent Liniment is always called for, and never fails to give instant relief."

"I hope this letter will catch the eye of those whose cattle are suffering from caked udders."

Besides quickly curing this trouble, Douglas' Egyptian Liniment has proved its worth in both human and animal disorders, such as rheumatism, sciatica, neuralgia, sprains, burns and inflammations. It has healed, without blood poisoning or other complications, serious wounds, sores and bruises.

25c. at all druggists. Free sample on request. Douglas & Co., Napanea, Ont.

the most striking case of survival in the Christian world. It has survived the rise and fall of kingdoms and empires, and its dead enemies who have failed to survive, and consequently were not the fittest; but the Papacy survives and flourishes.

Now if Bishop Cranston really believes in his divine law of the survival of the fittest why is he not frank and logical enough to recognize the Papacy as the fittest? And if the fittest why does he complain? Is not his complaining a sin against the outcome of what he believes to be a divine law? Is this becoming in one who claims to be a Christian?

We give still another case of inconsistency in his talk about the law he calls divine, he says:

"Lands and rights pass to new administrations by the law of survival of the fittest, as that law is ever interpreting itself in the march of events. It is God's law for man's advancement and it is headless alike of the outcry of individuals and the arrogant protest of venerable systems. Its day is forever; centuries and cycles are its minutes and its hours."

This is the law which, as we have said, throws all human affairs and activities entirely beyond the will and reach of human beings. This law, we are told, is the survival of the fittest, the divine. As we see from the above, the Methodist Bishop insists on this law and declares it to be perpetual and un-avoidable.

Now in view of this teaching of his we quote some things he said in a recent sermon in Penn Yan, N. Y.:

"Now suppose, with the addition of more territory having twelve or more millions of Roman Catholics, the majority of the people of this Government fifty years hence were of that creed; who doubts for a moment that the reigning Pope would assume control of legislation and Government. He would define Christianity for all of us. Since I first noticed this peril almost thirty-five years ago the relative voting strength of Romanism in America has grown alarmingly, and it is remarkable that the voters so gravitates toward the party in power."

It is fifty years hence will be as you prophesy, it can only be the working out of the law of the "survival of the fittest," as it controls the changes, movements, and destiny of human society. This being the case why do you mourn about events that, according to your own teaching, will be the result of the law of the fittest?

If fifty years hence Catholics will be in the majority, will not the fact of such a flourishing survival prove that they will be the fittest? This you must admit or repudiate your law. And if they will be the fittest majority why should they not rule? Why should you fear? Under the rule of the fittest the need need have no fear, as long as they believed themselves.

Bishop Cranston: "Ignorance cannot be the father of intelligent worship."

That is precisely what the Catholic Church is today, the condition of those outside the Church. The Catholic who knows his religion is always in a state of chronic astonishment at Protestant ignorance of Catholic principles.

The following from the Penn Yan sermon shows that the Methodist Bishop is the victim of a very serious attack of hallucination:

"America is the only nation where a Methodist or other Protestant may not advertise a public preaching service. On the North American Continent, in the great States which were consecrated from their beginning to civil and religious liberty, they find a cruel reversal of the trend observable elsewhere."

Can one who thus misrepresents the free institutions of his own country be permitted on his own premises, concerning institutions against which he has a narrow, blinding prejudice? It is not to be expected. The poor Methodist and other Protestants who are the victims of such terrible persecutions in this Republic are to be pitied and condescended to. It is a relief however, to know that they are unaware of their sad condition. It is only in the Methodist Bishop's eye and Betty Martin's.

The Bishop in his large charity says:

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days, vegetable matter, and only requires touching the tongue with it occasionally. Price \$1.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no purity, no loss of time from business, and a cure guaranteed.

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

"If the rank and file of our Catholic population were left to themselves there would be nothing to fear. They would be good Americans. But they will never be left alone until they break away from Rome."

Then why do you not leave them to themselves? Why not let them alone to attend to their own business. Are they not free in this country to prefer the Pope, in whom they have confidence, to you in whom they have no confidence? The loyalty of Catholics to the Constitution of this Republic needs no recommendation from the Methodist Bishops. They know as much about the duties and obligations of citizenship as he does; they appreciate the liberties they enjoy as much as he does, and they know as much about it as he does. They are as ready to do their citizen duties as he is. And they look upon his impudent insinuation that they are not good citizens, as a vulgar insult, deserving of silent contempt. His assumption of a superior wisdom, knowledge, and a love of freedom makes them smile, when it does not make them indignant. He is, in his own esteem, a better adviser and spiritual director than the Pope, but he cannot make Catholics believe so. They know their own religion, as he does not, and they want none of his advice concerning the relations with the head of their Church. They deem such advice as an impudent interference.

The episode you refer to is the fact that the Pope, for reasons satisfactory to himself, declined to grant an interview to a traveler who was passing through Rome. You attribute to him as a champion of freedom. Now why do you deny to the Pope the freedom you concede to every American citizen, the right to determine when he shall receive into his house? The Pope exercised this right, as he doubtless does every day in the year, and he and his household, "jolted the people into consciousness," so Bishop Cranston tells us. It would be interesting to know what people were thus "jolted." But the Bishop does not inform us. They should be known and looked after; if the Pope issued a bull it might "jolt" them into fits. They were certainly not Americans who were jolted, for they do not, as the Pope did as often as they desire.—N. Y. Freeman's Journal.

BOSTON CATHOLICS TO HEAR FATHER BENSON

AUTHOR OF WELL KNOWN WORKS WILL GIVE SERIES OF CONFERENCES DURING COMING MONTH

Rev. Robert Hugh Benson, M. A., of Cambridge, the distinguished young English priest and writer, will be in Boston during his stay here he will make several public addresses. At the regular Solemn High Mass at the Cathedral at 10:15 a. m., on Sunday, April 10, and Sunday, April 17, Father Benson will be the preacher. Throughout England he is much sought after as an exponent of Catholic doctrine, and the Catholics of Boston will welcome the opportunity of hearing him.

He will also deliver a series of four conferences on Religion at Fenway Court on Tuesday, April 12, Thursday, April 14, Tuesday, April 19, and Thursday, April 21. These will be under the patronage of Mrs. Wm. C. Endicott, Jr., Mrs. John Baptist Blake, Mrs. Charles Brennan Perkins and Mrs. Storer, wife of Hon. William Storer. In these lectures, Father Benson will be sure to delight his hearers with a clarity of explanation and a beauty of style which is characteristic of him.

Rev. Robert Hugh Benson is the fourth son of the late President Archbishop of Canterbury. He was born in Wellington College, where his father was then stationed. He is 18, 1871.

He was educated in Eton and Trinity College, Cambridge, and from the latter received the degree of Master of Arts. A call to the ministry led him to take Anglican orders in Liandaf. After receiving orders he held curacies in Eton Mission, Hitchcock Wick, and Kensington near Sevenoaks. He joined the Anglican community of the Resurrection in Mirfield in 1898.

Five years later he was received into the Church in Westchester Priory by Rev. Reginald Buckler, O. P. After his conversion he proceeded to Rome to study for the priesthood. He entered the Beola College, and attended the lectures of the Propaganda. After his ordination he returned to England, and has been occupied in writing and preaching.

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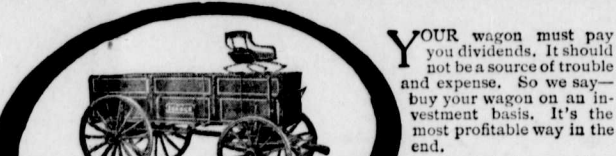
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YOUR wagon must pay you dividends. It should not be a source of trouble and expense. So we say—Buy your wagon on an investment basis. It's the most profitable way in the end.

An IHC wagon is a government bond wagon investment. It will last longer—and do better service while it lasts—than any other make of wagon. It pays the biggest dividends. The best materials are used in the IHC line of wagons. The wood stock is the finest—air-dried; seasoned and inspected at every step—even after the paint goes on. Spokes, hubs, axles, box, axles, seat, and in fact every part of the IHC wagon is as good as the wisest experience, the best materials, the most skillful workmen and the latest improved machinery can make it. Every part is equally good and equally strong. There are no "weak spots" in the IHC line.

Chatham Wagons have a long record for satisfactory service in Canada. Made with hard maple axles, white oak bolsters, sand boards, rims, spokes and oak or birch hubs—they represent the highest standard of wagon construction.

Petrolia or Chatham

The greatest wagon value in all Canada. Each is a quality wagon—each is up to the IHC standard—not down to any price. Don't be misled by looks—or first price. For paint covers a multitude of wagon sins—and price is too often the only argument used to sell a cheap, inferior wagon.

The best materials are used in the IHC line of wagons. The wood stock is the finest—air-dried; seasoned and inspected at every step—even after the paint goes on. Spokes, hubs, axles, box, axles, seat, and in fact every part of the IHC wagon is as good as the wisest experience, the best materials, the most skillful workmen and the latest improved machinery can make it. Every part is equally good and equally strong. There are no "weak spots" in the IHC line.

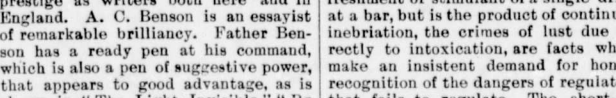
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Petrolia Wagons are especially constructed for Canadian service and have proved their merit to thousands of farmers.

Be sure to call on the local International dealer. Get a pamphlet and let him show you one of these wagons. You will note the vast difference between wagons of the IHC line and all other wagons. If you prefer, write for a booklet or any other information you want to the International Harvester Company of America at nearest branch house.

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INTERNATIONAL HARVESTER COMPANY OF AMERICA



Since Tobie Matthew, son of the Archbishop of York, became a Catholic in 1906, probably no son of an Anglican Archbishop other than Father Benson has joined the Church, and certainly none has done so with such a sense of responsibility and so entire a devotion of his time and interests to the services of the faith.

He comes of a family that has done much for contemporary literature. His brothers have obtained considerable prestige as writers both here and in England. A. C. Benson is an essential part of remarkable literature. Father Benson has a ready pen of suggestive power, that appears to good advantage, as is shown in "The Light Invisibile," "By What Authority" (a novel treating of the Elizabethan period), "The King's Achievement" (a story of the suppression of the monasteries) and other works. He is a tireless author, who brings forth his work with astounding rapidity. In "The Religion of the Plain Man," he has simply set forth the reasons for the faith that is in him. Of this persuasive little manual it has been said that the title page itself contains an argument in the mere name of the author with all its hereditary associations.

Among Father Benson's other works are the following: "Prayers of a Priest," a collection of essays; "A Book of the Love of Jesus"; "Mysticism," a collection of Westminster lectures; "A Mystery Play in Honor of the Nativity of Our Lord"; "The Confession of England"; "A City Set on a Hill"; "Richard Raynal, Solitary"; "The Queen's Tragedy"; "The Sentimentalists"; "A Mirror of Shalott"; "The Lord of the World"; "The Conventionalists"; and "The Neoclassicists."

Father Benson's works are so well known in America to need any comment. The Catholic reading public has long since been charmed with his beauty of diction, and clearness and depth of thought, and will welcome the opportunity of hearing him from the pulpit and the rostrum.—Pilot.

THE EVIL ALWAYS CONFRONTS US

The evil which we refer to is that of the drink habit. This matter is brought before us by some statistics on the subject from Massachusetts. In that state in 1908, there were 89,365 arrests for drunkenness. This was 69 per cent. of all the arrests made in the Bay State.

Of all the imprisonments entailing costs on the people, 65 per cent. were for drunkenness. Then of all those committed, 94 per cent. confessed themselves intemperate. In the major crimes of all classes intemperance was a factor.

According to the report of the Prison Commissioners, efforts are being made to find a curative treatment as a substitute for the preventive. A punishment that is not deterrent is not effective.

Preventative effort is better than either punitive or deterrent treatment. There is an annual crop of drunkards. The habit is started by the social grubs, by the card party that adjourns for drinks, and by the dancing parties when the "social glass" is passed around. The saloon-keeper goes on. Now they cannot keep a-going without customers any more than a saw mill can keep a-going without saw logs. There is a big bill run up by the direct and indirect cost of intoxicating drinks. A great deal of this cost adds to the amount

each taxpayer must meet on his tax-bill. It may not stare out at him from the bill, but it is there, and many see the items.

Public sentiment demands regulation, and if it cannot have regulation, it demands elimination. Sincere adherents of the high license theory under local option are beginning to face the evidence that regulation under this system is becoming ineffective. The constant increase in drunkenness, the increase of crime that is not produced by the reformation or stimulant of a single drink at a bar, but is the product of continued inebriation, the crimes of lust due directly to intoxication, are facts which make an insistent demand for honest recognition of the dangers of regulation that fails to regulate. The short-cut solution of the problem is prohibition. It would be difficult to enact, and yet more difficult to enforce. Prohibition sentiment is not in the majority. The accepted policy is that of regulation, and the answer to the facts presented is to make the existing system of regulation effective by such amendments to the present law as will shut off its abuses.—Cleveland Star.

PRIEST'S HEROISM AT FIRE

FATHER MCGEAN CLIMBS LADDER AND MINISTERS TO WOMAN ON FOURTH STORY FIRE ESCAPE

New York, March 25.—One man lost his life and another man was severely burned, while three women and a child were burned or overcome by smoke, when the tenement building at No. 350 East Ninety-first street was almost destroyed yesterday by a fire marked by heroic rescue and the administration of the last rites of the Church to a woman on a fourth story fire escape.

The woman, Mrs. Belle Sharkey, was unconscious and bleeding from a number of cuts when reached by the firemen. They dragged her to the fire escape, and as she appeared in danger of death, and on recovering consciousness called for a priest, her request was shouted down to the street. Father Vincent de Paul McGean, pastor of the Church of Our Lady of Good Counsel, was passing near by on his way to a sick call. Though he weighs two hundred and fifty-seven pounds and had to climb nearly fifty feet, he answered the call, and with a fireman's helmet and a rubber coat thrown over his shoulders he started up the swaying ladder.

As he went up the glass flew and debris was thrown out the windows, but he kept on and heard the woman's confession, administered extreme unction and gave her the last blessing.

Father McGean then started down the stairs, as the fire was somewhat under control by that time. He got to

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THE THORNTON-SMITH CO. Sketches and references submitted

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the bottom and the men who carried down Mrs. Sharkey said they thought there was some one else in the house. Father McGean started up again, and on the landing of the first floor found a body of a man huddled in a corner and so burned that it was impossible at first to tell whether it was a man or a woman.

Father McGean was modest. "There was a Catholic up there wanting the sacraments," he said, "and I was the only priest there, so I had to go up. I did not mind going up the ladder, but I know what fire escapes are in those tenements. They are merely stuck up in front for ornament, and I was afraid that when my two hundred and fifty-seven pounds went on with the firemen and the woman the whole front of the house would come off; but, thank God, it held on!"

A Priceless Heritage

In a recent sermon, Cardinal Gibbons well said, that the Catholic school is the nursery of men, and it should be the delight of every true Catholic to have a monument of his faith in the parish in which he lives. The parochial school is a priceless heritage in which we should feel the greatest pride. I know of no blessing which could be more desired than to have a place in your parish where the word of God is taught daily

along with the other requirements of a modern education. We are subject to a double tax in supporting state and Catholic schools, but the Lord will reward us in the end for all the sacrifice we make." The Messenger is pleased to be able to say in this connection that west of the Mississippi River the number of parochial schools is increasing rapidly, indicating that the Catholic laity are imbued with the proper ideas as to the necessity of Christian education.—The Catholic Messenger.

HIGHEST FOOD-VALUE.

Epps' Cocoa is a treat to Children. A Nutrient to the Worker. A Boon to the Thrifty Housewife.

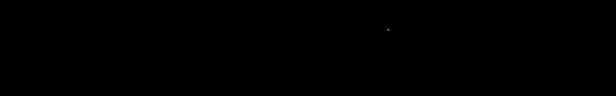
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Children thrive on "Epps'."

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THE READER'S

CONDUCTED BY



THE READER'S CORNER

CONDUCTED BY "COLUMBA"

I had a novel experience the other night. I was present at a meeting of a certain Ladies' Literary Society...

Now, I wonder, are there any suffragettes among my readers of the Corners? I piously and sincerely hope not...

"Woman was made for the home, and there her husband should find her," writes Carnea Sylva, and no sane person will question the saying...

Personally I'd be in favor of giving a woman a vote because if she had a vote of her own she'd have no time to heckle her husband about his...

Suffragetteism is not catching on here in Canada. And that it is not is a high compliment to the feminine element amongst us...

I am glad my remarks re the Catholic Immigrant question have aroused interest in the subject...

Dear Columba—I was very much interested in your article last week about the Catholic Immigrants...

"Home Rule means self-government for Ireland—that on our own poor humdrum, humble affairs we shall be allowed to decide...

J. B. (Manotick). I cannot at present give you the address wanted, but I will note it and let you know later on.

Several anonymous letters received. If writers wish them attended to let them please forward name and address—not for publication...

Have Your Hat Match Your Gown

Make your last year's straw hat as fresh and dainty as any you can buy, by coloring it with

Anchor Straw Hat Enamel

It makes soiled Straw Hats as good as new—and you may have your hat the same shade as your summer dress.

Made in 21 fashionable and popular colors. Ask your dealer for Anchor Straw Hat Enamel or send 15 cents for sample tin, stating color wanted, to

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CHATS WITH YOUNG MEN

KNOWLEDGE THAT IS POWER

The world is full of people who know a great deal but can not use it. They are weighed down by unavailable facts and theories, impractical knowledge...

You have often met people who seem to know so much, who are so encyclopedic in their greedy absorption of facts that their general knowledge is like an enormous pack on a soldier's back...

It is not the ability, the education, the knowledge that one has that makes the difference between men. The possession of knowledge is not always the possession of power...

To be effective, a man's education must become a part of his life. It must be worked up into power. A little practical education that has become a part of one's being and is always available...

VICTIMS OF DISHEARTENING SUGGESTIONS

One of the worst things that can ever happen to a person is to get into his head that he was born unlucky and that the Fates are against him...

In every town where people are complaining that their environment is against them, and that there are no opportunities, others under similar conditions manage to succeed and make their own Fates...

You will be surprised to see what mere persistence toward success and thought stouly toward success can do for you...

THICK, SWOLLEN GLANDS. That makes a horse wheeze. That makes a man cough. That makes a child choke-down. Can be removed by ABSORBINE...

deliver his message to the world in spite of discouraging conditions. But most people are so susceptible to influences about them and so overpowered by discouraging conditions and inhospitable environments...

Man of those who are doing little, mediocre things today are capable of doing great things, if they would only learn to control their thoughts and focus their mind and fear in the right direction...

I have in mind a man who often ruins his efficiency for the entire day by losing his temper in the morning. His poison, generated by his furious outbursts of passion, and he suffers so much from wounded self-respect and a sense of disgust and discouragement...

If you are ambitious to do anything great, anything distinctive, the greatest thing which you are capable of, spare no pains or expense in keeping yourself in superb physical condition...

OUR BOYS AND GIRLS

BOYS AND THEIR MOTHERS. One bright Sunday day, being desirous of a little diversion, I concluded to take a jaunt up stream...

THE HANDICAP OF UNHAPPINESS

The normal mind alone is the happy one. The mind that is burdened with the past is the unhappy one. It is the possession of knowledge in the world that every indication in the human economy that man was intended to be happy...

THE EXPLOSIVE POWER OF GREATER AFFECTION

The way to get rid of an undesirable habit, trait or tendency is not to antagonize it, not to try to kill it or drive it out directly...

It is infinitely better to use the explosive power of love than to try to drive out or kill the undesirable thing. The craving for something higher and better is the best possible antidote or remedy...

Cowan's Cocoa. Is absolutely pure, strong and healthful. Delightful in flavor, nourishing, economical. Cocoa should be boiled three or four minutes in either milk or water to produce best results.

Kellogg's TOASTED CORN FLAKES. A breakfast in itself. Try it tomorrow morning with a baked apple. Smother them in cream, and sugar to your taste. Nothing will convince you so quickly as the quality wrapped in the Kellogg package—but be sure it's the Kellogg package.

But boys must tease; it is their nature. A boy that has no desire to tease is a rarity. These little faults are only trifles and are committed oftener through thoughtlessness than malice.

WIT AND HUMOR. A Georgia man of enormous girth stood at his gate watching the passage of General Johnston's army. All at once three or four men left the ranks and came running toward the gate...

A boy is shy, reserved, does not like to display any kind of feeling down in the corner of his mouth, or depth of feeling, or never sound. The great and mighty streams are silent in their course.

There is not much danger of a boy going astray when he confides in his mother. But take care when he confides in any other person, for that is the danger of secrecy, that cannot bear the light of day, cannot be honorable.

A Christianity not Worth Exporting. The "Reformed Churches of the World" are to have "a great Mission Conference" next June in Edinburgh...

Character is still easier to attain if one will not sacrifice the good, the true, the useful. And while a good name may not equal great riches when it comes to slips of paper we check, it is certain beyond peradventure that it is the best sort of wealth...

Church's Alabastine. A pail, with water-brush—and a pkg. of Alabastine. Alabastine walls are now the most popular. There is nothing so charming, so sanitary, so cheap, in the modern home...

CHURCH FURNITURE. Altars, Pulpits, Fonts, etc. Send for Catalog of Pewes & Brass Goods. The Blaine Lumber & Mfg. Co. Limited, Chatham, Ont.

boy should be afraid to confide in his mother, or fail to realize that she is his best friend. She alone remains faithful when all others fail, the last to accuse, the first to forgive.

If I may add a word to boys, let me counsel them to appreciate their mother, to be thankful she has been spared to them. Tears, wealth, nor influence can recall her once she has been called away.

Every one should read "The Blindness of Dr. Gray" by Canon Sheehan's New Book. Price \$1.50 Post Paid.

THE CATHOLIC RECORD LONDON, CANADA. THE CHRIST The Son of God. A Life of Our Lord and Saviour Jesus Christ.

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The Catholic Record LONDON, CANADA. you wish to avoid riches, but because you want to have wealth of the most desirable and profitable sort—wealth that cannot be lifted from you by strikes, panics or the guardians of values...

Get this Gold Pair Free. DELHAUX. DON'T SEND ME ONE CENT. When you answer this advertisement, as I am going to distribute at least one hundred thousand of these Dr. Hux's Famous Perfect Vision Spectacles to genuine, bona-fide spectacle-wearers...

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DON'T SEND ME ONE CENT. When you answer this advertisement, as I am going to distribute at least one hundred thousand of these Dr. Hux's Famous Perfect Vision Spectacles...

I want you to thoroughly try them on your own eyes, no matter how weak they may be. You will find that they are really and truly the softest, clearest, and best-fitting glasses you have ever had on your eyes...

And doubtless the "poor heathen" is thinking and saying that very thing. The British exported article in the N. Y. Freeman's Journal.

Character is still easier to attain if one will not sacrifice the good, the true, the useful. And while a good name may not equal great riches when it comes to slips of paper we check, it is certain beyond peradventure that it is the best sort of wealth...

So when the choice is offered you, as it is offered now each morning of your life, choose a good name, not because

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