LONDON, ONTARIO, SATURDAY, JUNE 22, 1912

I Shall Be Satisfied in the wilderness each footet all be satisfied !" but, oh ! not

Not here, where all the dreams of blise deceive us, Where the worn spirit never gains its

shrilling the repture earth's sojour not know, heaven's repose the is stilling. is a land where every pulse is

is stilling,
and peacefully life's time-tossed
currents flow. out of sight, while sorrows still enfold us Lies the fair country whe

told us an these few words, "I shall be satisfied."

yearning
sweet companionship with kindred minds,
ilent love that here meets no re-

Shall they be satisfied? The soul's vague longing, aching void which nothing earthly fills; thronging
As I look upward to the heavenly

Thither my weak and weary steps are tending.
Saviour and Lord I with Thy frail child abide,
Guide me towards home, where all my wandering ending.
I shall see Thee, and "shall be satisfied."

CATHOLIC VICTORY IN BELGIUM

VOTERS UPHOLD GOVERNMENT THAT MADE NATION A MODEL FOR EUROPE

In the Parliamentary elections held in Belgium on June 2 the Catholic Government, which had been in office without interruption for twenty-eight years, and which has made Belgium the most prosperous and most progressive nation in Europe, scored a splendid victory. The new Chamber of Deputies will contain 101 Catholics, 44 Liberals, 39 Socialists and two Democrate, or a Catholic majority of sixteem over the Opposition coalition. The Catholic majority in the last Chamber was six. There are a number of new seats this year, of which the Socialists captured four, though most of them went to the Catholics.

Catholics.

The Catholics stand for equal treatment of free denominational schools and the so-called neutral schools. This has been flercely opposed by the Liberals and Socialists, who would hamper and oppress denominational schools and de-Christianize the nation, and the campaign turned entirely on this question. It was one of intensity rarely seen in Balgium.

the latest in his possession he would have given over 900 france instead of 714.)

4. No other country that has in-

714.)
4. No other country that has increased its trade and industry can boast of the same prosperity. The State expenses are enormous, and yet what is called the "National Unproductive Debt" ank between the years 1884 (when the Catholics came into power) and 1909 from 6 francs 71 to 3 francs 79 per head. It has been reduced by helf. It is only right to add that the national debt during the same period during the same period during the same period on 1,422,000 to 3,329,000 francs, but all this money is invested in rallways, harbors, docks, canals, etc.

invested in railways, harbors, docks, canals, etc.

THE NECESARIES OF LIFE

5. In no other country are the necessaries of life so cheap as in Belgium, although there is at the moment an upward tendency in prices. Oil bought for 10 centimes in Belgium costs 50 in Paris; matches 1 centime in Brussels, 10 in France; coal, 20 francs in Belgium, 40 in France; coffee, 2 france in Belgium, 6 francs in France 24 france. In Germany and in France 24 france. In Germany and in France cuties have been put on most of the goods; in Belgium these duties, customs duties, have been done away with in the case of cocos (1895,) tea (1897,) coffee, raw or unroasted (1903,) and diminished in the case of rice, salt, vinegar and industrial alcohol."

6. As a general rule customs duties are very light, if any are imposed at all, on imported materials for goods needed in connection with the national industries. Very light, too, are; the excise duties and the cost of transmission of goods. Hence it is that a population of nearly eight million inhabitants flourish and are content in so limited a territory—only a third of Ireland in size.

SOCIAL LEGISLATION

on size.

SOCIAL LEGISLATION
7. In no other country, even by the mission of Protestant economists, is social legislation so complete as in Belgium; it would require a long paper merely to enumerate the main chapters of the new code.

sode.

8. Between 1884 and 1910 Belgium solved a problem which seemed impossible of solution to all other nations. Although the general expenses increased in all directions, no new duties or taxes have been created, with the sole exception of a heavier duty on drinkable alcohol (in order to limit its consumption.)

sole exception of a heavier duty on drinkable alcohol (in order to limit its consumption.)

9. Between 1880 and 1910 the number of illiterate people was reduced by more than half. We find in Belgium, without compulsory education, less ignorant men than in France. Practical and technical education is making headway. A new bill dealing with this question—a very liberal bill it is—will be laid before Parliament if the Government remain in power.

Making the words of an Italian anticlerical paper his own, the German writer thus concludes: "Belgium deserves to be taken as a model by all the countries of Europe." Of course, our anti-clerical papers keep on asserting, all the same, that the Catholic Gevernment has brought the country to the verge of ruin, and that we are on the eve of our national death if the Catholics are returned on June 2, the date of the general elections:

A PLEA FOR CLEAN JOURNALISM

St. Louis has a monthly publication called the Gimlet. Mike Kinney, "teamster and editor," announces that the Gimlet is a "monthly magazine for the Gimlet is a "monthly magazine for Gimlet is a "monthly magazine for the Gimlet is a "monthly publication".

also using the "boycott" on papers that are unclean and unfit to enter a decent man's house. Catholics here in the United States are being constantly reminded by their own press of the inconsistency of passing resolutions against the "yellow" journals and then trooping out from their meetings to buy the very papers that they have just been condemning.

papers that they have just seen condemning.

It is time we all woke up to the
immense harm that is being done our
people young and old, but particularly
the young, by a vile and visious press
which panders to the lowest elements of
human nature in its every department
—not only in its news of orime, but its
coarse, valgar and suggestive "comic
sections."—Sacred Heart Review.

DANIEL O'CONNELL AND LLOYD GEORGE

Lloyd George was born of what "the classes" would call "humble" or "obscure" origin, while Mr, Kecky, the Unionist historian, adduces in condemnation of O'Connell's attacks on "the classes" that O'Connell himself was of the old Irish gentry. Lloyd George's rise is, therefore, greater in that degree than that of O'Connell, but while O'Connell was born to some cetate, and a higher education was for him a matter of course, whereas Lloyd George's tradesman-uncle had to make sacrifices that his nephew might receive a schooling, O'Connell, on the other hand, had to encounter greater religious prejudice, on account of being a Catholic, in illustration of which it is only necessary to point out that, like other young Irishmen of the day, he had to be sent to the Continent for a higher education, Catholics being excluded from such privilege at home. To his education in St. Germains, at the time of the French revolution, is to be attributed the aversion to irreligion, blood-letting, and revolution in any form which always remained a characteristic of O'Connell. But within these limitations he was a radical of radicals, and, like Lloyd George, when occasion demanded, he baited and flouted "the classes," grown fat upon privilege, without mercy; rather with indignation than hatred, however, the inspiring motive and feeling being deep and abiding sympathy with these who had not only no privileges but not even rights.

Both O'Connell and Lloyd George

ing being deep and sbiding sympathy with these who had not only no privileges but not even rights.

Both O'Connell and Lloyd George were born in Celtic civilisation, so to speak; of Celtic stock and speaking Celtic languages, both belonging to churches enjoying various degrees of outlawry, and compelled to pay tribute to a "State" church to which they did not belong. Both carried with them into public life a keen sense of these and other disabilities from which their peoples suffered, and not only a burning desire but an abiding determination to end them. Both brought with them also the Ceitic temperament, a dynamic personal force, slertness of mind which made them powerful in debate and death-dealing in repartee, practical and constructive in their statesmanship, and yet of poetic temperament and imagination which preserved their human sympathies and gave them an understanding and a vision altogether beyond that of the mere architects of forms of government or of classical orators. Grattan, a greater master of pure rhetoric than O'Connell. could not government or of classical orators.
Grattan, a greater master of pure rhetoric than O'Connell, sould not move an audience to the core like O'Connell; nor could Gladstone, the great statesman and scholar and Liberal, touch their deepest feelings like Lloyd George. The Celts may not have been great nation-builders, but they have always had keen sympathy with the recople, and were always individual lists.

correct the sation, and the camp. It was one of intensity rarry seen in Religium.

According to press dispatches from Belgium.

According to press dispatches from Braselet, in Recording to press dispatches from Belgium.

According to press dispatches from Braselet, in Recording to press dispatches from Braselet, in Recording to press dispatches from Braselet, in Recording to the Segians are rejoicing and the subject in which he initiated the standard of the Segians are rejoicing and the subject in which he initiated the form of the Belgians are rejoicing belgium to the Belgians are rejoicing and the satisfaction of the Segians are rejoicing belgium to the Belgians are r

who has so keenly in mind the history whose evil effects he means to undo, turns upon them and humbles them in the dust. He is quick and deadly in repartee, like O'Connell, Their great highnesses sought to arouse popular prejudice against Ireland's cause by the cry of John Redmond's "American dollars," and what night have been a deadly gun was immediately spitted by the Welshman's caustic interrogative reply: "Since when did any of the tottering houses of the aristocracy commence to despise American dollars?" And when in the carrying out of his program of equal rights he proceeded to disestablish the English Church, which imposes itself upon his people as it once did upon Ireland, who will forget his retort upon those who accused him of sacrilege? Lord Hugh Ceell won't. "These charges that we are robbing the Church ought not to be brought by those whose family tree is laden with the fruit of sacrilege at the Reformation. Their ancestors robbed the Catholic Church, robbed the dead. Then when we try to recover some of this privileged property for the poor, their descendants accuse us of theft—they whose hands are dripping with the fat of sacrilege." These are words that burn, that stand out as letters in permanent electric light to remind a forgetting world of the past, and to confront with dismay many other privileged bigots as well as the Cecils.

Needless to say, Lloyd George is a sincere friend of Ireland. But apart from that we are glad, and we may perhaps, say, proud, to see this typical Celt arise to construct with the fact of the control of the part and to confront with dismay many other privileged bigots as well as the Cecils.

Needless to say, Lloyd George is a sincere friend of Ireland. But apart from that we are glad, and we may perhaps, say, proud, to see this typical Celt arise.

sincere friend of Ireland. But apart from that we are glad, and we may perhaps, say proud, to see this typical Celt arise to such a force in England, to see him arise so honorably and in the interests of humanity. It is not necessary to agree with every detail of his program in order to appreciate the man and ad-mire his humanity, his fearlessness, his love of justice and hatred of oppression love of justice and hatred of oppression and privilege.

A CHALLENGE NOT ACCEPTED

ARCHBISHOP IRELAND'S REPLY TO INDEFINITE CHARGES AGAINST CATHOLICS OF SOUTH AMERICA. ACCUSERS SILENT UNDER EXCORIATION

Misstatements by Dr. W. F. Rice and Bishop Frank M. Bristol, made at the Methodist conference in Minneapolis regarding religious conditions in South America roused Archbishop Ireland to reply through publicly of the daily press to the indefinite charges put forward. The Archbishop challenged the mea who made the charges to specify and to substantiste them. Necedies to say, no attempt was made to meet the challenge.

In the course of his letter the Archbishop asid:

In the course of his letter the Archbishop said:

"In writing as I now do I have this regret that I may seem to be at war with all members of the Quadrennial Conference. I know that inside the walls of the conference there are the many that love peace, that love truth, that fain would bridle the wild tongues of intemperate brethren, bent on the futile task of beating down, "per fas et nefas," the battlements of the Catholic Church, whose fury, however, they are powerless to mitigate. To the friends of peace in the conference I profier apology, and trust they will pardon what, were it not for me a duty, I myself should consider an unwarranted intrusion into their affairs. THE CHURCH EVERYWHERE THE SAME

"I have more on my hands than the defence of the Catholic Church in South America. It is the defence of the Catholic Church in the United States. The Catholic Church in its doctrines and mandates is the same the world over. Its unity in its widespread Catholicty is its legitimate boast; everywhere it teaches the same doctrines and principles; everywhere it moves and works under the guiding hand of the same Chieftsian, the Pontif of Eome. To say that in teaching and mandate the Catholic Church is wrong anywhere, is to say that it is wrong wherever it is. It is nothing short of an insult to the Catholic Church is wrong anywhere, is to say that it is wrong wherever it is. It is nothing short of an insult to the Catholicism," that from them Methodists and others will not understand what Catholicism," that from them Methodists and others will not understand what Catholicism in its true form; and their Catholicism cannot be learned from them in its true form; and their Catholicism in its true form; and their Catholicism cannot be learned from them in its true form; and their Catholicism is exactly that which is presched by the Catholic Church in South America, as in every other land under the sun. And right here let me say to non-Catholics of the United States if Catholicism in its true form; and their Catholicism in the case of the Catholic Church in South America, as it were all for nearer to the Catholic Church in South America, as it was a construction, and it is strue form; the case of the Catholic Church in South America, as it was a construction of the United States in Catholic Church in South America, it in the case of the Catholic Church in South America, it is in the case of the Catholic Churc "I have more on my hands than the in every other land under the sun. And right here let me say to non-Catholics of Minnespolis and St. Psul. We are among you; every Sunday our dostrines are spoken from the pulpits of fifty or more temples; our works are in the open; our schools, colleges, institutions of charity and religion, willingly swing spart their portals to visits from you. Do you wish to know the Catholic Church 'in its true form?' See us, question us, judge us, and as you judge us, judge the Catholic Church as it is in South America, as it is in every quarter of the globe.

what is black, the inability to disc in men and conditions a color of wh ever offier kind, however much this co be bright and shining. And then owin what is hated, there is the uter absence of logic, of power to connect cause with effect, to free conclusions from incidents and circumstances that give to them no support whatever. This is the Bristol. Rice process of reasoning. Catholicism predominates in South America; therefore nothing there is good; therefore what there is bed is the direct result of Catholicism. Thus conclusions are Catholicism. Thus conclusions formed—conclusions all the more formed—conclusions all the more read-ily formed, that, it is forescen they are such as will win applause at Method'st Quadrennial Conferences, and draw from Methodist treasuries the silver and gold wherewith to replenish the local com-

DEAL IN GENERALITIES

"Bishop Bristol and Dr. Rice deal in generalities; no detailed answer is called for, or, indeed, is possible, until they provide us with their bill of specifications.

"Dr. Rice's resolutions, presented to and later approved by the conference, charges Catholicism in South America with depriving the people of the Bible, perverting many of the fundamental doctrines of Christianity and fostering superstitions. On another occasion I have dealt with the accusation that the Catholic Church deprives the people of the Bible. As to superstitions fostered, and fundamental doctrines of Christianity perverted—I call for specifications not forth coming I simply soon the secusation. Amusing, however, it is, to hear Methodism taking the old Church to task for perverting 'the fundamental doctrines of Christianity,' when we remember the recent declarations of a Methodist minister, Rev. Ernest Thompson, during a suit questioning the teaching of the Weslevan University of Canina and the suit questioning the caching of the Weslevan University of Canina and the suit questioning the caching of the Weslevan University of Canina and the suit questioning the seaching of the Weslevan University of Canina and the suit questioning the seaching of the Weslevan University of Canina and the suit questioning the seaching of the Weslevan University of Canina and the suit questioning the seaching of the suit questioning the seaching the seaching the seaching the s Methodist minister, Rev. Ernest Thompson, during a suit questioning the teachings of the Wesleyan University of Canada, to the following effect: that for Methodists the meaning of the Virgin Birth of Christ is a purely literary question; that the physical resurrection of Christou Eister day is far from being clear; that the Bible does not prove Christ to be God, etc., etc. Will the conference before its adjournment do us the favor to enlighten us in a unamimous profession of faith as to what to-day Methodism calls the fundamental doctrines of Christianity?

SANCTITY OF MARRIAGE

SANCTITY OF MARRIAGE

** Equally vague and general, equally unproven, are the statements of Bishop Bristol. He affirms: I deny: until his charges are somewhat substantiated, my denial is sufficient reputtal. One of his charges is rather specific: I give a specific reply. He says: 'Methodism's regard for the sanctity of the marriage relation is a swelskinn to the secule (the people of South America) among whom the very sanctity of the marriage the has for centuries been a matter of batter by the prevailing ecclesiasticism * * * The exorbitant pecuniary demands of the priesthood have made marriage impossible among the poorer. Is not the Bishop here a little sarcastic towards Methodism, talking of 'Methodism's regard for the sanctity of the marriage relation,' while we recollect, as no doubt he does, that this very Quadrennial conference now in session in Minneapolis refused to prohibit its ministers from being present at remarriages of divorces? As to what the Bishop tells anent illicit martial relations in South America, caused, he says, by ecolesiastical creed. I have on we South America, caused, he says, by ecclesiastical greed: I have on my table the volume of the ecclesiastical law that governs the Catholic Church in South America, and in this volume I read this authorative dec

Church in its true form ? See us, question us, judge us, and as you judge us, judge the Catholic Church as it is in South America, as it is in every quarter of the globe.

METHODIST PRYCHOLOGY

"One need not read very long the addresses of the two Methodist missionaries before coming to understand the peculiar psychology from which those addresses are born. First, there is here the intense pre-existing hatred of Catholicism, and because of this the readiness to selze upon every straw that seems to tell against the detested foe and quickly develop into a weighty sheaf. Next there is the absolute color-blindness, the determination to see only Presbyterian "Parochial" School

THE CASE OF TOM WATSON

WARNING TO SOME TORONTO PREACHERS

At last the Federal government has made a move in the matter of putting a stop to the use of the malls by such anti-Catholic papers as cannot restrain themselves from the use of indecancies and insuits in their attacks. This first stop comes in the shape of the arrest of Tom Watson, of Georgia, on a charge of improper use of the mails.

The specific charge against him is that the article which he published in his Jeffersonian on the three American Cardinals was a violation of that section of the postal laws which makes it a crime to send scandalous and scurrilous matter, concerning any religious body, through the mails.

Ordinarily it is entirely wrong to prejudge a defendant but in Watson's case there seems to be no chance for any discussion of the affair which does not regard his conviction and punishment as a foregone conclusion. He wrote and circulated the infamous article; it undoubtedly is both scandalous and scurrilous. It would seem that Mr. Watson therefore is securely bound to the just consequences of his crime.

The Watson type of anti-Catholic agitator, and the Menace type of paper, do no real harm to the Church, for they never appeal to the intelligent.

The failure to bring them to book for their conduct, however, has long been a serious reflection upon the administration of Federal justice in this country. In other controversies, one tithe the vilences that Watson and the Menace apread weekly would have led to prosecution and imprisonment.

But there has been a singular dilatoriness about prosecutions for libels and slanders upon the Catholic Church, her hierarchy, her priesthood and her monks and nuns.

The Church has not been charged with the initiative. The Federal

her hierarchy, her priesthood and ner monks and nuns.

The Church has not been charged with the initiative. The Federal government has. The initiative until now has not been taken. For the sake of the good repute of Federal justice it is to be hoped that the example which will unquestionably be made of Watson will be but the first in a series of such actions in the effort to clean up the mud throwers in the ranks of bigots in this country.

The Church does not require that Watson and Walker shall go to the penitentiary for her own sake, but for the sake of a demonstration that Federal

A BELATED AND INCOMPLETE APOLOGY

"Better late than never" is the most suitable comment to make over The Independent's tardy admission of its very grave mistake in being too ready to accept that old story of the "bogus Encyclical" addressed to "the Cardinal Archbishop of Chile" on the alleged laxity of the clergy in his archdiocese and it results as northward by the laxity of the clergy in his archdiocese and it results as portrayed by the hand of a wicked forger, as it now turns out. The spurious Encyclical was the work of a cynical joker, who, knowing the guilibility of the Freemason and Atheistic section of the South American press, fooled it to the top of its bent by reason of his familiarty with ecclesiastical nomenclature, people and procedure. He wrote for a "yellow" paper called La Lai cedure. He wrote for a "yellow" paper called La Lei, and it was from his concoction therein published that the French paper—the Figaro as well as we can recall—reproduced it as a bait, that was most eagerly snapped at by The Independent. It is about fourteen years, we think, since the canard was ared at the general public, and we jogged the memory of The Independent several times over the matter; but it was not until its issue of May 30 last that any satisfactory response was ell-

ent several times over the matter; but it was not until its issue of May 30 last that any satisfactory response was elicited. Then it was published this "amende," such as it is:

It is very late to make a correction of a false statement quoted by The Independent several years ago from a leading daily paper in this city, to the injury of the Catholic Church in Chile. As we then read it, apparently authenticated by the documents, very compromising statements as to the condition of the Church in Chile and the criminal extravagance of the Archbishopric of Santiago were exposed in an encyclical from Rome, and an answer by the Archbishop of Santiago. The story was repeated by Secretary Speer, of the Presbyterian Board of Foreign Missions, and when the authenticity of the documents was deuled, Mr. Speer made long and careful investigation, and the result he has given in a book on "South American Problems." The documents are an absolute forgery, gotten up for political purposes and confessed as forgeries by the man who wrote them. We much regret having given the story currency.

The grudging and uncandid character of this "amende" is shown in the absence of any reference to the fact that The Independent does not mention the

The grudging and uncandid character of this 'amende' is shown in the absence of any reference to the fact that The Independent does not mention the name Father Martin, of Columbus, in the matter—the tenadious truth-lover who took Mr. Speer by the coat-colar and, otter-like, kept his grip until he made him get on the trail of the liar and hunt him into his hole, like a cornered rat. Father Martin might almost boast, like Corislanus: "Alone I did it"—and he did it cleanly and completely. More power to his elbow.— Catholic Standard and Times,

There may be only two or three opportunities in a lifetime of proving oneself brave, but every hour of every day one may have the astisfaction of knowing that he is not a coward.

CATHOLIC NOTES

The largest diocese in the Church is the Archdiocese of Breslau. Its Arch-bishop is a Cardinal. It has 3,675,300 Catholics. It has 1,025 parish pricets, 455 assistant pricets and 145 pricets of religious orders—in all 1,933 pricets.

Rev. Father I. Enaut (retired) has given \$50,000 to endow a sanitarium in Monroe, La. The sanitarium will cost \$65,000 without furnishings, will be built of brick and granite and will be the largest and handsomest building in Monroe. Four wards, two for whites and two for negroes, will be absolutely free.

Before a host of friends and relatives that filled every place available in the Holy Name Cathedral, 17 young men were ordained to the priesthood Sunday by Archbishop Quigley in Chicago.

About one hundred thousand little children of France have signed their names to an address to the Holy Father, thanking him for the privilege of early First Communion.

The last survivors of the band of young nuns who accompanied Florence Nightingale as nurses to the Crimean War, are Mother Mary Joseph Stanislaus, of the St. John's Wood Convent, England, who is eighty-nine years old, and Mother St. George, of the Convent of the Fathful Virgin, who is a few years younger. years younger.

The Paulist Choristers Society of America, with a personnel of 150 men and boys, in charge of the Paulist Fathers, Revs. William Finn and Peter O'Callaghan of Chicago, carried off the first diploms of honor and a magnificent Sevres vase and medal in the great International Fete of Music at Paris. Father Finn, director of the choristers, has been decorated with the Palmes Academiques. From Paris the choir went to kome, where the members sang before the Holy Father recently.

The Rev. W. Scott Hill, late curate of St. Matthew Anglican Church, Burnley, England, was received into the Catholic Church on Thursday, May 16th, by the Very Rev. Dr. Poock, the rector of St. Bede College, and was confirmed the following day by the Bishop of Salford, Right Rev. Dr. Casartelli, in the chapel of the college.

Father Murphy, of Enniscorthy, Ireland, believes that the time is ripe for the Church in his native country to reach out after the non-Catholics, who certainly need enlightenment, if we are to judge from the utterances of the Ulster patriots. There is no good reason why a nation which has done so much excellent missionary work, the world over, should not convert the stranger within her gates.

Don Bosco is to be honored in his beloved Turin by a monument, which will be erected on the square in front of the Church of Santa Maria Ausiliatrice, and which it is hoped to inaugurate on August 16, 1915, the first centenary of his birth. The executive committée has just invited artists of all countries to commete and will forward regulations. compete, and will forward regulations, particulars and information to all who apply. The total expenditure on the nument is not to exceed 200,000 lire

Widespread regret in the east of Scotland has been occasioned by the death of Mgr. William Grady, rector of St. Patrick's, Edinburgh, and provost of the Cathedral Chapter. Ordained in 1861, he served in the old Eastern Vicariate Apostolic until the restoration of the hierarchy in 1878. of the hierarchy in 1878, wh Mgr. Grady was for a long period vicar general, and twice filled the office of vicar capitular.

Rev. Roderick A. McEachern, stationed at Barton, Ohlo, speaks Hungarian, Dalmatian, Slavic, Italian, Bohemian, Polish, Croatian and Luthuanian. Father McEachern has now mastered twelve tongues, and says the Austro-Hungarian ones have been the most difficult. At each Mass he presented three segments one in English. reaches three sermons, one in English, me in Slavic and one in Hungarian.

The great basilics of St. Peter's Rome, which is the Cathedral of Christendom, was one hundred years in building, and cost not less than \$50,000,000—

O00,000.

The largest college building in the world is being built by the Jesuit Fathers on Orown Heights, Brooklyn, N. Y., between Eastern Parkaway and Prospect Park, says the New York Times. There will be one main structure, where the various departments will be housed, instead of separate buildings. This building will be 700 feet long and 250 feet wide. There will be four floors and a basement. About a third of the structure will be of glass. The building will cost about \$2,000,000.

Six Sisters have lately arrived from The building will cost about \$2,000,000.

Six Sisters have lately arrived from Zurich, Switzerland, to take charge of a new hospital at Dickinson, N. D. The movement for the erection of the hospital was started two years ago by professional and business men. It is a fire-proof building and will accommodate 100 patients. A Hospital Guild, composed of women, have been formed for the purpose of furnishing the necessary linen and supplies.

Again there is talk of providing St.

linen and supplies.

Again there is talk of providing StPeter's with organs. First in Plus IX.'s
time, and later in 1888 for Leo XIII.'s
jubilee the proposal was made, but it
came to nothing. Now a committee has
been formed for the purpose of collecting funds and presenting the organs, in
honor of the sacerdotal jubilee of Pius
X. Several prelates have approved of
the scheme, as, for instance the Cardinal
Archbishop of Paris but there seems to
be some division of opinion among
artists and musicians as to the advisability of the whole plan at least if the
idea is to build enormous monumental
organs. organs.

MILES WALLINGFORD

BY JAMES FENIMORE COOPER CHAPTER XXIX

calmed her fears, and she was calm, And told her love with virgin pride; nd so I won my Genevieve, My bright and beauteous bride."

By arrangement, I stopped at the Willow Cove, to pick up Marble. I found the honest fellow happy as the day was long; but telling fearfully long and wonderful yarns of his adventures, to the whole country round. My old mate was entstantially a man of truth; but he did love to astonish "knownothings." He appears to have succeeded surprisingly wall, for the Dutchmen of that neighborhood still recount anecdotes of the achievements and sufferings of Captain Marvel, as they usually call him, though they have long ceased to think the country belongs to the United Provinces.

Mosee was glad to see me; and after passing a night in the cottage of his mother, we proceeded toward Clawbonny, in a conveyance that had been sent to Willow Cove to meet me. It was a carriage of my own, one of my own negroes soting as driver. I knew the old team, and will acknowledge that thus saw mysoif, as it might be, rein-

the old team, and will acknowledge that team forced themselves to my speak if this saw myself, as it might be, reinstated in my own. The same feeling came powerfully over me, as he drove to the aramit of an elevation in the road that commanded a view of the vale and buildings of Clawbonny. What a moment was that in my existence! I cannot say that I was born to wealth even as wealth was counted among us sixty years since, but I was born to a competency. Until I lost my ship, I had never known the humiliating sensations of poverty; and the feeling that passed over my heart, when I first heard that Clawbonny was sold, has left an impression that will last for life. I looked at the houses, as I passed them in the sion that will last for life. I looked at the houses, as I passed them in the atreets, and remembered that I was houseless. I did not pass a shop in which clothes were exposed, without remembering that, were my debta paid, I should literally be without a coat to my back. Now, I had my own once more; and there stood the home of my ancestors for generations, looking comfortable and respectable, in the midst of a most inviting scene of rural quiet and loveliness. The very fields seemed to welcome me beneath its roof! There is no use in attempting to conceal what happened, and I will honestly relate it. The road made a considerable circuit to descend the hill, while a footpath led down the declivity, by a shorter out, which was always taken by pedestrians. Making an incoherent excuse to Moses,

down the declivity, by a shorter out, which was always taken by pedestrians. Making an incoherent excuse to Moses, and telling him to wait for me at the foot of the hill, I sprang out of the carriage, leaped a fence, and I may add, leaped out of sight, in order to conceal my emotion. I was no sooner lost to view, than, seating myself on a fragment of rock, I wept like a child. How long I sat there is more than I can say; but the manner in which I was recalled from this paroxysm of feeling will not soon be forgotten. A little hand was laid on my forehead, and a soft voice uttered the word "Miles!" so near me, that, at the next instant, I held Lucy in my arms. The dear girl had walked to the hill, as she afterward admitted, in the expectation of seeing me pass on to Clawbonny; and comprehending my feelings and my behaviour, could not deny herself the exquisite gratification of sharing in my emotions.

"It is a blessed restoration to your rights, dear Miles," Lucy at length said, smiling through her tears. "Your letters have told me that you are rich; but I would rather you had Clawbonny, and not a cent besides, than, without this place, you had the riches of the wealthiest man in the country. Yours it should have been, at all events, could my means have compassed it."

"And this. Lucy, without my becoming your husband do you mean?"

Lucy blushed brightly; though I can-

ing your husband do you mean?"
Lucy blushed brightly; though I canot say the sincere, ingenuous girl ever ooked embarrassed in avowing her pre-

she smiled, and answered my question.
"I have not doubted of the result, "I have not doubted of the result, since my father gave me an account of your feelings towards me," she said, "and that, you will remember, was before Mr. Daggett had his sale. Women have more confidence in the affections than men, I fear; at least, with us they are more engrossing concerns than with you, for we live for them altogether, whereas you have the world constantly to occupy your thoughts. I have never supposed Miles Wallingford would become the husband of any but Lucy Hardinge, except on one occasion, and then only for a short period; and ever since I have known that Lucy Hardinge would never—could never be the dinge would never—could never be the wife of any one but Miles Wallingford."

And that one exception, dearest,— that 'very short period ? Having confessed so much, I am eager to know Lucy became thoughful, and she

house. When I first saw Emily Merton I thought her more worthy of your love than I could possibly be; and I fancisd it impossible that you could have lived so long in a ship together, without discovering each other's merits. But, when I was placed with you both, under the same roof, I soon ascertained that, while your imagination had been a little led aside, your heart was always true to me."

"is this possible, Lucy? Are women really so much more discrimating, so much more accurate in their opinions, than us men? While I was ready to hang myself for jealousy of Andrew Drewett, did you really know that my heart was entirely yours?"

"I was not without miggivings, Miles, and sometimes those that were keenly painful; but on the whole, I will not say I felt my power, but that I felt we were dear to each other."

"Did you ever suppose, as your excellent father has done, that we were too much like brother and sister to become levers, too much accustomed to be dear to each other as children to submit to passion? For that which I feel for you,

said, when I had a contrary experience of my own crustantly present, Miles? I saw that you though there was some difference of condition between us (silly fellow?), and I fell persuaded you had only your own difficence to overcome, to tail your own deep of the control, cruel could be the most of the control, cruel doubt to hang over me?"

"Was it a woman's part to speak, Miles? I endeavored to not naturally—believe I did not asternally—and i left the rest to God. Blessed be Hismerg, I am rewarded!"

I folded Lucy to my heart, and, passing a moment of sweet sympashy in the embrace we both began to talk of other things, as if mutually conscious shat out feelings were too high-wrought for the place in which we were. I lead no tenantry to some forth to meet am-nor were American transis much addicted to such practices, even when they were to be found; though the miserable sophistry on the subject of landlord and tenantr—one of the most meet a security of the did not then exist among us, that I am sorry to find is now getting into rogme. In that day, it was not shought "liberty" to violate the fair ovenants of a lesse; and attempts to cleast a landed proprietor out of his rights were called cheating, as they ought to be—and they were called nothing else.

In that day, a lesse in perpetuity was thought a more advantageous bargain for the tenant, than a lease for a year, or a term of years; and men did not be regarded to be a favor conferred on him who had they were called cheating, as they ought to be—and they were called cheating, as they ought to be—and they were called cheating, as they ought to be and they were called on thing else.

In that day, it was not fancied to be a remand to fendality, but it was regarded as a favor conferred on him who had they were only in the minimediate, and wend they were the fair principles of the times; signation of the t

pared me for a reception by these children of Africa, even the outcasts having united with the rest to do honor to their young master. Honor is not the word; there was too much heart in the affair for so cold a term; the negro, whatever may be his faults, almost always possessing an affectionate heart. At length, I remembered Marble, and taking leave of Lucy, who would not let me accompany her home, I threw myself down the path, and found my mate cogitating in the carriage, at the foot of the hifl.

"Well, Miles, you seem to value this land of yours, as a seaman does his ahip," cried Moses, before I had time to apologize for having kept him so long waiting. "Howsomever, I can enter into the feelin', and a bleased one it is, to get a respondent is bond off of land that belonged to a fellow's grandfather. Next thing to being a bloody hermit, I hold, is to belong to nobody in a crowded world; and I would not part with one kiss from little Kitty, or one wrinkle of my mother's, for all the desert islands in the ocean. Come, sit down now, my lad—why, you look as red as a rosebud, and if you had been running up and down hill the whole time you've been absent."

"It is sharp work to come down such a hill as this on a trot. Well, here I am at your side; what would you wish to know?"

"Why, lad, I've been thinkin', since you were away, of the duties of a bride".

at your side; what would you wish to know?"

"Why, lad, I've been thinkin', since you were away, of the duties of a bride's maid"—to his dying day, Moses always insisted he had acted in this capacity at my wedding—"for the time draws near, and I wouldn't wish to discredit you, on such a festivity. In the first place, how am I to be dressed? I've got the posy you mentioned in your letter, stowed away safe in my trunk. Kitty made it for me last week, and a good-looking posy it was, the last time I saw it."

"Did you think of the breeches?"

"Ay, ay; I have them, too, and what is more, I've had them bent. Somehow or other, Miles, running under bare poles does not seem to agree with my build. If there's time, I should like to have a couple of bonnets fitted to the articles."

"Those would be gaiters, Moses, and I never heard of a bride'smaid in breeches and gaiters. No, you'll be obliged to come out like everybody clas."

I do for the behaviour Shall I be obliced to his Mis Lucy.

No not exactly Mis Lucy, but Mrs.
Brise—I botteve I would not be a lawful marriage without that.

Heaver for at the I should lay a straw in the way of your happiness, my dear boy; but you'll make a signal for the proper time to clear ship, then—are known I always cannot a guid.

Heaves for the translation of the proper time to clear ship, themyou know I always carry a quid."

I promised not to clear ship, themyou know I always carry a quid."

I promised not to clear ship, themyou know I always carry a quid."

I promised not to desers him in his need, and Moses became materially easier in his mind. I do not wish the reader to suppose my mate fancied he was to act in the character of a bridgemaid. The difficulties which beset him will be best explained by his last remark on this occasion, and with which I shall close this discourse. "Had I been brought up in a decent family," he sid, "instead of having been set affost on a tombstone, matrimony wouldn't have been such unknown seas to me. But you know how it is, Miles, with a fellow that has no relatione. He may laugh, and sing, and make as much noise as he pleases, and try to make others think he's in good company the whole time; but, after all, he s nothing but a sort of bloody hernit; that's travelling through life, all the same as if he was left with a few pigs on a desert island. Make-believe is much made use of in this world, but it won't hold out to the last. Now, of all mortal beings that I ever met with, you've fallen in with her that has the least of it. There's some make-believe shout you, Miles, as when you looked so bloody unconcerned all the time you were ready to die of love, as I now l'arn, for the young woman you're about to marry; and mother has a little of it, dear old soul, when she says she's perfectly satisfied with the son the Lord has given her, for I'm not so blasted virtuous but I might be better; and little Kitty has lots of it when she pretends ahe would as soon have one kiss from me as two from young Br ght; but, as for Lucy Hardinge, I will say that I never saw any more make-believe about her channes are the distinguishing traits of Lucy's virtues. I was excessively gratified at finding that Marble rightly appreciated one who was so very, very dear to me, and took care to let him know as much, as soon as he ha

his speech.

We were met by the negroes, at the distance of half a mile from the house. Neb acted as master of the ceremonies, or commodore would be the better word, for he actually carried a bit of wallow tall business that was borrown. Neb soted as master of the ceremonies, or commodore would be the better word, for he actually carried a bit of swallow tail bunting that was borrowed from the sloop, and there was just as much of ocean in the symbols used, as comported with the honors manifested to a seaman. Old Cupid carried the Wallingford ensign, and a sort of harle-quinage had been made out of marinspikes, serving mallets, sall-maker's palms, and fids. The whole was erowned with a plug of tobacco, though I never used the weed, except in cigars. Neb had seen processions in town, as well as in foreign countries, and he took care that the present should do himself no discredit. It is true, that, he spoke to me of it afterward, as a "nigger pre-session," and affected to hold it cheeps; but I could see that the conceits he had got up for the occasion, as he was mortified at the failure of the whole thing. The failure happened in this wise: no sconer did I approach near enough to the elder blacks to have my features fairly recognized, than the women began to blubber, and the men to toss their arms and shout "Masser Mile," "Masser Mile"; thereby throwing everything into confusion, at once placing feeling uppermost, at the expense of "law and order."

To descend from the stilts the seemed indispensable to do credit to Neb's imagination, the manner in which I was a grainstion, the manner in which I was a received by these simple-minded beings was infinitely touching. All the old ones shook hands with me, while the younger of both sexes kept more aloof, and if went through the operation, and went through the operation, and went through the operation, and went through the operation of the corgonal of the congretulations of those humble, dark-colored beings, who then formed went through the operation, and went through the operation of the corgonal operation of those humble, dark-colored beings, who then formed the congretulations of those humble, and went through the operation of the corgonal operation of those humble, dark-colored beings, who then for

younger of note sexes kept more aloo, until I went to each in succession, and went through the ceremony of my own accord. As for the boys, they rolled over on the grass, while the little girls kept making courtesies, and repeating "Welcome home to Clawbonny, Masser Mile." My heart was full, and I questioned if any European landlord ever got so warm a reception from his ten-antry, as I received from my slaves. And welcome I was indeed at Claw-

got so warm a reception from his tenantry, as I received from my slaves.

And welcome I was indeed at Clawbonny; and most welcome was Clawbonny to me! In 1804, New York had atill some New York feeling left in the State. Strangers had not completely overrun her as has since happened; and New York deelings had some place among us; life, homes, firesides, and the graves of our fathers, not yet being treated as so many incidents in some new speculation. Men then loved the paternal roof; and gardens, lawns, orchards and churchyards, were regarded as some thing other than levels for railroads and canala, streets for villages, or public promenades to be called batteries or parks, as might happen to suit aldermanic ambition, or editorial privilege. Mr. Hardinge met me at the gate of the little lawn, took me in his arms, and blessed me aboud. We entered the house in silence, when the good old man immediately set about showing me, by ocular proof, that every thing was restored as effectually as I was restored myself. Venus accompanied us, relating how dirty she had found this room, how much injured that, and otherwise abusing the Daggetts to my heart's content. Their reign had been short, however, and a Wallingford was once more master of the five structures of Clawbonny. I meditated a sixth, even that day, religiously preserving every stone that had been already laid, however, in my mind's intention.

The next day was that named by Lucy as the one in which she would unte herself to me forever. No secret was made of the affair, but notice had been duly given that all at Clawbonny might be present. I left home at 10 in the morning in a very handsome carriage that had been built for the occasion, accompanied by Moses attired as a bride maid. It is true his dumpy, aquare built frame rather cariestured the shorte and silk stockings, and as we offer a stocking and as we offer a stocking and as a stocking and as we

was sufficiently apparent by his looks and movemence to say nothing of his speech.

"Miles, I do suppose," he remarked, as we treated along, "that them that haven't had the advantage of being brought up at home newer get a fair growth. Now, here's these legs of mine; there's plenty of them, but they ought to have been put in a stretcher when I was a youngster, instead of being left to run about a hospital. Well, I'll sail under hare poles this once, to oblige you, bridemaid fashion; but this is the first and last time I do such a thing. Don't forget to make the signal when I'm to kins Miss Lucy."

My thoughts, were not exactly in the vein to enjoy the embarrasement of Moses, and I silenced him by promising all he asked. We were not elegant enough to meet at the church, but I proceeded at once to the little rectory, where I found the good divine and my lovely bride had just complete their strangements. And lovely indeed was Lucy, in her simple but beautiful bridal attire! She was unastended, had none of those gay appliances about her that her condition might have rendered proper, and which her fortune would so easily have commanded. Yet it was impossible to be in her presence without feeling the in fluence of her virgin mich and simple elegance. Her dress was a spotless but exquiritely fine India muslin, well made and accurately fitting; and her dark glossy hair was embellished only by one comb ornamented with pearls, and wearing the usual vell. As for her feet and hands they were more like those of a fairly than of one human, white her countenance was filled with all the heart-felt tenderness of her honest nature. Around her ivory throat, and over her polished shoulders, hung my own neckasee of pearls, strung as they had been on board the Crisis, giving her bust an air of affuent decoration, while it told a long story of distant adventure and of well-requited affection.

We had no bride's maids (Marble excepted), no groom smen, no other

We had no bride's maids (Marble ex

We had no bride's maids (Marble excepted), no groom's men, no other attendants than those of our respective households. No person had been saked to be present, for we felt that our best friends were with us, when we had these dependents around us. At one time I had thought of paying Drewett the compliment of desiring him to be a groom's man, but Lucy set the project at rest by quality asking how I should like to have been his attendant, with the same bride. As for Rupert, I never inquired how he satisfied the scruples of nis father, though the old gettleman made many apologies to me for his absence. I was heartlly rejoiced, indeed, he did not appear, and I think Lucy was so slao.

The moment I appeared in the little drawing-room of the rectory, which Lucy's money and taste had converted, into a very pretty but simple room, my "bright and beauteous bride" arose and extended to me her long-loved hand. The act itself, natural and usual as it was, was performed in a way to denote the frankness and tenderness of her character. Her color went and came a little, but she said nothing. Without resuming her seat she quietly placed and arm in mine, and turned to her father, as much as to say, we were ready. Mr. Hardinge led the way to the church, which was but a step from the rectory, and in a minute or two, all stood ranged before the altar, with the divine in the chancel. The ceremony commenced immediately, and in less than five minutes I folded Lucy in my arms, as my wife. We had gone into the vestry room for this part of the said and the said and

the congratulations of those humble, dark-colored beings, who then formed so material a portion of nearly every American family of any means.

"I wish you great joy and ebbery sort of happiness, Masser Mile," said old Venus, kissing my hand, though I insisted it should be my face, as had often have been precised to the same of t sizted it should be my face, as had often been her practice twenty years before. "Ah! des was a blessed day to old masser and missus could dey saw it, but. And I won't speak of suoder blessed asint dat be in heaven. And you too, my dear young misses; now, we all so grad it be you, for we did t'ink, at one time, dat would nebber come to pass."

Lucy laid her own little white velvet-like hand, with the wedding ring on its fourth fluger, into the middle of Venus'

hard and horny paim, in the sweetest manner possible; reminding all around her that she was an old friend, and that

her that she was an old friend, and that she knew all the good qualities of every one who pressed forward to greet her, and to wish her happiness.

As soon as this part of the ceremony was over, we repaired to the rectory, where Lucy changed her wedding robe, for what I fancied was one of the prettiest demi-toilette dresses I ever saw. I know I am now speaking like an old fellow, whose thoughts revest to the happier scenes of youth with a species of dotage, but it is not often a man has an opportunity of portraying such a

bride and wife as Lucy Hardinge. On this occasion she removed the comb and veil, as not harmonizing with the dress in which she respected, but the necklace was worn throughout the whole of that blessed day.

As soon as my bride was ready, Mr. Hardinge, Lucy, Moses, and myself, entered the carriage and drove over to Clawboany. Thither all Lucy's wardrobe had been sent, an hour before, under Chloe's superintendence, who had barely returned to the church in time to witness the ceremony.

One of the most precious moments of my, life, was that in which I folded Lucy in my arms and welcomed her to the old place as its mistress.

"We came very near losing it, love."

place as its mistress.

"We came very near losing it, love,"
I whispered; "but it is now ours unitedly, and we will be in no hurry to turn
our backs on it."

This was a lete a tete, in the family
room, whither I had led Lucy, feeling
that this little ceremony was due to my

THE CATHOLIC RECORD

Town Shall I be oblined to the state of the state

"Thank you dearest. But will Rupert be able to keep up a town and country house?"

"The first, not long, for a certainty; he is long, you know better than I. When I have been your wife half a dozen years, perhaps you will think me worthy of knowing the secret of the money he actually has."

This was said pleasantly; but it was not said without anxiety. I reflected on the conditions of my secrecy. Grace wished to keep the facts from Lucy, lest the noble-hearted sister should awaken a feeling in the brother that might prevent her bequest from being carried into effect. Then, she did not think Lucy would ever become my wife and circumstances were changed, while there was no longer a reason for concealing the truth from the present applicant, at least. I communicated all that had passed on the subject to my deeply-interested listener. Lucy received the facts with sorrow, though they were no more than she had expected to learn.

"I should be covered with shame, were I to hear this from any other than

"I should be covered with shame, were I to hear this from any other than you, Miles," she answered, after a thoughtful pause; "but I know your nature too well, not to feel certain that the sacrifice scarce cost you a thought, and that you regretted Rupert's self-forgetfulness more than the loss of the money. I coniess this revelation has changed all my plans for the future, so far as they were connected with my brother."

brother."

"In what manner, dearest?—Let nothing that has happened to me influence your decisions."

"In so much as it effects my views of "In so much as it effects my views of Rupert's character, it must, Miles. I had intended to divide Mrs. Bradfort's fortune equally with my brother. Had I married any man but you, I should have made this a condition of our union but you I knew so well, and so well knew I could trust, that I have found a deep satisfation in placing myself, as it might be, in your power. I know that all my personal property is already yours without reserve, and that I can make no disposition of the real, even after I come of age, without your consent. But I had such faith in you as to believe you would let me do as I pleased."

"Have it still, love. I have neither need, nor wish to interfere."

"No, Miles it would be madness to

give property to one of such a character If you approve, I will make Rupert and Emily a moderate quarterly allowance, with which, having the use of my

Emily a moderate quarterly allowance, with which, having the use of my country-place, they may live respectably. Further than that I should consider it wrong to go."

It is scarcely necessary to say how much I approved of this declaion, or the applause I layished on the warmhearted doner. The sum was fixed at \$2,000 a year, before we left the room; and the result was communicated to Rupert by Lucy herself, in a letter written the very next day.

Our wedding-dinner was a modest, but a supremely happy meal; and in the evening, the blacks had a hall in a large laundry, that stood a little spart, and which was well enough suited to such a scene. Our quiet and simple festivities endured for several days; the "uner" of Neb and Chloe taking place very scon after our own marriage, and coming in good time to furnish an excuse for dancing the week fairly out.

Marble got into trousers the day after the caremony, and then he entered into the frolic with all his heart. On the whole, he was relieved from being a bride's-maid—a sufficiently pleasant thing—but having got along so well with Lucy, he volunteered to act in the same capacity to Chloe. The offer was refused, however, in the following classical language:—

"No, Misser Marble; color is color,"

refused, however, in the following clear sical language:—
"No, Misser Marble; color is color," returned Chloe; "you's white, we's black. Mattermony is a berry solemn occerphashun; and there mustn't be no improper jokes at my uner with Neb Clawbonny."

TO BE CONTINUED

There is much self-denial in restrain

There is much self-denial in restraining our disposition to do all we feel prompted to do. It may be a very great act of patience to leave undone what we would like to see done at once. It may be a great act of humility to suffer those about us to see that we are as weak as others in the fiesh. The valour of the valiant woman without her prudence is not wisdom. Leve for the order, love for the community, love for the poor — well, that is best shown by keeping oneselt—Archbishop Ullathorne.

Out of a beautiful dream of great fields and flowering bedfere to, of subbling streams and the first of ellipse birds, little Jim waket to ugly realities of life. A shaft of sunlight had forced its way in through the soot-begrimed windows showing more hatefully than ever the filthy walls and mudstained floor, the rusty grate half filled with ashes, and the table dirty with the remains of last night's meal.

filthy walls and mudstained floor, the rusty grate half filled with ashes, and the table dirty with the remains of last night's meal.

With a wild longing to fall asleep again and never awake, little Jim buried his face beneath the bedclothes. Was this awful life to go on forever and ever? Would he have to wake to-morrow and the day after, and all the days and years to come, to just such an existence as this? If he could only grow used to it, and be content as were other boys of his class it would mean some lessening of his sufferings, but he had not grown used to it and possibly never would grow used to it, since he had not done so in all the years that he could remember.

That he could remember! And yet there seemed to have been another life—a life, oh, so different! in the dim long ago, though all that remained to him now was the mere ghost of a recollection of it, a blurred-over vision of flowers and trees such as he had dreamt of just now, and a little green embowered next of a house, the home of somebody loving and lovely and good, who held him in her arms so fondly and tenderly that he could compare it tohing but the picture of the dear Virgin in that big wonderful church into which he had peeped once or twice during his long days' journeyings. Perhaps it was really the beautiful Blessed Virgin he was thinking of, and perhaps this vision which flashed now and again across his mind and disappeared when he fain would have kept it was just the memory of the heaven from which he had come, from which all little boys and girls were sent, as he had once heard somebody say. But why did God ever send little boys and girls from heaven to such a terrible place as this?

His wondering thoughts were rudely interrupted by a gruff voice from a corner.

"Get up," the voice sald angrily. "Is it there you are still at this how of the

interrupted by a gruff voice from a corner.

"Get up," the voice sald angrily. "Is it there you are still at this hour of the day! You ought to have been out long ago, and have earned the price of your breakfast by this. Be off with you now, and lose no time about it. And don't dare to come back without bringing something with you, unless you want to feel the weight of my stick on your back!" A hand reached out for the black bottle that stood conveniently placed on the floor, and her words were presently lost in a sound of gulping. Mrs. Diggs was suffering from one of her bad attacks of "bronchaytis," and as usual had frequent recourse to the whiskey bottle.

usual had frequent recourse to the whiskey bottle.

Little Jim was out of bed, and soon was dreased in his ragged clothes. After a cautious glance at the figure in the corner, which had again fallen into sonorous slumber, he stole noiselessly out, taking a piece of dry bread from the table as he passed it. It wan't much of a breakfast for a boy of seven, but Jim was thankful for small merched. but Jim was thankful for small mercles, Unless his patron was in particular good humor, and that happened seldom, the boy never had any breakfast unless, as she said, he had "earned it" either by

she said, he had "earned it" either by begging or atealing. In the beginning, Jim had been required only to help Mrs. Diggs in her trade of professional begging; the boy's pretty face framed in golden curls had been enough to soften the hearts of the most hardened. But now Jim was growing to be a tall and lanky lad whose appearance appealed less forcibly to the charitably inclined. Moreover, Mrs. Diggs gin-sodden face had begun to tell its own tale, and to close up wells of charity. So that now Jim's guardian was more often induced to steal than to beg.

uterly incapable—no matter how many object lessons and cuffings he might get of emulating Mrs. Diggs in the clever sleight-of-hand by which she managed to plifer and secrete both money and goods without fear of detection.

steight-of-hand by which she managed to pilfer and secrete both money and goods without fear of detection.

And Jim was going to have no more of it—he had made up his little mind to that. As yet he was not quite certain of his plans, but he kept one object fixedly and determinedly before his mind, and that was to get away to the country as quickly as ever he could. Perhaps it was the sight of that daisy a week ago which had first raised such wonderful aspirations in his breast. Daisies were not plentiful in Mudoombeby-sea, and when Jim had caught sight of the little white petalled, pink-tipped blossom growing in a sunny corner of his city back lane, it seemed to him one of the most beautiful, most marvellous happenings of his short life. Nor was his ardor damped when, on drawing the attention of a youthful acquaintance to this wonderful discovery of his, the youngster replied scornfully:

"That's nothing! There are hundreds and thousands of them things growin' wild in the fields in the country where my grandmother lives!"

So there was a country here on earth after all, Jim thought, as well as the one he remembered in heaven. And somehow daisies always had seemed an integral part of that heaven he had lost, daisies hanging in long chains held by slender beautiful fingers whose careasing touch on his cheek he had not forgotten. Then who would care to remain in this smoky, crowded, unkind city when there was the possibility of reaching the beautiful country of his dreams after even any amount of difficulties and obstacles? He wasn't going back any more to the dingy, dirty room in the narrow back street—his Granny, as he had been taught to call her, must look to some one else to procure her her breakfast and keep the black bottle alled when most find some one else to

as he had been taught to call her, must look to some one else to procure her her breakfast and keep the black bottle filled; she must find some one else to beg and steal for her, some one else to kick and cuff and swear at when the weary day's work was done.

So Jim trudged on and on through the city streets, through familiar and unfamiliar places, past loug lines of hovels, unbroken save by the tawdry grandeur of the gin palace, then past rows and

rows of mansions, and of glittering handsome shops, past all, with the one object
of putting them behind him as soon as
ever he could. He had nothing to guide
him as to the direction he should take,
for Mrs. Diggs had never lett him for long
out of her sight, and the only part of this
great city with which he was familiar was
the low lying streets and alleys bordering on the harbor and the quays. But
he relied simplicity groun the saver, for
some one had told him that it came down
from the mountains, and though he did some one had told him that it came down from the mountains, and though he did not know very well what mountains were, he felt they must be part of the country. And then the line of the river seemed also the line of the setting sun, which he had been used to watch even-ing after evening with feelings of loneli-ness and envy, for surely the sun must go to sleep in heaven that were to the

ing after evening with feelings of loneliness and envy, for surely the sun must go to sleep in heaven, that was in the country, too. And with these thoughts and hopes to inspire him he went along cheerfully, forgetting to be hungry or tired, till sometime in the afternoon he found himself at last outside of the city, with the dull-looking houses and streets all huddling closer together as they disappeared into the distance behind him. At first he felt vaguely disappointed; for though this must surely be the country, it was not at all like the paradise of his dreams. For this was the land of market-gardening—plain, practical market-gardening, be it understood, where instead of the lovely artices fields and hedgerows there lay great squares and narrow oblongs filled with rows of lettuce and onions and celery and cabbages, these latter looking to Jim's critical eyes just like long lines of great green roses stretching away on every side. But then, on the other hand, there were the lovely blue hills, all wrapped up in a veil of haze. Jim turned towards them with a new feeling of hope and longing, and at last, after he had walked mile upon mile, he found himself in a real country lane, a lane tringed with blossoming haw-thorne hedges—for the month was May—and mossy banks whereon the daisies sprinkled themselves as plentifully as stars in the sky on a frosty winter's night, with here and there a late primrose or violet—though Jim did not know them by name

on a frosty winter's night, with here
and there a late primrose or violet—
though Jim did not know them by name
—still blooming in the shade.

The boy knelt down in the grass,
already dampened with the evening
dews, and gathered a small bunch of the innocent, sweet blossoms, holding them up to his face and drinking in their fragrance with an expression of rapturous delight. He wandered on farther, stopping now and again to fisten to the song of a robin, or the piping of a brown thrush perched on the topmost bough of a pine tree. Then all at once he realized that he felt strangely tired, something more than tired. For even to a boy of Jim Diggs Spartan upbringing a long day's tramping without other sustenance than a dry crust of bread eaten early in the morning was likely to prove trying. He sat down hurriedly, to keep himself from falling; a frightening sensation of weakness, of faintness, came over him, as he let his head fall limply on a mossy pillow. Then there came a singing in his ears, a silvery sound as of soft rain falling on his face and theu—no more. Little Jim had swooned.

How long he remained there, food only knows, for the lane was lonely and little frequented. But on a sudden a motorcar, a gorgeous thing in crimson and gold, awept round the corner with a warning 'hoot-toot," In it sat a lady and gentleman, the latter ruddy and good-natured of face, while his companion had a very sweet and gracious expression, none the less sweet and gracious if now, as often indeed, its beauty was over-shadowed by an expression of sadness.

"O Wilfrid, look!" she oried eagerly, laying a staying hand on the arm of her husband, who stopped the car quickly at innocent, sweet blossoms, holding them up to his face and drinking in their

Ing to be a tall and lanky lad whose appearance appealed less forcibly to the charitably inclined. Moreover, Mrs. Diggs' gin-sodden face had begun to tell its own tale, and to close up wells of charity. So that now Jim's guardian was more often induced to steal than to beg.

The begging had been distasteful enough, but never so hopelessly hateful and repellent as was the stealing to Jim's sensitive little soul. Besides he was so wkward at the business, proving utterly incapable—no matter how many complete the stealing to always take everybody's troubles are made to be at a stayling hand on the arm of her husband, who stopped the car quickly at sight of the unhappy little figure lying by the roadside. In another moment the man was down beside Jim, his wife kneeling beside him, while he poured a spoonful of brandy between the half-clenched teeth of the little waif.

"Never mind, dear, he'll be all right in a few moments," he said quietly, catching sight of his wife's blanched face. "You always take everybody's troubles

Oh, but Wilfrid, the poor little creature! He looks so ghastly! And you know I always think of—of our little Will"—tears shone in her eyes and her

lips quivered.
"I know, dear, I know," her husband answered softly. "The poor little lad, he seems half-starved, more than half-starved. But now, the color is coming back, he will open his eyes scon."

In a moment or two, that had happened and as the boy looked about him, dazed

and wondering, Mrs. Latouche said,
"He has just the same eyes as Will,
don't you think, dear?"
"It is all that is like him." Wilfrid "It is all that is like him," Wilfrid Latouche answered, with a pitiful glance at the pinched features and shrunken limbs of his charge. "There, my boy! You'll be all right now," as Jim staggered weakly to his feet. "You must have fasted too long and overtired yourself.

Torpid Liver in the Spring

In the spring both the liver and kid-

In the spring both the liver and kidneys are overworked in an effort to remove the poisonous impurities which accumulate in the system during the winter and in overcoming the trying effect of the changing temperature.

Once the liver gets sluggish and torpid, there are all sorts of troubles with the digestive system. Sour stomach, fatulency, wind on the stomach, acute indigestion, irregularity of the bowels and bilious headache are among the symptoms.

and bilious headsche are among the symptoms.

The liver must have assistance.

The process of restoration will be hastened if the kidneys are also invigorated and strengthened, for on these two organs depends entirely the purification of the blood. Both these filtering organs are acted on directly and promptly by Dr. Chase's Kidney-Liver Pills. For this reason there is no treatment which will more quickly rid the blood of poisonous waste matter than this great presciption of Dr. Chase. Put it to the test this spring and escape the tired, languid feelings consequent on a poisoned system.

Sut if you tell me where you live I will

Another little child, a girl had since come to console them, but the hearts of both father and mother still sched for the boy they had lost, and whose fate seemed destined to remain a mystery. Little Jim, with a strange feeling of ress and homecoming—surely this was heaven at last, if it would carried the machine at least the singular remain with him!—was speeding along, seated comfortably and costly, despite his grimy face and tattered garments, between his benefactors in the motor.

The machine at length swept in through a handsome gateway, up a long laurel-fringed avenue, and stopped before the door of a great old fashioned ity-clad mansion.

Little Jim was lifted out, and all at

y-clad mansion. Little Jim was lifted out, and all at Little Jim was lifted out, and all at once, much to his embarrassment, found himself confronted by a small and very dainty little lady who seemed a veritable cloud of white muslin and lace and blue ribbons. And then a most astoniahing thing happened. The little lady, whom her mother called Gladys, suddenly let fall her flaxen-haired dolly and ran and threw both arms about the disreputable looking visitor and hugged him.

"Gladys!" her mother cried laughingly, and then turned to her husband with
a startled look of query in her eyes.
"One would almost think that she knew
him! Oh, Wilfrid, could it be possible,
could it be, do you think?"

"Stranger things have happened,
dear," her husband said steadily, though
a quiver passed over his face. "It
seems odd, certainly, for Gladys—she is
usually so fastidious! But we musn't let
our fancies run away with us. It is
only a million-to-one chance, dear, so
don't raise your hopes. But we must
question the child and make inquiries."

Little Jim was carried off to be washed
and decently dressed and fed, while
Mrs. Latouche hovered about him, superintending every detail of his toilet as
though she could not bear the child to
be taken from her sight a moment.

Suddenly she gave a little cry of joy,
so intense as to be almost pain, and
caught the little fellow and held him to
her heart. For there, on the tattered
remains of a woolen vest, the only

her heart. For there, on the tattered remains of a woolen vest, the only apology for a shirt that the boy wore, were the initials W. J. L. worked long

were the initials W. J. L. worked long-years ago in fine red silk by her own loving mother hands !

"Oh, Will, my poor lost little darling; is it you? Oan it be possible?" she cried. "And oh, how good God has been to me in the end! Gladys—to think that the child was eleverer than think that the child was cleverer than I! And yet I knew, I knew,—deep down in my heart I felt it was you, only it seemed too much, too splendid, too in-

Inquiries were made of the old wo

and it was from her deathbed she finally confessed the truth.

And little Jim—not Jim, but Will—had found his heaven at last.—Nora Tynan O'Mahony in The Magnificat.

THE CHURCH AND SCIENCE

DR. J. T. Walsh, Dean and Professor of the History of Medicine Fordham University, N. Y., writes to the New York Times on the attitude of the Catholic Church towards

science and scientific discoveries.
His letter follows:
To the Editor of The New York
Times: Your editorial on "The Cardinal
and the Wirless," in which your editorial writer so calmly assumes that
the Church and of course the Popes and the higher ecclesiastic have had nothing to do with science until modern times, is very amusing, because it is based on that dear, complacent assump-tion that there was no science until tion that there was no science until yesterday. Fortunately the development of the history of science has completely undone that nice bit of conceit of curselves. There was plenty of science in the past, and the Popes have always been close to it, or at least ecclesiastics have had much to do with furthering, patronizing, even discovering it.

Theodoric, who discovered anaesthesis and antisepsis by means of wine as a dressing for wounds, in the thirteenth century, and got union by first intention and boasted of it, was a Bishop. We know his work not by tra-dition, but from his text-book. The Bishop. We know his work not by tra-dition, but from his text-book. The father of modern surgery, Guy de Chau-lic, in the fourteenth century, was a cleric as well as a Papal physician. The father of modern astronomy in the fifteenth century, Regiomontanus, was a Papal astronomer, and a Bishop. While Vesslius was a re-making modern anatomy he was teaching, for a time, at least, at the Papal University of least, at the Papal University of Bologna. Copernicus' great text-book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who under Papal direction reformed the calendar. Columbus, who discovered the circulation of the blood in the lungs, was a Papal physician. Caesalpinus, who described the circulation of the blood a generation before Harvey (it is easy to get that before Harvey (it is easy to get that description in English), was his suc-cessor in the post of Papal physician. Let us come to the seventeenth century Steno, whose book laid the foundation of Steno, whose book laid the foundation of modern geology, was a priest and a personal triend of the Pope. Malpight, whose great hooks on botany were published at the expense of the Royal Society of England because they were thought so much of, was a Papal physician. Malpight's name, by the way, is attached to more structures in the human body than that of any other man

second of his discoveries. The first great series of text-books in science for concret use in colleges and aniversities were issued at the Roman College by Father Kircher, the Jesuit who made the great Kircherian Museum at Kome. In the eighteenth century Laucisi, the father of modern clinical medicina, was a Papal physician. Morgagui, the father of modern clinical medicina, was a Papal physician. Morgagui, the father of modern clinical medicina, was a Papal physician. Morgagui, the father of modern clinical medicina, was a found, country-graphace in the Vatioan when he visited Rome. Spallanzani, to whom we owe so much in biology and who is thought more of now than he was a century ago, was a priest.

It is especially amusing to have the suggestion that now for the first time, a graph with Franklin in bringing down lightning of themselves with things electrical. Father Beccaria was made a member of the Royal Society in England before he was forty for his discoveries in electrical agriny setween Coulomb—these were all intimate triends of high sociesiustics of the Catholic Church and were encouraged in every way in their solentific work.

When a Cardinal in the modern time uses wireless telegraphy he is only taking advantage of a precious development of the heritage of science that has come to him mainly through the work and patronage of Catholic scientific and Catholic ecclesiastics in the past, so that instead of being matter for aurprise it is most natural thing in the world.—James J. Walsh.

for surprise it is most natural the world.—James J. Walsh.

LITERARY ENGLAND

SECOND KIPLING IN PATRICK McGILL

(From Public Opinion, London, Eng.) A little while ago we received a small volume of verse called "Gleanings from a Navy's Sorap Book" (1a). The writer told us that he was working as a navyy on the Caledonian Railway at Greenock,

Now there comes from Windsor, from

Now there comes from Windsor, from the same pen, another little volume called "Songs of a Navvy," and the writer, in a letter to the editor, says that he is now engaged in "copying and modernising English documents and manuscripts of the fourteenth century, at thing in which I am greatly interested."

He is working at 4, The Cloisters, Windsor Castle, and those who want his new volume should send 1s. 1d. to Mr. Patrick MacGill at that address.

Here is a fine appreciation of these verses by Mr. James Douglas, which appeared in the Star.

"The written

"There is a portrait of Patrick MacGill, the portrait of a young man with a splendid mane of curling hair—as magnificent as Richard le Galilenne's mane at its best," says Mr. Douglas. "It is an Irish face—with fine, fearless, imaginative eyes—the eyes of a poet—a strong, shapely nose, a sensitive mouth, and a good clean virile jaw. But when you read these "Songs of a Navvy," you gasp in amazement. You read at breakneck speed marvelling more and more until you feel you must shout with glee over your discovery. Not since Kipling's 'Barrack Room Ballads' took the world by storm have we had poetry like this—so absolutely new in its daring force. by storm have we had poetry like this
—so absolutely new in its daring force, its ringing power, its fleroe energy of

THE BURNS OF THE LOWER WORLD "Mr MacGill dedicates his verses to his pick and shovel, and let me say at once that he is the first poet to sing out ruthlessly the full epic of labor. Other men have feebly struggled to beat out the music of the manual toiler, but this young genius has beaten them all. He is the Burns of the lower world of work, and out of his mouth pours the fierce passion that our dull wits dimly discerned during the coal strike. Let me give you a bit of his 'Foreword':

"These, the songs of a navvy, bearing the taint of the brute,
"Unasked, uncouth, unworthy, out to the world I put,
Stamped with the brand of labor,

heel of a navvy's boot. "There are all sorts of moods in these songs-bitter, rebellious moods; wrathful moods; black moods of hate and scorn; moods of wild humor that sugscorn; moods of wild humor that suggest the laughter of hell; sweet wistful moods heavy with the heartache of the Celt. There is a biting realism—the realism that goes through you like a sword. There is also the romantic vision and the splendor of life.

"Perhaps the poem which moves one most deeply is 'Going Home." It is the simple cry of the exiled wanderer—the cry that Mr. Yeats put into his 'Lake of Inistree.' But it is very nearly a maaterniere:

terpiece :

" 'I am going back to Glenties when the harvest fields are brown, And the autumn sunset lingers in my

And the autum susset ingers in my
little Irish town,
When the gossamer is shining where the
moorland blossoms blow
I'll take the road across the hills I

your wave-washed Donegal ?' "Another masterpiece is "The Song of the Tramps." It is finer than 'Going Home,' because its vision is more abso-lute as well as less conventional. of the Tramps.' It is finer than 'Going Home,' because its vision is more absolute as well as less conventional. 'Played Out' is a terrible poem: Thomas Hood's 'Song of the Shirt' is cheap and feeble compared with it. It shrivels up our civilization as a fire shrivels up a dead leaf. You can't argue with its passion.' All you can do is to clench your fist and hit the system of things as hard as you know how. 'The Song of the Shovel' is the litany of the wageslaves of the world since the building of the Pyramids. For breadth and dignity of style, 'The Old Man' could hardly be surpassed. It contains two lines as great as any in Swinburne:

"The old fleece rots on the wether, the

Here we make some quotations from some of the verses specially mentioned by Mr. Douglas, and they will show the quality of this extraordinary man of the people, who speaks of the terrible things he has seen in the ranks: asy to the Tuo day of Va will

"'Arrogant, adispose, you sit in the home he builded high.
Dirty the ditch, in the depths of it he chooses a spot to die, forming with nicotine sainted lips, holding his sching breast, Dropping down like a cow that slips, smitter with rinderpest; Drivelling yet of the work and wet

Raving the rule of the gambling school, mixing it up with a prayer.

He lived like a brate, as the navvies live, and went as the cattle go, No one to serve and no one to shrive, for heaven ordained it some the cattle go, the handed his check to the shadow in black, and went to the misty lands.

Never a mortal to close his eyes or a woman to cross his hauds.

They pulled it out of the ditch in the

The chilling frost on its hair.

The mole-skinned navvy stiff and stark from no particular where."

tosleTHE SONG OF THE TRAMPS "The eager hands will never take us back, The luring eyes will never draw us

Sure the world is ours to revel in and We have padded it, alone, siar, spart.
We have roughed it to the ultimat

extremes,
Where the blazing dawn tints kindle,
or the sun-kissed rivers dwindle
In a land of fairy fantasies and

stench,
The alleys and the fetid walls amid,
In the dirt beyond all telling of the
festered flithy dwelling
and the gutter degradation—God forbid 1

We are not the fools you reckon us to be, woebegone appearances are shammed, Our

shammed,
Tho' we act the discontented, on the
byways unfrequented,
We aren't so incorrigibly damned.
To the wealth of mother nature we
are heirs,
The skies of opal, amber, sapphire

The moorland and the meadows, the

we love them—for we've nothing else The eager hands will never lure us The plaintive eyes can never draw us

home, With the heaven bending o'er us And the white road stretched before Sure the world is ours to revel in and

THE POET'S STORY

"The life story of Patrick MacGill, the navvy poet, who is now living at Windsor, is as remarkable as it is romantic," says the Star. "Although only twenty-one, MacGill has seen much of life, having been in turn a farm laborer, a potato digger, a navvy, a journalist, and through all a poet. He is a born poot. Butalthough he is now seeing the brighter side of life, Patrick MacGilf makes no attempt to forget the hard-

brighter side of life, Patrick MacGilf makes no attempt to forget the hard-ships through which he has passed.

"Born at Donegal, he left school at the age of ten to work on a farm. Four years later he went to Greenock, and spent two seasons with the potato diggers. He spoke in strong terms of the characters he had to associate with and the hard life it was for a hov of his the characters he had to associate with and the hard life it was for a boy of his tender years.—Cardinal Manning. tender years.

ed as a navvy for eighteen months on the waterworks at Kinlochleven, and later he went back to Greenock and worked on various railways, where he could get a job, sleeping in commonitod?

could get a job, sleeping in commonitodying-houses.

"Last October he came to London and
took up journalistic work, and after a
time was engaged on one of the daily
newspapers. It was whilst here that he
met Canon J. N. Dalton, of Windsor,
who, hearing something of his story,
was greatly interested, and engaged
him to copy and translate English script
to the tenth century in the library of
St. George's Chapel at Windsor Castle.

A LEAGUE TO WELCOME CONVERTS

An organization which has often b spoken of as a desideratum among the Catholic activities of this country has recently taken form. It is styled the League of Welcome, and the Lamp thus explains its proposed action: "The purpose of the league is to assist and direct inquirers in their search for

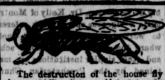
the faith and to greet them on their en-trance into the Church. The name of when the gossamer is animing where the
moorland blossoms blow

I'll take the road across the hills I
tramped so long ago—
'Tis far I am beyond the seas, but yearning voices call,

Will you not come back to Glenties, and
Will you not come back to Glenties, and
will not be found hostile to that measure of faith that any outside the Church may already possess, on the other hand, since its active members will naturally be themselves converts, they will neces-

surpassed. It contains two lines great as any in Swinburne:

"The old fleece rots on the wether, the new fleece whirls in the loom, and the rots, such parties of the rots, such parties. The cold fleece whirls in the loom, and the rots of the rots of the rots, such parties. The rots of the rots



The destruction of the house fly is a public duty. Almost every American State Board of Health is carrying on a crusade against him.

His fifthy origin and habits, and the fact that his body is generally laden with disease-producing germs, makes him one of the greatest enemies of the human race.

If the housekeepers of Canada will use

WILSON'S Filling of PADS

OUR GOOD ANGEL

Reflect what should be our feeling toward that pure and loving spirit whom God deputed to have charge over us.

We do not know him as yet, but one day we shall. And we should anxiously long for this pleasure. Imagine a poor family reduced to grievous distress, in constant want of food and medicine, but most generously relieved by an unknown benefactor. When they know not how to hold on any longer, a seasonable succor is sure to be received from him; when sickness attacks them, know not how to hold on any longer, a seasonable succor is sure to be received from him; when sickness attacks them, the needful remedies are supplied as by his viewless hand. Oh, how often they take of their unseen friend, and wish they could see him, and know him, and thank him face to face! And how they paint him to their imagination as kind and amiable in countenance, speech and behavior! Just so should we feel toward this good angel; only we have the full certainty that one day we shall see him, and that we shall sarely find him as lovely and beautiful as our poor imagination can in any way represent. If thus we love him, we shall no less reverence him. For ne is traly a good angel; not merely kind to us, but holy and venerable; a friend of God, adorned with the choicest and sublimest gifts of heaven, full a fexcellencies and admitted into God's own counsels. He is raised immeasurably above us; so that however we may love him, a certain degree of awe and respect should mirele. however we may love him, a certain de-gree of awe and respect should mingle

in our affection.
In truth, this should be of the nature In truth, this should be of the nature of an affectionate admiration, knowing that so sublime a being and so perfect condescends to administer to us and bear us up in his hands. This reverential feeling will greatly atrengthen the restraining influence which his presence will exercise upon our roving or dangerous thoughts. Nor will our confidence be less than any other feeling fidence be less than any other feeling toward one so good. For on the one hand, he must be good to us; and, on the other his goodness makes God love him and willingly hear him. He is powerful and able to overcome our foes; tor he has once proved himself valiant and victorious against these, under the guidance of the blessed Michael, his guidance of the blessed Michael, his prince. The first time that we shall see this blessed spirit will be the in-stant after death, when he will stand beside us at the tribunat of Christ. How miserable would it then be to see him turn away his face from us in sorrow, and feject our attempts if we have for-gotten him in life, to find refuge under the shadow of his wings. Let us make him now our friend, so that he may then take us by the hand and present us to

THE HOLY SPIRIT'S ABODE

So mysterious is the Holy Spirit of So mysterious is the Holy Soirit of God, so all pervading, so hidden and so near, so loving and yet so great; there is so much to write of Him, yet we are so unworthy to write it; that the hand falters before the magnitude of the task. But the more one dwells upon His office, His work in the Church, His work in the individual soul, His work in all creation, the more is our love for

When He, the Spirit of truth, comes
He will teach you all truth."
What a priceless gift—to be taught
all truth! For this purpose the Holy
Ghost abides with the Catholic Church, for this reason is Christ's Vicar on earth infallible—because he is the mouth-piece of the Holy Ghost, and so is in-fallible in his teaching when he speaks

Sherwin-Williams Company

FIRST and REFUNDING MORTGAGE BONDS July 1st, 1941. Interest payable half-yearly shall be glad to send you descriptive circula

A. E. AMES & CO. Investment Bankers Union Bank Building - Toronto

"Come, O Holy Spirit, fill the hearts of Thy sathful; and kindle in them the fire of Thy love.

"May the power of the Holy Ghoat be with us, O Lord, we beseech Thee, which may mereifally purify our hearts, and defend them from all adversities.

"Grant, we beseech Thee, Almighty God, that the Holy Ghoat may come, and mereifully dwell with us, so as to perfect as as a temple of His glory."

Yes, we are actually temples of the Holy Ghoat. What St. Paul wrote to the Corinthians is true also of us:

"Know you not, that your members are the temples of the Holy Ghoat, Who is in you, Whom you have from God; and you are not your own? For you are bought with a great price. Glorify and bear God in your body.

How careful, then, of these bodies should we be, in order that no impurity in thought, word or deed shall defile these temples where God the Holy Spirit dwells; these bodies bought at no less a price than the blood of the Son of God! How careful should we be so to live that we may present these bodies." a living sacrince, holy, pleasing unto God"—our "reasonable service" as Sr. Paul justly calls it. Let us often, during this Pentecost season, recite devoutly the Church's hymns to the Holy Spirit, the "Veni Creator Spiritus," and and the "Veni Creator Spiritus," and and the "Veni Sancte Spiritus." We shall find them full of unction and helpfullessness.—Sacred Heart Review.

GOING "AFTER" CONVERTS

The virus of hatred toward the Catholic Church seems to have got in its work on several so-called church con-ventions recently. Down in Tennessee the Southern Presbyterians in conventions recently. Down in Tennessee the Southern Presbyterians in convention assembled received a report from one of its committees recommending that a movement be inauguarated "to evangelize American "Romanists." The methods of evangelism suggested are characteristic. We quote:

"The committee suggests that the Presbyterian church in the United States should establish a permanent committee on Romanism as a menace to Consisting liberty, whose duty it shall be

to co-operate with committees from other evangelical denominations in gathering and publishing facts as to the doings of Rome in their bearing on Christia

"The committee recommends that the Church should begin the establishment of a foundation on which worthy converts from among the priests, monks and none of Rome could be supported until they get fuller instructions into the Christian faith and find some means of limited."

so the Southern Presbyterians are livelihood. coming after us to convert us. Yes, they are. They are going to convert us by employing the tactics of the A. P. A. and Tom Watson's "Guardians of Liberty." All the foul-smelling anti-Catholic publications are to be employed to the campaign to convert Catholics to Catholic publications are to be employed in this campaign to convert Catholics to southern Presbyterianism. It would be laughable, were it not that the report of that committee reveals such deep seated hatred, such woeful lack of eyen decent manners and such deplorable ignorance on the part of those for whom the com mittee speaks. It is saddening to think that men in this age of enlightenment

RITUALISM AND ITS RESULTS

Christ church (New Zealand) papers

have beed filled with letters of protest, written by indignant Anglicans, against the appointment by the Anglican Bishop of a Ritualist clergyman to one of the Christ church parish church The letters have been vehement and vigorous; and the objurgations levelled against Bishop Julius have been fre-quent and free, and of a kind which, says the New Zealand Tablet, if directed by a Catholic parishioner against a Catholic Bishop, would be regarded by the Catholic body as in the highest de-gree scandalous. The specific griev-ances alleged by the malcontents against the new Vicar, or at least against the work in the individual soul, Hts work in all creation, the more is our love for this Divine Spirit of God increased, and genuflections, incares and genutections, incense, censers—or as one excited protester calls them, honor and to pay reverence to Him.

Our Blessed Lord said to His apostles in His discourse before His Pas-Protestant parishioners that is a suffi-ciently formidable list; but it may consion:

"I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of truth, Whom the world can not receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you.

"The Paraclete, the Holy Ghost Whom the Father will send In my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

"When He, the Spirit of truth, comes He will teach you all truth."

ciently formidable list; but it may console them, to know that the usages complained of its what is done in some Anglican churches elsewhere. For example: The Rev. Guy L. Wallis, rector of St. Paul's Keylis, rector of St. Paul's work, has just been charged—in a formal statement filed by one hundred members of his flock with Bishop Greer of New York—with, amongst others, the following un-Protestant practises: "The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of Pathen to the sages complained of an earlier of the know that the usages complained of the what is done in some Anglican churches elsewhere. For example: The Rev. Guy L. Wallis, rector of St. Paul's Kora, has just been charged—in a formal statement filed by one hundred members of his flock with Bishop Greer of New York—with, amongst others, the following un-Protestant practises: "The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of the same as mere "circumstance" to what is done in some Anglican churches elsewhere. For example: The Rev. Guy L. Wallis, rector of St. Paul's Keylis, rector of members of his flock with bisuop Grees, of New York—with, amongst others, the following un-Protestant practises: "The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of the coversely which is expressly transubstantiation, which is expressly forbidden by the Thirty nine Articles Auricular confession con npulsory as con Auricular confession compulsory as condition for receiving the Holy Communion. Doctrine that only through a priest can there be mediation between God and man." The protests include the further charges: "Water is kept the further charges: "Water is kept in the vestibule, which, being blessed by the rector, is asserted by him to be holy. Stations of the Cross, insertion of a service for them not provided in the Book of Common Prayer, and therefore illegal. Also the blessing of candles and encouragement of their use at home. Opportunity not given the people at regular Sunday morning service to receive the Holy Communion. Rector receives for them." "All these statements concerning my teachings,"

statements concerning my teachings," says the Rev. Mr. Wallis, "are true. I am rector of this parish, and I know

menting on this the New Zealand

care cathedra, as we call it, to the people of God. Our is no caured with an opiniona and guesses of mere mortal wen. In the one true God, is found the one Divine deposit of truth. This same Divine deposit of truth. This same Divine Spirit abldes also with the individual Catholic, leading, guiding, strengthening, teaching and blessing him, the Missal gives us beautiful and helpful prayers in this regard.

"Oome, O Holy Spirit, fill the hearts of Thy love.

"May the power of the Holy Ghost be with us, O Lord, we beseech Thee,

we meline strongly to the latter view we motine strongly to the latter view; and view the movement with satisfaction, as affording welcome evidence of a revival of the Catholic instinct and a spread of the Catholic idea amongst a people who, through no fault of their own, were robbed of the Catholic faith.

—S. H. Review.

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n. Ottawa and

In St. John, N. B., single copies may be prom Mrs. M. A. McGuire, 240 Maine street. LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Thomas Coffey

y Dear Sir.—Since coming to Canada I have
y Dear Sir.—Since coming to Canada I have
a reader of your paper. I have noted with satisation that its directed with intelligence and
typ and, shows all, that it is imbused with a strong
to pint. It strenuously defends Catholic
cipits and right, and stands firmly by the teachsorting the best interests of the country. Followmorting the property of the country of the country
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Ottawa, Canada, March 7th, 1900.

Thomas Coftswa, Canada, Baltui Vieta Sar Sir: For some time past I have read you nable paper, the CATROLIC RECORD, and congrate you upon the manner in which it is published matter and form are both good; and a trul noitic spirit pervades the whole. Therefors, with guir, I can recommend it do the faithful. Bless you and wishing you success, believe me to red. Our staithfully in Jesus Christ.

10. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JUNE 22, 1912

NOTES AND COMMENTS

THAT THE outstanding feature of the character of Pope Plus X. is a deep and reverent spirituality is a truth impres not only upon those who have come imme diately into contact with him, but, it not too much to say, upon the whole world, not excluding those who disavow his spiritual authority. The terms "undiplomatic" and "reactionary" have, some quarters, and from interested motives, been directed against him, but no one has ever ventured to callin question the saintliness or benignancy of his character—qualities which mark him out even in the august line of Roman Pontide To say that in due time the pontificate of Pius the Tenth will pass into history as one of singular steadfastness and con sistency in the working out of a great principle and the aiming at a lofty ideal is but to give expression to what all men now know and acknowledge. From the day that he ascended Peter's chair, he has not faltered in the determina to withstand the materialistic drift of the age, and according to the measur of his high opportunities to "restore all things in Christ." A high and holy ambition it is, beyond all others, and one in full accord with the saintliness and constancy of Joseph Sarto, one time parish priest of Salzano, and successiveon of Mantus, Cardinal Priest of the Holy Roman Church, Patriarch of Venice, and now Supreme Pastor of the faithful.

BUT THAT Pius the Tenth's consecra tion to the " care of all the churches confined to Canada. has not crowded out the essentially nocratic character of his tastes and s proved by his interest in the every day affairs of life. His love for Venice, over which city he presided as Patriarch for ten years, and his in terest in the welfare of its people, remain undiminished in the seclusion of the Vatican. It is only the other day we read of his rejoicing over the comple-tion and dedication of the new Campanile of San Marco, and of the happiness he experienced on hearing once more the ringing of its bells (his own gift to Venice), as conveyed to him by telephone. And now we read of his reception of several hundred young Roman atheletes who had marched in process sion to the Vatican to receive his bless ing. This fact, says the Roman corres pondent of the Tablet, reminds one tha no Pontifi or personage has ever given such a stimulus to healthy exerc open-air games as Pius X. Partly, at least, through his initiative, whole athletics have spread among all classes not in Rome only, but throughout all Italy. In Catholic schools and colleges est in out-door sports has greatly revived during his pontificate, and their introduction, we are told, in esclesiastical seminaries, has had a salutary effect in the improved physique of candidates for the priesthood. All of which goes to show that to saintliness oter. Pius X. adds a fund of human sympathy and a degree of practical wisdom not often combined in one individual.

A FURTHER instance of the all-embrac ing solicitude of Pius the Tenth is to be found in the reform, at his direction, of the method of caring for and preserving the priceless manuscripts housed in the Vatican Library. To Father Ehrle, the retiring prefect of the library, this task was entrusted, and he has carried it out in a manner which has earned for

Father, and forever, it is hoped, p ripte beyond all langer of fire or damp.

The ad that each of these cupb suggested that each of the strong box should be converted into a strong box or safe, perfectly fire-proof, and two or three large rooms should be especially built, with walls covered with stee lates or other non-infl ial, to which the manuscripts that can not be kept in supboards could be removed. This suggestion has been carried out and Father Ehrle has had the on of reporting to the Holy Father that all this priceless material is now preserved in such a way as to ensure its safety and integrity. This will be good news to the world's

COMMENTING UPON & reference in these columns to The Evening Canadian the Catholic daily published in Toronto in 1882, which, as was stated, lapsed for want of capital, that extremely stimula ting and well-informed organ of Catholie opinion in the United States, The Fortnightly Review, suggests "there must be something wrong with the English speaking Catholics of Toronto and of Canada generally. That a Catholic daily in an overwhelmingly Protestant city should die after a prosperous existence of six months or ore for the want of ready money strikes the Review as "interesting if true." That it is true, we are assured by one who was connected with the enterprise. That it should be "interest ing" is quite another matter. Some of us, eager for the advance of the cause would like to forget it.

be regarded as anything more than a subterfuge to stave off, if that were WITH RESPECT to the projected Cath olic daily at Buffalo, which occasioned our reference to the earlier Toront venture. Brother Preuss of the Fort nightly, for whose pen we have the greatest respect, opines that it has "died and asks "what deadly nicrobe invariably destroys these orthy and supremely necessary ary under takings in the embryo? It may be, as the Philadelphia Nord-Amerika remarks, that while English speaking Catholics are prone to take up a good ides with enthusiasm they lack the dogged persistence which is the invarlable price of success. Our own opinion is that our people are not, in this respect, educated along the right lines. Among the laity, at least, an almost universal indifference seems to prevail with regard to Catholic literature of whatever description, as those concted with the weekly press are painfully conscious. There are bright spots nere and there which seem to herald the dawning of a better day, but for the most part, the daily paper or the current popular novel have the field at present pretty much to themselves. Yet, beyond a doubt, there should be a dozen cities in the United States cap able of supporting a Catholic daily paper. That they do not, or canno pertainly indicates that the Fort nightly's "something wrong" is no

parently dishonest grounds on which the cures at this world famous shrine THAT THE decrease in numbers and in are attacked. We have no means at of Great Britain is not confined to the cited, but, admitting their truth, what do they prove? Absolutely nothing. English Methodists, the report on church-membership presented to the That dishonest, vain or hystercal per last General Assembly of the United
Free Church of Scotland seems to show. sons resort to trickery and deception with regard to disease is known to every hospital in Canada, known ever This report states that during the past year nine congregations and three contioner. Does it follow that hospitals gregational missions have closed their doors and been expunged from the roll. The decrease in membership in the whole organization is given as 2,021 This is attributed largely to emigration, but that this is not the sole cause may be gathered from another clause in the report which says: "In almost all the districts of the city (Glasgow) the Catholic population forms an important factor. It limits to a large extent the constituencies to which Presbyterian congregations can be an attraction. Its influence is one of the forces working strongly against the progress of the church." The acknowledgment has een rather long in coming, (stubbornness being one of the characteristics of Calvanism) but come it has. The out look for Presbyterianism in Scotland must be gloomy indeed, to have prompted its adherents to concede so nuch to the despised "Romaniam."

Bur ir is not in mere numbers that Scottish Presbyterianism is showing the flects of decay. Numbers, after all, count for little as compared with the integrity of the Christian Faith. Whole peoples may fall away and the faith re-main unimpaired, and this in very fact is what happened in Scotland and other countries at the so-called Reformation. The true Faith was to all intents and purposes banished from the land, and but a remnant remained to testify to the glories of the past. In its place was reared an organization purely human which substituted for the time-honored

KEY TO THE SITUATION

ligion of Christ a greed of shreds and subject to all the me But the old Faith lived on fire and sword, and to-day is, admittedly, the only Faith in Scotland instinct with or and vitality. The human creation tained by the Presbyterian Church. He stated that such schools were the take its place, has in recent years not only suffered in the number of its ad-He stated that such in Quebes key to the situation in Quebes pleaded apparently with su eds of which were implanted in it born children Dr. Gordon pro alled) "Higher Oriticism" has done its ork, and the boasted suprem

THERE HAS been a process of ferm

which will render it less dis

unequivocally to the Confession.

"believe and teach" its doctrines in

heir entirety, although (strange anom-

aly!) the same was not required of the

aity. Now it is proposed to do away

with this and to rest all upon the Holy

oriptures. But since the Bible is sub-

est to the same elasticity of interpre-

ation as seems to have been bestowed

cossible, the inevitable cataclysm which

s surely if slowly overtaking ever

form of Protestantism. Sad it is, and

passing strange, that its adherents seem

ready to face any contingency rather

than to turn to their true Mother, from

whose loving arms they departed in an wil hour, three hundred odd years ago.

ATTACKS LOURDES CURES

s a synopsis of an article in the Revu

de Psychotherspie whose object is to

Lourdes. The writer cites certain cases

of trickery such as that of a deaf mute

named Riviere who pretended to be

paralyzed and professed to be cured at

the famous shrine. Riviere confessed

that the pins he was supposed to drive

into his paralysed leg were stopped by

This and similar instances of decer

tion make up the burden of the articl

The motives of some of the pretended

cures examined by the Revue de

swindling in some form or other, but the

majority of the cases were those of

persons who acted merely out of vanity,

wishing to appear the chosen ones for

divine healing, while others implored in

We notice the despatch to call atten

tion to the utterly flimsy and trans-

to almost every private practi-

Then it is well to remember the

there is a medical board at Lourdes

composed of Catholics and unbeliever

who examine the patients before and

after the cure. The good faith of this

board has not been impugned even by

Evidently the case of simulated par

alysis with the aid of leather under

garments did not come under the notice

of the board. And our writer carefully

abstains from criticism of the cases that

are duly authenticated by the medical

Instead of the cases of trickery and

rediting genuine cures we might say

that it would be the greatest miracle of

all were no such cases found. The ex-

istence of counterfeit money does not

prove that there is no genuine money.

honesty does not discredit that virtue

but pays tribute to it. The hysterical

be cured at Lourdes can in no wise

discredit the well authenticated cases

of cures certified by an impartial

board of physicians to be beyond the

This is perhaps another evidence the revival of religion under persec

tion in France. The enemies of relig

ion bear unwilling testimony to the

religion as that contained in the article

fact by such attempts to disc

reach of medical skill.

which we have noticed.

onest tricksters who pretend to

The thief who ostentatiously simulate

eception cited in the "Revue"

or doctors cure no real diseases ?

sceptics or infidels.

Psychotherapie, were connected

leather under garments.

mon the Confession, the change of

good for ten more in Toronto.

After spending large sums of money altogether disproportionate to the results obtained in the "evangelization" atter for regret, but with it has gone sebec, the General Assembly comes ted though it was in their hands, stood at least for some semblance of objective authority to the serious minded among the vital importance of religious educa

Leaving saide for the mo mpertinent seal of those pre mpertinent sens the conversion of supty pews for the conversion of Qu tion in Scotland regarding the West minster Confession for many years. This has now eventuated in an active church-going Christian people of Quebec we may learn from their sotion an im-portant lesson. If Presbyterian schoolpropagands for its practical abolition.

In England it has come to a head in a definite proposal laid before the annual are the key to the situation in their work of perversion in Quebec, then synod to make certain changes in it Oatholics are right in making every effort to maintain Catholic schools for the preservation of the faith once dethe individual conscience. Up to the present all ministers and elders at their livered to the saints. Our lesson is inordination are required to subscribe reased seal and increased effort in the suse of Catholic education. The sel questions put to them required all is the key to the situation. ders to "believe" and all ministers to

LEADER IN MODERN SURGERY Dr. James J. Walsh, perhaps the forenost living authority on the history of medicine, contributes to the curren number of the Catholic World an articl on the late Lord Lister, an article that in its entirety will be extremely interesting to many of our readers, and some respects to all. The remarkable lucidity with which Dr. Walsh can present his views in popular form makes the article perfectly intelligible to the average reader who may lack all technial knowledge of the subject.

Quoting from the Lancet's obituary otice of Lord Lister be prefaces his rticle thus:

"No panegyrics are needed; the reatest modern Englishman is dead." Passing over the lucid summary of nditions before Lord Lister's discovery of modern anti-sepsis, which rendered esible the marvels of modern surgery. me shall note two salient points of discredit the miraculous cures at the article.

> Pasteur, as all the world knows, wa not only a Catholic but a thoroughly practical and exceptionally devous and Pasteur's work was the foundation on which Lister built.

> Lister frankly acknowledged this n a letter to Pasteur in 1874 :

"Allow me to take this opportunity to tender you my most cordial thanks for having, by your brilliant researches, demonstrated to me the truth of the demonstrated to me the truth of the germ theory of putrefaction, and thus furnished me with the principle on which alone the anti-septic theory can be carried out. Should you at any time visit Edinburgh, it would, I believe, give you sincere gratification to see at our hospital how largely mankind is being benefitted by your labors." Lord Lister himself was not of the

onsehold of the faith, but he was a incerely religious minded Christian. Shortly before his death he was directly asked the question whether he ought there was any opposition be-

Without incurring any odium publicity he might have refused nswer; he might have answered in the negative; but he chose to be very xplicit and unequivocal.

"In reply to your inquiry, I have no hesitation in saying: that in my opinion there is no antagonism between the religion of Jesus Christ and any facts scientifically established."

Dr. Walsh tells us in a note that this etter may be found in Religious Beliefs of Scientists, where practically all the distinguished scientists of the English speaking world expressed thems he same terms as Lord Lister.

the same terms as Lord Lister.

"Whewell in his 'Bridgewater Treatise,' "continues Dr. Walsh, "emphasized the fact that great productive scientists, those who are able to go beyond the boundaries of the known and lead others, usually have no difficulty with regard to faith. It is the smaller speculative minds, who think they know much, but who have not the humility that discoverers always have, who are constantly ready to blame science for disturbing their faith. listurbing

disturbing their faith.

Lister was one of the great discoverers, the leaders in thought, one of the pioneers into the unknown along which it is easy for others to follow. Such men are never unbelievers."

A SOCIALIST

Our Canadian papers in quest for news give altogether too much space to socialistic propagandists who come to us from the Republic. The course of action laid down in their political primer is not for the public good—quite the contrary. Their utterances are, as a rule, incoherent, voluminous, oftentimes contradictory, and in nearly every ase they have but a stone to throw at Christianity. A gentleman from New

n, we are told, is the legal adviser for is very undignified inde ego, and to some extent at the ent day, the Church of Englan en treated the minor sec likely, as the Church of I res for the sake of a future reward, we enough now to scoopt almost anything.
If Keble and Pusey were in the flesh
to day they would follow Newman. say to them, 'keep off.' We will fight religion whether it be Roman Catholic or Protestant." Then follows a very limentary reference to the polit ical life of the United States, which he ribes as the rottenest pusiness. " They (we suppose he me

the people) are all open for sale.

their cash register. The nec

and the Catholie Church and Jewish

little business which he built up by

dustrious. Will John Brown work for

wages? Not at all. He wants, and

will be entitled to, according to social-

istic principles, a partnership in Tom

Jones' little shop, and there you are See how beautifully it works out for

John Brown. The professional Social-ist propagandist, whether in Canada or the United States, is an undesirable

citizen. It would be a good plan, we

think, were the governments of the Re-

public and Canada to plant these fatu-

ons fops and their dupes on a generou

strip of vacant territory. Give them

start and see how the Socialist principl

eration or so there would be none

them left to tell the tale.

would work out. Very likely in a gen-

A PRIEND has malled to the CATHOLIC

RECORD office a copy of a publication

salled the Menace, of which Rev. Theo

C. Walker is the editor. We would ask

our friends not to mail us numbers of

this paper. That Rev. Theo. C. Walker,

editor, are degenerates, no one having

Were Rev. Mr. Walker to come out in

the open and make specific instead of

general charges against the Catholie

priests, a Protestant judge and a Pro-

nim on a bread and water diet for

goodly term. If we mistake not the United States Government has refused the use of the mails to Rev. Mr.

Walker's production as also to that of

the unloyely character known as Tom

Watson, who was recently arrested for

estant jury would, we feel sure, put

looked over their work will question

the editor, and Marvin Brown, asse

being careful, prudent, honest and

drew's Presbyterian Church, London, who does not understand the position of affairs to be in accord with the state-ment of the Bishop. The minor sects, it seems, sent a communication to the Archbishops and Bishops of the Church propegands of Socialism. 10 III in the of England inviting them to send repsuch an invention is a confession of resentatives to join in the delibe rescality and that the nation is a nation for union. The general synod of that of thieves." We doubt not Mr. London church replied, through its chairman, is an admirer of the little red school that it would consent to do so on the house. Is this the class of citizens it is understanding that it would not involve any surrender on their part of the pringiving us? If the political system of ciple of church orders laid down in the preface to the ordinal attached to the book of common prayer. Whereupon made it so? Naturally we must answer : the people. And if the political the joint committee of the "Unionists" system and the politicians are corrupt replied that such conditions could not we must conclude that the electorate he considered as it would require the acceptance of episcopacy in the ordinary sense of the term as a prior condi-London's theories are but as soon bubbles blown out to charm the unwary. tion of negotiations for union with the He eschews fundamentals and would Church of England in Canada. And so give us chaos. The picture he draws is the matter stands. Is it a case of the a roseate one, and many a poor honest spider and the fly? We know not. fellow has been captivated by it. John Nor will we offer any opinion as to Brown is out of a job. He applies for which sect is the spider and which the and receives employment from Tom Jones. Tom Jones has a comfortable

> whose name is Rev. C. K. Burrill, and whose utterances are decidedly intemperate. Rev. C. K. Burrill appears to be a counterpart of Rev. Mele Howler, in "Bleak House." press despatch tells us that his ensational sermons have culminated in his tendering his resignation as a Minister of the Gospel. There are many ore-three or four of them in Toronto -who should be dealt with in like manner. Their retention is but proof that their congregations are no better than they ought to be, merely aggregations of more or less respectable people who cultivate but the social side of Church work and have relegated the old standards of Christianity to the rummage room Rev. Mr. Burrill waved his adieu to the ministry by throwing a lighted giant fire cracker at the Vatican, in the course of a sermon to an Orange Lodge. He declared that it was foolish to believe that a priest could change a wafer into the Body of Christ and said the priesthood was rotten to the core. The Protestan communities in which priests reside will, we feel assured, simply place Rev. Mr. Burrill in the slanderer's column. A few such preachers in centres of population are a distinct injury to the com munity at large. As time goes we hope their shadows will grow less.

> > WOMEN IN VESTRIES

sented itself to our neighbors of the

Church of England in this city-a situ-

ation which smacks just a little bit of

suffragettism. The Advertiser tells us

that Mr. Henry Macklin, J. P., is

authority for the statement that the

ladies of the Anglican diocese of Huron

have in some places seriously consid-

ered the idea of absenting themselves

given some voice in the church's affairs.

Mr. Macklin wants the ladies to partici-

pate in vestry meetings and he has

the Executive Committee to

succeeded to the extent of getting

sider the matter. Unless this

scheme is carried out Mr. Henry Mack

lin declares the feeling to be so

strong in the matter that a boycott may

result. The church by law established

from its very inception, began to lop off

one by one the fundamentals of Chris

tianity pertaining to England's ancient

faith unil it is now almost in line with

the sects which sprang up in a night

characters who wore the badge of

private interpretation. The Church of

England's ecclesiastical authorities,

having opened the door to the laity, and

to a very great extent being at their

mercy, not being in a position to say to

them, "Shoemakers, stick to your last,"

will ere long be forced to admit the fair

sex to their councils. Indeed when

we consider the condition of the

ectarian churches to-day, it would

eem strange were the fair sex denied a

part in all their deliberations. The

propounding of the old-fashioned Gospel

message in the meeting houses has be-come in many places but an incidental

feature. The churches of the sects are

more or less social centres. Such being

the case it would be in accordance with

the fitness of things to adopt the motto

equal rights to all and special privi-

leges to none." By all means allow the ladies to take part in the vestry meet-

ings. Mr. Henry Macklin, J. P., should

keep up the good work until the ladies

something may happen. There was

Mrs. Pankhurst.

emancipated. If not successful,

like mushrooms at the behest of eccentri

church services until they are

entirely new situation has pre-

THEY HAVE a preacher in Hamilton

ending obscene matter through the THE SYNOD OF HURON

Synod in London, recently, were not characterized by the same anti-Catholic tone as in former years. The Right Rev. Bishop, however, felt it to be his duty to make a passing reference to the Mother Church-e reference very ancient, indeed, but ever welcome to Pro testant ears. Speaking of the Church as by law established, he said :

as by law established, he said:

"Then her witness is Protestant. I are not ashamed of that word. The essential meaning of the word is wholly good. It was the position of the prophets of the Old Testament. Though of German origin it essentially described the position of our own Reformers, for they surely protested against the superstitions of the mediaval Church and the neurostions of the papacy over the the usurpations of the papacy over the liberty of the national Church."

If something of this kind did not apness in the Bishon's charge it would have been considered as awkward as the omission of singing "God save the King " at the close of a public meeting However, we can forgive him. His position demands something of this kind and he must deliver the goods as proof of rthodoxy. In the matter of union with he other sects the Bishop made an exlanation. "The Church," he said. ought to let the people know that if Anglicans are not included in the negotistions it is not due to the attitude of the Anglicans, for they have reached for unity long ago. It is due to the refusal of the other communions to scknowledge the Church of England's orders."

Are the Anglicans sulking in their tents? If the Church by law established is prepared to recognise Presbyterian orders, Methodist orders and Congrega ional orders, why should not these sects York named Myer London came to acknowledge Anglican orders? There is here a lack of reciprocity. This coopinion on social conditions. Mr. Lonquetting with the non-Conformists on

THE MAYOR of Rome, Nathan, is a on and the whole municipe ent is in the hands of that elec-In France less than twenty the belonging to the Masons, many of nally rule the country. Both in Italy and France these Pro are infidels and boset of their infidel We might add that the same coud! prevail in Portugal. The spathy of Catholies is largely responsible for this state of affairs. There is, however, we of union has brought forth a rejoinder The Kaights of Columbus spirit seem from Rev. Dr. Rose, Pastor of St. Anto be taking possession of them, and the sooner they get to work and do some-thing tangible the better. That intense-ly Catholic country, Belgium, gives us an example of what can be done by organization. The Freemasons made des perate efforts to get control there, but at the late election they were utterly routed.

> A PALLEN ONE An incident occurred at the recent

general conference of Methodists at Minneapolis to which we desire to make nerely a passing reference. One of the clerical delegates, a married man with a amily, whose name in charity we withhold, was found guilty of grossly immorin his resignation and asked the forgive-ness of the conference. We sympathise with the gentlemen composing this body and we do not desire to throw a stone at their sect because a black sheep was discovered in their fold. We believe the clargymen comprising the conference are well-intentioned, respectable men. True, in their deliberations they were bitterly anti-Catholic, making declarations against the old Church which were entirely unfounded and coating them with uncharitable expressions illbefitting gentlemen who claim to be ministers of the gospel. We forgive them, nowever, because inherited bigotry and an anti-Catholic scholastie course are hard things to overcome. Our only is to point a moral. If the clergyman who has brought disgrace upon himself and the communion to which he was atteched were now to engage in a lecturing crusade throughout the country delaming the Methodist communion and all and sundry belonging to it, holding neetings in public halls and inviting Catholics to attend, his disappointment would be sore indeed. He would have to speak to empty chairs. On the other and, if a priest falls from grace and mes a castaway there is a large section of people amongst our non-Catholic neighbors who would readily flock to hear him, and as in the case of Chiniquy, would give credence to all his slanderous and untruthful statements in regard to the Church of Christ, and Protestant editors would give him a welcome corner in their publications.

"I CANNOT help thinking that there seems somewhat of hypocrisy in the attempt to have the Bible used in the attempt to have the Bible used in the common schools, when the children say 'Why don't father and mother use the Bible?' He urged the need of a revival of family worship, beginning the day with acknowledgment of God. He did with asknowledgment of God. He did not wonder, in the lapse of family prayer, that there was lawlessness and disregard/of parents by children."—Hon. S. H. Blake at Synod of Toronto.

But whence this depressing picture Mr. Blake ? Can you answer ? If not, sak Mr. Lloyd George. As to the Bible, hon. sir, are the people who do not read it the same who contribute liberally to aid in its distribution in foreign parts amongst the "benighted Roman-ists." Truly you are justified in using the term "hypocrisy," in regard to some of your fellow-Anglicans. Are you spotless yourself? Examine your conscience.

THE WEED AGAIN

We are sorry to see our Methodist fellow-citizens so desperately perturbed ver the tobacco question. Not satisfied with prohibiting its use amongst certain adherents of that denomination, the conference which recently met in Toronto has put itself upon record as being opposed to the growing of the leaf. The resolution which was carried shows the conference as disapproving of and nncompromisingly opposed to the industry of tobacco growing, and the members are called upon to persistent non-participation in the said industry, and asks earnest effort to secure its ultimate and complete cessation. The discussion on the question was at times very heated. Rev. Harold Willans is described by the reporter as the original storm centre of the crusade. Tobacco growing he regarded as an economic as well as a moral menace, and declared that farmers were abandoning the raising of other crops and giving the land to tobacco seed. Rev. Dr. Manning took an opposite view of the matter. If the resolution passed he said it would put down as a sin the growing and using of tobacco and he was not prepared to stand for that. He said that thousands of men as learned and as godly as they are do not believe it is a sin. The course of action taken by the conference will be looked upon as a very extraordinary one indeed, and we do not see how it can be made to bring any strength to the Methodist sect. The action is erratic,

e, and, many will say, foolish extreme, and, many will say, rooms. But, after all, may we ask, what is to be attained by passing such resolutions? They will be either entirely or partially ignored. There is no power in the Methodist system to enforce any such decree. We will take it that there is a Methodist church in the tobacco is a Methodist church in the tobacco district, and that the members continue to grow tobacco. Will they be excommunicated and the church doors locked? Not by any means. Services will be continued as usual, and the action of the conference merely rated a memory. Truly the gatherings, of the from year to year reveal the servants of the pew holders, and, while still remaining good Methodists, allowed a wide divergence of opinion upon the fundamentals of Christianity.

published in this issue taken from the Sacred Heart Review. It bears the caption of "A plea for clean journalism." In this connection Canada has not yet descended to the lowest depths like some of the great cities of the Republic, but we are travelling in that direction very fact. This appears to be the day of loud head-lines, enap-shots, axi-cabs, moving picture shows, cigarsmoking and a crasy quest money. Some of the Tor-papers are the greatest sinners. The system at present in vogue be-trays, to say the least, a want of good baste. It is loud and vulgar. The makeup man on the average daily paper lowadays present s the readers, every evening especially, with a typographical nillinery opening. We would like to see our contemporaries get back to the old dignified way of conducting a newspaper, with less space devoted to the iminal world, and more to matter of ar nestive character educative in the ne sense. We should copy the style of the great papers of London, England, instead of the wild Hearst abominations of New York.

CATHOLIC ACTIVITY

Mr. J. P. Dunne, a prominent Irish Catholic of Ottawa, has been lecturing in many places in Ontario on the subject of "Catholic Activities." Mr. Dunne's personality, his eloquence, and his store house of varied information has rendered his discourses not only highly interes ing but most instructive. His object is to stir Catholies to greater action in be coming identified with the bigger inter ests which are now in such a flourishing condition in this rapidly growing country of ours. That Catholics have formed no inconsiderable part in large enterprises no one will deny, but considering their numbers, their means, their influence, their business capacity and integrity, they should, we think, bulk larger in the greater achievements which are now so notable on every hand. Those in the humbler walks of life should be spurred on to greater ambition to climb the ladder, and keep well in line with our fellow-citizens engaged in banking, commerce, insurance and the professions. True, in the early days, with them, as with all others, there was a hand to mouth existence, a living to-morrow on the fruits of to-day's labor. But times have changed and the men of the present generation must seek and work for greater achievements. We trust, therefore, that Mr. Dunne's words will be taken

where solive-meaning we have and we hope the result will be that many of our young men who are now privates will become optains in the army of workers.

BE SENSIBLE, BROTHERS

It is an unpleasant test to be called upon from time to time to refer and other hands to be called the server of the Arginas Syndies and professional to time to refer and the present and we hope the result will be that the content of the Arginas Syndies and professional to the content of the Arginas Syndies and professional to time to refer and the present day to the content of the Arginas Syndies and professional to the content of

beth. An incident at a meeting of the Chealth board in this city very well illustrates our point. For long the propel have been subject to much discomfort by the clouds of dust from the city streets on Sunday. Dostors, teo, consider it insunitary. "What about Sunday street watering?", said one. "They should certainly be watered on Sundays," said, Dr. Suterison, the Health Inspector. "Who will second the motion?" saked Dr. Williams. No one had the courage. Someone then Health Inspector.

the motion?" saked Dr. William.

one had the courage. Someone then lieve it to be a number of the course of the lieve it to be a number of lieve part in our municipal economy which belongs to the law makers and the policemen. Were Catholic policemen. act in this manner there would in protest be a fusilade of Orange resolu-tions fired off on every town line in the province.

ALCOHOL AND OTHER THINGS Dr. MacNichol, an eminent surgeon of New York, recently declared at At-lantic City that alcohol is an element

cent avenues of the great cities where we see homes, the erection of which will represent six figures, where pagan luxury is unbounded, where an army of servants is retained to cater to the magservants is retained to eater to the mag-nate as if he were an Indian potentate, and whose face is well-known in the gambling of the stock exchange and corn exchange. Let the observer stay his steps for an hour and take account of what he sees. There will be, if not teams of prancing, righly caparisoned horses, the latest in automobiles; there will be social calling and teas and the windy, bottomless inane; there will be the richest wines and the choicest fruits of the earth; the latest divorce case will be brought under review and the characters picked to pieces. Day in and day out the god of frivolity and case and pampered self reigns. But where are the children? The little heavenly faces are non-existent. Satan is allpowerful and his influence has destroyed them. The sins of society bulk large in our day. Will there be an awakening? We hope so. Back to Christ and His Church is our only hope.

An incident at a meeting of the Church. Would it not be more to until finally in 1894, after a fie accord with the fitness of things were Protestant pustors to round up their own flocks rather than be exercised about the stray sheep of the Catholis

How like the Circumiocation Office is this French evangelisation business. How like Sir Tite Barnacie is Rev. Mr. Kelly, Presbyterian. "French evangelisation" would have long since been abolished did not pride stand in the way. Nearly all Protestants believe it to be a humbug. The Toronto Globe once said as mach. But the locking of the doors of the little prospersions meaning because would be ity of the innocent contributors to the French Evangelisation fund. There will always be found male and female Jellybys who will ignore the obligations of home to collect pennies in aid of the grotesque humbug in which Rev. Mr. Kelly, Presbyterian, is engaged. Oh! for a Dickens to picture these

LIBELS UPON CATHOLICISM.

ILIBELS UPON CATHOLICISM.

In the beverages of the people which will, if it is not destroyed, eventually destroy the Republic. Within a period of fifty years, he says, the population of the United States increased 330 per cent., while the number of insane and feeble minded increased 950 per cent. We are one with the doctor in the belief that the immoderate use of intoxicants is a terrible curse, leading to all manner of deplorable conditions. He has, however, applied the probe to only one of the diseases which efficit the bedy politic of the American Republic. Going hand in hand with alcoholism is race suicide, and this horrible crime belongs to a class from which, because of its standing in the matter of education and position, we might expect better things. The middle and lower classes from which the millionaires derive their bountiful bank accounts give us the children and keep the nation's life blood flowing. The idle rich prove in many cases to be a curse to the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where the country and its greatest the country and its greatest the country and its greatest the agement or connivance of the authorities of the Church, wish to overthrow Protestantism by any other means than legitimate argument and conviction. And even more strongly do we deny and disown the base motives and practices attributed to Catholics by Mr. Kipling in the verses he has published in the Morning Post, April 9th. The verses are not doggered, as they have been called in some quarters, but good, foreible Kiplingese, well-turned and tuneful, which only makes the accusations they convey the more atrocious. What the Orange poet has declaimed outright, in such lines as—

We know the war prepared
On every peaceful home,
We know the hells declared
For such as serve not Rome—
Thia, we contend, is an abominable charge, conceived in that bitter spirit of pride and intolerance which has so long characterized the Orange faction. Mr. Kipling has done no service to his fame, nor indeed to the cause he supports, by this effusion, which another poet has aptit termed—

A bucketful of Boyne
To put the sunrise out.

To put the surrise out.
The day of Jingoism in politics and
Orangelsm in religion has happily long
passed its noon.—The Month.

ANOTHER WATERLOO

in the School Bill, and Socialists and Liberals united their forces to win what seemed a certain victory. The elections were held on June 2, but after the smoke of the battle had lifted it was found that the formidable alliance had suffered a Waterloo. As in the battle of a century ago, the defeated party drew most of its strength, its principles, its sympathies, its doctrines and many of its men from the other sides of the Belgian border. Indeed in some of the party papers like the Indépendance Belge we already hear talk about the secession of the French from the Flemiah portion of the population. It illustrates that peculiar patriotism of the Liberal-Socialist "combine" which has just gone down to defeat at the ballot boxes. Their manner of conducting themselves after the fray is another revelation, if one were needed, of their contempt for law and order. There were street riots, attacks on convents of helpless nuns, looting and desceration of churches and demolition even of the tabernacles. They would be a nice set of people to be given control of a Government, and yet, strange to say, we perceive in some of our American papers a strain of sympathy with these anarchists. The story of France and Portugal would be repeated had they succeeded in the elections. It is to be hoped that this exhibition of post election lawlessness may serve as a lesson to the conservative elements of every country, especially of valiant little Belgium.—Amurica.

TOM WATSON ARRESTED ON FEDERAL WARRANT

CHARGE AGAINST GEORGIA BIGOT IS VIOLATION OF POSTAL LAWS

A press despatch from Thompson, Ga., Thomas E. Watson was arrested at

"Thomas E. Watson was arrested at his home here this afternoon on a Federal warrant charging him with sending obscene matter through the mails."

The arrest of Watson, rampant bigot and one of the founders of the so-called Guardians of Liberty, was forecasted in a recent issue at the Builetin of the American Federati n of Catholic Societies. Is:" Watson's Magazine" the secured published and sent through the mails an indecent article in which he attacks such excellent citizens and churchmen as Cardinal Gibbons, Cardinal Gibbons, Cardinal Gibbons, Cardinal Farley. The matter was brought to the attention of the Post Office authorities, and was referred to an inspector, who recommended that oriminal proceedings be instituted against the offending publisher.

REFORMATION HISTORY

"I must differ (says Mr. Lang), from my learned suther when, speaking of the Covenanters, he says that they "were engaged in a ferror struggle for liberty of conscience." (p. 83.) They would have regarded this as a cruel libel. They declared that "the vocalt of toleration " must never be "licked up," and they resolutely bade Charles II, inflict Presby terianism upon England.

They fought like flends, or paladins, for their own liberty of conscience, but that included permission to persecute any-body whose conscience was not their own."

The whole preface forms an excellent antidote to the bigoted pages which follow. At the same time, we must admit that Dr. Morgan himself, in describing the ethos of Protestant variations, shows more appreciation of their inherent weakness and more candour in admitting them than his auti-Catholic bias would antecedently suggest.—The Monfitor.

DECEIT OF SPIRITISM

The Psychical Researchers are very much to the fore these days. When the Titanic went down carrying to his grave a well-known literateur who had made a hobby of Spiritism, W. T. Stead, the opportunity for a "manisfestation" was not let alip. At once the spirit of Mr. Stead was called into requisition and asked to say something about the wreck. The favored medium through whom he was alleged to have spoken did not give much information to a listening world, even at a time when any information concerning the cause of the disaster would have been welcomed by the investigating committees of Washington and London. It was deception and nothing more, and with a touch of the ghoulish about it when one remembers the universal pity for those who went to their death so tragically.

No sconer is Mr. Stead allowed to go back in peace to his grave than Dr. Hyslop again holds our ears and pours his revelations into it. He says that it is his belief that Prof. William James, who died in 1910, has at last communicated with him, and now the doctor is about to publish his proofs in a volume of 1000 pages. The book ought to be endowed with such a musical comedy title as "The Man in the Pink Pajamas," for that is the plece de resistance of the whole program.

It is like this. While Professor James

title as "The Man in the Pink Pajamas," for that is the piece de resistance of the whole program.

It is like this. While Professor James was in England one of the mediums there, a woman, said that Dr. Hodgson, a spiritualist who had died, had communicated a message to her from the spirit world, the message being to the effect that he saw the Professor in a pair of pink pajamas and—great revelation!—that he "looked cute in them."

To prove this revelation Dr. Hyslop alleges that Professor James' spirit spoke through a boy medium this remarkable message: "I want you to give Hyslop two pairs of pink pajamas and a black necktie for Christmas."

These revelations are not surprising. They are the old stock-in-trade of these purported interviewers of the spirite. From the silly medium of the Onset camp-meeting, with her solemn references to grandmother's cookies to the Professor in his cute pink pajamas, it is the same old repetition of puerilities that can only beget derision in any one of common sense.

that can only beget derision in any one of common sense.

These queer psychics have said and written much, but they have not advanced one step beyond the days of the dancing tables and the mysterious cabinets. The whole history, whether it be its part of human deception or disbolical interference, has added nothing to the knowledge of the world concerning the soul but on the contrary has worked against the generally accepted beliefs of Christianity. "Whom the good would destroy they first make the gods would destroy they first make mad," might be modernized into "Whom the devil would lead astray he first gets them mixed up with Spiritualism." Any way we hope Hyslop got the cute pajamas.—Pilot.

BUILDING UP IDEALS THE MOST IMPORTANT THINGS

1N LIFE

Rev. Bernard Vaughan, S. J.

We are living in a day when the civil law has usurped a jurisdiction beyond the power of Onrist's own Church. Dissolution of the marriage vows in some States to-day has become as easy as the marriage ceremony itself. The new ethics of the twentieth century would allow a couple to settle their own affairs and break off marriage after love had ceased to be, forgetful of the vow to God involved in the marriage. Once off the platform of the Catholic Church on marriage, you are on an inclined plane. I could unfold a hideous catalogue of the havoc it has wrough but I Rev. Bernard Vaughan, S. J.

on marriage, you are on hideous catalogue of the havoe it has wrought but I
must hasten on. Look to the sanctity
of the married life cost what it may and
top it with the cross.

Rising out of the divorce evil has
come that other evil of race suicide.
Outside of the Catholic Church people
are tearing up the natural law. They
are arranging among themselves how
many children they will have as they
arrange the number of their servants.
The root crime is that we are living in a
day when everything must give way
to the mania for more leisure and more
money. Many people are trying to get to the mania for more leasure and more money. Many people are trying to get happiness without God. But just as surely as you try to run the nation, home or the child without God, God will curse

was the negation of any ruling power in the universe. So completely did this merriage. They must be prepared to accept the responsibility of marriage. They must be prepared to fulfill the duties of the marital state. If we do not accept these responsibilities, we will have a bad eternity. You and I are here to fulfil God's will. It is a probation, a school-room, with Christ as master. This earth is the outward voyage, not the landing place; the pigrimage, not the home; the preface, not the book; the prolegue, not the play. It is solves, not the home; the preface, not the book; the prolegue, not the play. It is solves. And so it was settled when he and his bride took their mutual marriage vows.

A girl and two boys were born to the book; the prolegue, not the play. It is the spot from which we must leap into the eternal embrace.

How tremendously important it is a that we live up to our lives in the home; that we live up to our children in the stitution, as their father knew, in spite of its being kept by the Christian

fear of the Lord; that we keep the home clean and sweet and tidy. No matter what our troubles, God will see us through. In the home we should lister rather than quarrel, and have peace at any price. Never tell the little child that she is neighty and that God is displemed with her. More likely He is displemed with her. More likely He is displemed with me. Be thoughtful and considerate, and don't expect the breadwinner to be always wreathed in smiles. Do not drink and goesty with the neighbors. In abort, make your home something worthy to offer to God and to the State. Bring God in everywhere. Live in the living present. We rise or sink as we aim high or low.

I can see no cure all; no far off Arcadia for the discomforts of the family life. I condemn Socialism because, whether considered as a new philisophy or a code of ethics, it can not be made to at in with the Christian religion. It would not allow me to develop my femiliarely of Socialism. Still further, it would tear down the pillars on which the State rests—the family life of the stars to this little mud planet. Finally, I condemn it because it makes a great mistake that all the wealth comes out of productive property. Man is not what he has, but what he is. Character is more important than mere material wealth. Let us work with Church and State to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to make what is all wrong a standard and state to standard and st

mose important than mere material wealth. Let us work with Church and State to make what is all wrong all right.

BUILDING BRIDGES

In order to secure a reunion of the churches the more quickly it is necessary as a first step to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstandings come from not knowing each other well enough or of having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart.

The stream of prejudice is the broader and the more difficult to bridge because it is filled with the poisonous acids of hatred. It is the spirit of prejudice that makes the malicious charges, throws mud, hoping that some will stick. How often have we all heard charges inspired by malice against different churches, made in unsgasine and from platform. The self-styled guardians of liberty believe and say so, that the Catholic Church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite Church and State, when, truth to tell, there is no Catholic but loves the system that declares that State has no power in religious affairs and vice versa. Prejudice knows that all these malicious charges are unfounded and other than postponing the blessed day of Christian unity slanders of this character do no harm. Bridge this stream! No longer will our feet tread in the mud of prejudice, nor will our lips be wet with its poisons. The other streams, ignorance, and error, may be more more readily bridged. A better knowledge of each other's life purposes and a closer acquaintance with the fundamental convictions of all who will eliminate many misunderstandings.

Josh Billings in his homely way used to say that "it is better not to know so many things, than to know too many things that are not so."

These streams of ignorance, error and prejudice must be bridged over and to do it we must be

made, over which the children of the next generation may pass. We may not hope that this generation will consent to forego their traditional beliefs, but it is an easy thing for us to come together on some neutral ground for some civic purpose—to come together so that we may know each other better, so that we may appreciate each other's integrity of life and rectitude of purpose. Then we shall find that there are infinitely more points in common than we finitely more points in common than we ever dreamed of, and instead of harbor-ing suspicions of each other's good-will we shall see how little there is to be yielded, in order to be one soul and body.—Rev. A. P. Doyle, C. S. P.

AMERICAN AGNOSTIC

FOLLOWS HIS CHILDREN INTO THE CATHOLIC CHURCH.

Prof. F. E. L. Triebel, the American sculptor, long time resident in Rome, is about to return to the United States. The story of his conversion to the Catholic faith has a touch of romance not often to be met with.

Two cardinals performed the ceremonials symbolizing the professor's act of faith. He was baptized by Cardinal Farley of New York, just after the latter had been raised to the purple; he was confirmed by Cardinal Bourne of Westminster, also a newly-created prince of the Church, and his spiritual godfather at the baptismal font was Mgr. Edwards, one of his own countrymen.

From his early boyhood Mr. Triebel—artist and man of letters—pondered on the riddle of life and found an anchorage in agnosticism; faith was good, so he said, for those whom it satisfied; his own attitude toward the unknowable was the negation of any ruling power in the surface.

was the negation of any ruling power in the universe. So completely did this mental attitude rule his life that when

Spiritual Retreat

A spiritual retreat will be given in
the Sacred Heart Convent, this city,
commencing Monday afternoon July 2nd
and closing on Saturday July 6 The
exercises will be conducted by Rev.
Terence Shealy, S. J., of New York,
who inaugurated the Laymans' Retreats.
Although this retreat is primarily intended for the Children of Mary other
ladies wishing to take part will be
welcome.

Remember that the graces and favors Remember that the graces and favors of prayer do not come from earth but from heaven, and therefore that no effort of ours can acquire them, although, it is true, we must dispose ourselves for their reception dilgently, yet withal humbly and tranquilly. We ought to keep our hearts wide open and await the blessed dew from heaven.—St. Francis de Sales.

COLUMBUS

(On the occasion of the unveiling of the Statue, at Washington, June, 1912.)
By J. K. Foran, Litt, D., Asst, Law Clerk, House of Commons, Ottawa Canada,

Unveil his Statue! Let us behold Those features fine and nobly bold. Cast in the grand heroic mould Of bygone Saints and Sages; Carve on the pedestal his uame. That now belongs to deathless fam And sheds, like to a living flame, A light on History's pages.

Christopher, the " carrier of Christ, First with the aborigines held tryst First on this continent to hoist The Cross above our sod; Columbus, he, the " carrier dove."

Unveil his statue! Let it stand Here in the center of the land; From Mountain peak to ocean's stran Twil! greet the Nations' eyes, The centuries may roll away, But to earth's last and fateful day, Columbus o'er the world holds sway, Here, neath Columbia's skies.

Let music swell and cannons boom, Let lights like day the night illume, He needs no better, greater tomb. Than in the wide world's heart: Let joybells to his honor ring. Let myriads their offerings bring. And garlands in profusion filing Around this noble work of Art!

It matters not how Time shall sweep, Or greatness on our Future peep, Or Glory's Dawn upon us creep, Or fame and splendors flow,— It matters not how Nations rise, Or which shall grasp the envied prize of Power, that earthly power defies, Above them all His fame shall glow

Unveil his Statue! Let us see, Here, in this land of Liberty. The one who leap of Atlantic's sea And found a Continent. And while upon his face we zaze, And songs of unrestricted praise Around his image here we raise, Let gratitude to God be blent, In a Te Deum heavenward sen

Ottawa, 4th June, 1912.

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said
t was a fine horse and had nothing the matter with it. I wanted a fine horse, but, I didn't
horses much. And I didn't
know the man very well
either.

either.
So I told him I wanted to
try the horse for a month.
He sald "All right," but
pay me first, and 'Il give
you back your money if
the horse isn't all right."
Well, I didn't like that.
I was afraid the horse
wa'nt "all right" and that
I might have to whistle for
my money if I once parted
with it. So I didn't but yhe
horse, although I wanted

my money if I once patter with it. So I ddn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they would write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dity

wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. We will wash a tub full of very dirty elothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1000 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes. Fray the edges, nor break buttons, the way all other machines do.

It just drives soap water clear through the fibres of the clothes like a force pump might. So, said I to myself, I will do with my 1000 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for popple to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1000 Gravity" Washer on a month's free trial. I'll pay the freight out et my own pocket, and if you don't want the machine after the freight too. Surely that is fair back and pay the freight too. Surely that is fair south in the send you are pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in wear and tear on the clothes alone. And then it washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it own washer on the clothes a week were that my washer man be so cents a week 'til paid for I'll take the cheerfully, and I'll wait for m money ustil the machine itself carms the ball washer the saves you. Fit saves you 60 cents a week in the machine of what it saves you for containing the machine of what it saves you for containing the machine itself carms the ball saves the machine after the month's trial, I'll let you pay for it own washes colonas in all manners.

Prop me a line to-elegans the ball and you alone of what it saves you for containing the machine itself carms the ball saves washes colonas in all manners.

Brethren: You will bear with a word of advice this morning concerning attendance at Mass for it is notorious that Mass is often culpably neglected during the summer months. Some Christians seem to grow giddy with the brightening sunshine, and instead of being fair-weather Christians, may be better called foul-weather Christians; for they attend charch well enough during the winter and spring, and poorly enough in June, July, and August.

Yet Mass on Sünday is something we should set spart as of the gravest obligation all the year round. Of course there are reasons which excuse, but they must be serious ones. For the sacrifide of the Mass is not only to be assisted at by a strict law of the Church, but it is the greatest act of our religion. It is Christ on Calvary, and nothing else. What if Calvary be so many thousands of miles distant from your church—does that make any difference to God? God is equally present in every part of the world. Does it even make any difference to you? Is your love for some dear relation or friend any difference to you? Is your love for some dear relation or friend any difference to you? Is your love for some dear relation or friend any different whether you are in the same quarter of the world with him or not? Some places are more sacred to you than others, to be sure, and so are they to God; but distance, although it divides love. So our Lord is present, really and personally, in His humanity and in His divinity, on this altar, just as truly as He was on Calvary. Nor does the lapse of time siter the case. Christ our Lord died for you just as well as for any of the Jews or Gentiles of His own day. A thousand years are to God but as a day that is passed, yea or even a million of years passed or yet to come; for to the eternal God there is no passage of time, but only an everlasting present.

The difference of time and place, therefore, has little to do with the

sage of time, but only an everlasting present.

The difference of time and place, therefore, has little to do with the identity of the act, for the spirit of man is superior to both, and the power and love of God are supremely so. It is the identity of the great act of redemption and its perpetuity and its universality which bring us to our Lord's cross in holy Mass. Here, upon our altars, that atonement for our sins is continually renewed, that divine merit is continually renewed, that divine merit is continually made our own. It was first done with pain and in sorrow; it is now perpetuated with joy. It was for once and for all the literal shedding of blood in mortal agony; it is now the mystical pouring forth of all the treasures af grace purchased by that loving sacripouring forth of all the treasures af grace purchased by that loving sacrifice. The man-God Who died on Calvary is the same Who comes down upon our altars; He comes with the very same intention; He appears the very same divine justice for the very same culprits as on the first Good Friday.

Friday.
In wishing you, therefore, all the relaxation of the pleasant summer weather, I also insist that you shall en-joy it in union with our Lord, and if Sunday shall be the chief day of rest for your body, I sincerely trust that it shall not the less be your soul's day of purifi-cation. There is no tree in all the woods whole shade is so grateful as that of the cross, under which your soul rests at holy Mass. Of all the cool streams in which you may bathe and cleanse your body there is none to compare, for the welfare of either soul or body, with these copious floods of happiness which flow into the four quarters of the world from Calvary.

There is no true inv with a had con-There is no true joy with a bad con-science, and the Sunday on which you hurry off to your pleasure without at-tending at Mass cannot be really

TEMPERANCE

A MILITANT MONSIGNOR

Last month," says the May issue of the C. T. A. U. Advocate, "Father Cassidy of Fall River, Mass., was invested with the robes of a Monsignor. We are glad to salute him as Right Reverend. We feel that the Priests' League of which he is president, and the whole

of which he is president, and the whole National Union have been honored by his elevation to this new dignity.

"Monsignor Cassidy has been not only a distinguished member of the Catholic Total Abstinence Union of America, but in his own diocese and city he has been a leader of those who have fought against saloons. As Vicar-General of nst saloons. As Vicar-General of against saloons. As Vicar-General of his diocese he has done much to promote the highest ideals of the priesthood as well as to further the welfare of his dio-

ese in every respect.

"He has been a citizen of whom the est elements of Fall River have been roud. The distinguished parts that the as played in the civic and social life in that city have won for the Church, as well as for himself, profound respect and

We congratulate him, and wish him ever-increasing opportunities for ser-vices, which we know he values more than the honors has received or those he may yet receive."

ALCOHOL AND THE MEDICINE CASE

Among other questions discussed by the distinguished Dr. Sims Woodhead at a public meeting in England a few weeks ago end reported in the British Temperance Advocate, was that of the medical use of sloohol. Dr. Woodhead stated that he did not know of any condition in the treatment of disease that could be treated by alcohol that might not be equally well treated by some medical use of sloohol. Dr. Woodhead stated that he did not know of any condition in the treatment of disease that could be treated by alcohol that might not be equally well treated by some other drug. Doctors know exactly the action of other drugs in certain cases; in regard to alcohol they do not. Other drugs are gradually being used where originally sloohol was used, for example, in pneumonia, tuberculosis, typhoid fever. Methods of determining the temperature, etc., were not available in the old days. Medical men take the blood pressure, and watch it most carefully. In 90 per cent. of cases when alcohol was given it was found that instead of getting a better condition the heart and blood vessels attained a condition more dangerous to the patient.

"Fruit-a-tives" Cured After 15 Years' Suffering

CORNWALL CENTER, ONT.,
"I was a martyr to Hav Fever for probably fitteen years and I suffered terribly at times. I consulted many physicians and took their treatment, and I tried every remedy I heard of as being good for Hay Pever but nothing nelped me.

Then I heard of "Fruit-a-tives" and decided to try them, and I am thankful to say that this remedy cured me completely.

to say that this remedy cured me completely.

To every sufferer from Hay Fever, I wish to say—"Try Fruit-a-tives". This medicine cured me when every other treatment failed, and I believe it is a perfect cure for this dreadful disease—Hay Fever

The real cause of Hay Fever is poisoned blood, due to the faulty action of the bowels, kidneys and skin.

"Fruit-a-tives" cleans the blood by regulating bowels, kidneys and skin—and thus relieves the excessive strain on the nervous system. Try "Fruit-a-tives".

50c. a box, 6 for \$2.50, trial size, 25c.
At all dealers or sent on receipt of price
by Fruit-a-tives Limited, Ottawa.

This occurred directly in proportion to the amount of alcohol given. It is time we medical men revise our ideas as to the giving of alcohol in eases of fever and in cases where it is now being given.

After the meeting Dr. Woodhead was asked if stout is helpful to nursing mothers, and he said he believes it is not only not belpful but injurious to them and to the children.

Asked as to the use of any substitute for brandy in case of collapse, Dr. Woodhead recommend hot water and hot milk. If they would give hot milk and water they were giving a food as well as a stiumulant.

As to the good of blood - making port wine in cases of convalescence and debility, he said the questioner assumed that the port wine was blood-making. It is not and is no good in that respect. A patient might get a feeling of well-being from alcohol, which undoubtedly appeals strongly to some people. It a patient was down in the month and debility appeals strongly to some people, it is patient was down in the month and debility appeals strongly to some people, it is not attempth of mind to overcome it, for it was only temporary and did no good, he might become a confirmed alcohol taker. Many women have become so through taking alcoholies during periods of ill-health—Scientific Temperance Journal.

ALCOHOL AND ACCIDENTS

ALCOHOL AND ACCIDENTS

ALCOHOL AND ACCIDENTS
On January 1, the new Ohio Workmen's Compensation Act making employers assume a large share of the responsibility for accidents went into effect, and as Ophs Moore, the secretary of the Onio Manufacturers' Association, lately wrote, "it seemed an appropriate time to urge upon the members the adoption of all possible means of reducing the number of accidents. Among these was a proposition of anti-alcohol rule, drawn up after months of careful investigation and consideration of the evidence of railroads in the country and of European accident insurance companevidence of railroads in the country and of European accident insurance companies showing that many serious accidents can be traced directly to the use of alcoholic drinks by the employees." He continues: "However, accident prevention is not the only result to be obtained by the enforcement of this rule. It has been demonstrated that a higher grade of efficiency may be secured."

The proposed order reads:

"The use of intoxicants by employees, while, on duty, is prohibited. Their habitual use or the frequenting of places where they are sold, is sufficient cause for dismissal."—Sacred Heart Review.

NO NATURAL NEED FOR IT

NO NATURAL NEED FOR IT There is no natural need for alcoholic beverages; the overwhelming majority of mankind have at all times got along very well without them; and all evi-dence goes to show that their use is extremely dangerous and injurious to man.
All that ennobles man is deteriorated by their use. And if it was done away with, the work of the priesthood would be much lightened and their labor much more fruitful. The Church. and she alone, through her priesthood cau secure the practise of that self-de niel necessary to control the appetite for stimulants. Witness France, which, from being one of the most sober countries while under the control of the Church has become one of the least sober since casting off that control; and the consumption of alcoholic liquors has increased 10 per cent. in the last four years with a saloon for every eighty of its inhabitants. Drink is used simply to gratify an appetite, total abstinence is practised to mortify it. — Father Lambing.

Trust the Church of God In these days of unrest and indifference would it not be well to publish often these golden words of Cardinal Newman? As sentries call out to encourage each other, the Catholic on the watch tower gets encouragement by such trumpet calls as these.— Dr. W. T. Parker.

"Trust the Church of God implicitly, even, when your natural judgment would

The Oriental Freemassens, the sect that has caused as much trouble in Latin countries and in Mexico, ran up against the Argentine Republic's government and got worsted just recently.

The "Orientalists" are distinct and separate from the American and British Masonic orders and have been making strenuous efforts to "break in" by establishing new lodges in Canada and South America.

In a lew years they have funded one hundred and eight Oriental lodges in the Argentine Republic, composed of had Catholics of Latin extraction, and their membership is estimated at 4,500 in Argentine,

The progress attained within that comparatively short time made them believe that they should come forth from their obscurity and ask the government for a public, official recognition of tuelr society. The government at once replied that it was not customary for it to grant such coveted favors without due inquiry into the character of the request, and that consequently it was necessary to examine the constitution and rules of the Masonic society before granting the desired recognition. After a judicious examination of said constitution and rules of the Masonic society before granting the desired recognition, after a judicious examination of said constitution and rules, the government refused to grant to the Argentine order the desired recognition, alteging, among others, the following reasons in justification of the refusal:

"This particular Masonic society does not look for the general good of all the citizens, but only seeks to promote the selfah interests of its members to oppose the liberty of teaching in order to exclude from the schools the clergy and religious communities, a policy contrary to the constitution of the Argentine Republic.

"It is anti-Christian, and requires its members to combat Christian faith.

trary to the constitution of the Argentine Republic.

"It is anti-Christian, and requires its members to combat Christian faith. The Argentine Republic is bound by its constitution to protect the Catholic religion and on that account cannot tolerate the Masonic sect, which is opposed to it. Masonic section of the Masonic association. Masonic constitutes a state in the state, imperium in imperio, though it is rather a travesty of the state."

The reasons which that flourishing republic sets forth would be sufficient to

public sets forth would be sufficient to convince any honorable man how per-nicious is such a society. Walle the two principal European republics, France and Switzerland, and nearly all France and Switzerland, and nearly all the South American republics are honeycombed and ruined by these knights of the square and apron, the example of the Argentine Republic acquires an importance which cannot but excite the anger of the Orientalists. That republic like all young and strong nations, wishes to live and prosper; the dark anti-Catholic societies and anticiericalism forms the characteristic notes of the nations that are decaying and dying out. and dying out.

A MAN'S SOCIETY

Mr. Charles R. Drum, a Protestant, one of the leaders in the "Men and Religion Forward" movement, paid a glowing tribute recently in Philadelphia to the Holy Name Society, "I thank God," he said, "for the Holy Name Society of the Catholic Church, for that great overally attent of thousands for that great organization of thousands of men pledged to maintain the purity and the sanctity of the name of God. If there is a Catholic in this audience who there is a Catholic in this audience who does not belong to that society, I want to tell him that he is a disgrace to the great Church that brought the Christian religion down through the 'Dark Ages' to us. Would to God there were anch an organization in the Protestant Church!"

We call the attention of all one Catholic was a constant of the control of the control of the call the attention of all one Catholic was a control of the call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the catholic was a call was a call the catholic was a call the catholic

We call the attention of all our Catholic men to these strong words of an out-sider. The case could not be put more forcibly by the devout Catholic. Surely the Catholic man who refuses to be a mem-ber of the Holy Name Society has need to hang his head. And it is a pity

that there are so many men by whom this suggestion ought to be takan. The Holy Name is the society par-excellence for the Catholic men. All other so-called Catholic societies are other so-called Catholic societies are very good in themselves, benevolent, ingmen are interested parties, the legal social, charitable. But instinctively expenses attendant upon the sale or one looks to the Holy Neme Society to find the men who constitute the bone and sinew of the Catholic parish.

and shew of the Catholic parish.

There are many men who belong to the Elks and the Moose, to the Foresters and Knights of Columbus. Their activity is unlimited in furthering the interests of these societies, but one will look in vain for them at the meeting of the Roly Name. Perhaps the Holy Name is too religious and therefore too slow. Whatever be the reason for it the fact is there and it is deplorable. One may listen to a mau booming his One may listen to a mau booming his own Catholicity in season and out of season, but if that man feels himself above membership in the Holy Name his protestations are little more than mere verbiage. To such a man we suggest that he commit to memory the above words of a non-Catholic .- Pilot.

THE LUTHERANS AND ST. PETER'S

There are many things Lutherans or Methodists or Baptists can do in Rome: they can bribe famishing or unscruputhey can make common cause with the freemasons, they can make friends with the Asino, but build a Lutheran church to vie with St. Peter's—that way madness lies. Have they never read of the sculptor who thought be could design a better Moses than Michel Angelo's? It can be told in three libes. He made his statue (you can still see it at the fountain near the church of San Bernardo;) he went to San Pietro in Vincoll to compare it with Michel Angelo's; he committed suicide. Or take a more modern instance. The builders of new; Rome thirty years ago determined to set up their Psiace of Justice by the Tiber on the road to St. Peter's and the Vatican as a kind of counterblast to the Done. They spent lous Romans to attend a few service

some 49,000,000 or 50,000,000 of france on it, and to day when you look across the Oilty from the Pincto and feast your eyes on the sun sinking behind Monte Mario and the Dome rising subline against a purple sky, and ask your guide or your friend the meaning of that ugly insignificant straight line that dute the horizon between them he will answer: "That? Let me see, why yes, that's the Palace of Justice." The truth is you do not fully know the magnitude or the majerty of St. Peter's even after you have seen it for twenty years in a hundred different lights and from a hundred different poluts of view. You were in a Castelli tram the other day towards noon on the way to Gensano, miles and miles away from the city, beyond the level Campagna and already half-way up the green hill-side, and something makes you suddenly lift your eyes from the paper. Something It is the Dome again with God's sunthine upon it, and you can see nothing like but a hasy, half-hidden mass which is the Forum, the Collecum, the Morument, the Pantheon, a thousand palaces—nonewhere among them the Palace of Justice. And now they are going to build a new St. Peter's in Etternal Rome to the honour and glory of Martin Luther!—Rome.

In his May sermon at the opening of the Conference of Catholic Charities in

the Conference of Catholic Charities in St. Louis, Archbishop Glennon referred to sex education as an immoral theory which if put into effect would only lead to a still greater evil."

"In the Catholic system of education," said the Archbishop, "may be found an answer to the academic questions concerning child morals and sex education that the faddists of to-day discuss so glibly. For we would teach our children right and wrong; we would teach what sin is and how sin may be avoided, and, doing so, we cover in principle this en-

sin is and how sin may be avoided, and, doing so, we cover in principle this entire question: for when you teach what is right and wrong in thought and word and deed you give to every child a form of life simply sufficient for the guidance.

"Disease is the result of sin, and it is totally unsound and, in fact, immoral to treat disease or its causes and to ignore the law of right and wrong, for virtue and vice are back of it all. It is only where education is pagan and secular, where children are bereft in tenderest years of religious instruction, that conyears of religious instruction, that con-ditions arise which necessitate the in-troduction of these unmoral theories, theories which even if put in force would probably lead to greater de-

would probably lead to greater decadence still.

There is one way to purify the
schoolroom, and that is to put Christ
there; there is one way to put Christ
there; there is one way to put Christ
there; there is one way to keep pure the
child mind, and that is to put him under
the care of Mary, the Blessed Mother,
with the Christ Child as his companion
and friend. There is one education today which is complete, and the only one,
and that is religious education, and it
is that education that to-day we include is that education that to-day we includ in the group of Catholic charities."

WHAT ONE CATHOLIC COUNTRY HAS DONE

Beigium is one of the most Catholic, as it is one of the most prosperous and progressive countries in the world. The New Zealand Tablet, in the course of an instructive series of articles on socialism, gives a brief list compiled a few years ago by Father Van der Heyden, of the work done in the interests of the labouring classes by the Catholic party since they assumed the reins of power.

reins of power.

According to this, the Catholic party exempted all workingmen's homes from taxation, so that 52 per cent. of Relgian homes pay no personal taxes what-

soever.

It passed a bill pensioning aged workers, so that one year after the passage of the bill 177,000 old men and omen enjoyed tha benefit of this pen-

It reduced to one-fifth of a cent per mile the railroad fares of workingmen g to or coming from their work. whits any other citizen pays one cent per mile in third-class coaches and almost three cents per mile in fir-t-

class. vino ton econy be not aland nist

transfer of property.

It empowered the State to make loans at an interest of two and one-half per cent., with every facility for payment of capital and interest, to help workingmen in securing their own homes. Eighteen thousand workingmen have in this way become proprietors of their own homes in the last thirteen years, and the government has \$9,000,000 out now on these homes—an immense sum, considering the size of the country.

Moreover, if the government loans at

Moreover, if the government loans at two and one-half per cent. where a workingman wishes to buy or build a home for himself, it pays him three per cent. for the money he leaves with it at the postal saving bank.

SOCIALISTIC SYMPATHY WITH MURDEROUS COMMUNE

It is the death of one of these flendish murderers that the Herald's Socialis-tic "French comrades" are mourning. —Pittsburgh Observer.

WATSON'S MAGAZINE MAY BE EXCLUDED

Tom Watson, the rampant bigot of Georgia, and one of the founders of the so-called Guardians of Liberty, has fallen into the clutches of the federal cent article in which he attacks such excellent citizens and churchmen as Cardinal Gibbons, Cardinal O Connell and Cardinal Farley. Copies of Watson's magazine containing the cowardly article were sent to the postoffice authorities in Washington. The postmaster-general rules as follows:

'Newspapers or other publications containing violent criticism of any particular religious faith are excluded from the mails if such criticism takes the form of personal slander, contribits or

tion debarred from the mails."

One of the postofile inspectors to whom the matter was referred to states:

"In my judgment the matter (contained in Watson's magazine) comes clearly within the purview of the decisions of the highest courts in England tried in 1808, which are fully sustained by the more recent decisions of the Supreme Court of the United States and the Court of Appeals of the State of New York. I propose to make up a brief with the recommendation that criminal proceedings be instituted against the offending publication." — Federation Bulletin.

Not Afraid to Die

Two Cistercian monks, in the reign of Henry VIII. were threatened, before their martyrdom, by the Mayor of London, that they should be tied up in a sack and thrown into the River Thames.

"My Lord," answered one of the monks, and whether we go by land or by water is of no consequence to us."—Ave Maria.

To the common Protestant mind the dignities ascribed to the Madonna have been always a violent offence: they are one of the parts of the Catholic faith which are most open to reasonable dispute and least comprehensible by the average realistic and materialist temper of the reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholiciam for good and avil. I am parsuaded icism for good and evil, I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. . . There has probably not been an inno-

There has probably not been an inno-cent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievment of the arts and strength of manhood has been the fulfilment of the assured

22,101, 22, ANULny will say, toplish, bath. An incident at a meeting of the Church. Would it not

of Milwankee: "French comrades morn the death of Paul Brousse. He was a participant in the Commune," sto. Why American Socialists thus openly condole with their French comrades is easily explained. The Communists were not only havers of their country, but of God and His Church. After the slege of Paris by the Prussians, when their motherland lay bleeding at the feet of her conquerors, they took possession of the city, burned several buildings and murdered over sixty saintly priests, headed in marty rdom by Archbishop Darboy and the aged Father Deguerry, pastor of the Church of the Madeleine. The Communists Hilled them in groups, ave of them on May 24, 1871, five on May 25, and over fity on the following day. The last group had been thrown into the prison of La Rouquette. From this they were taken on foot to the heights of Belleville. As Barbara de Courson relates:

"All displayed heroic courage. The best known among them was Father Olivaint, rector of the Jesuit house in the Rue de Sevres, who thirsted for martyrdom. After a painful journey through the streets the prisoners were driven into an enclosure called the Cite Vincennes," on the Belleville heights. Here they were literally hacked to pieces by the Communists, men, women and even children. There was no attempt to organize a regular execution like the one in La Rouquette. The massacre lasted an hour, and most of the bodies were disfigured beyond recognition."

It is the death of one of these fiendish murdages at the Handle's Secialion.

form of personal slander, sourrility or obscenity, in which case the publisher becomes amenable to the criminal laws of the United States, and may be fined or imprisoned or both, and his publica-tion debarred from the mails."

When Sir Walter Raleigh had laid his head upon the block he was asked by the executioner whether it lay aright. Whereupon, with the calmness of a hero and the faith of a Christian, he anwered: "It matters very little, my friend, providing one's heart be right."

INFLUENCE OF THE MADONNA

Needless pain is always a mistake. When inflicted upon a fellow-being it is a sin. I make no exception to the condemnation. If I can make the wee section of the world in which I live brighter and happier because I am in it, I neglect a plain duty when I withhold the word or deed or look that might have done this.

In which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the surest trials of the lives of women; and every brightest and loftiest achievment of the arts and strength of mahlood has been the fulfillment of the assured prophecy of the poor Israelite maiden, "He that is mighty hath magnified Me and holy is His name."—Ruskin.

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PAYING THE PENALTY

In history it is not often recorded that to swift a punishment overtook a nation as that France at this moment is undergoing for contemning God's laws. Her impending fate can be read in the following cablegram from Paris, under date of May 28: "Statistics com-piled by the National bureau of vital statistics, which were published this afternoon created a profound sensation. They showed that during 1911 there were 34,869 fewer births than deaths in France. This is the worst showing in the history of France." In these statitics we read the death warrant of the nation that in the days of its greatness prided itself on being 'The Eldest Daughter of the Church." The daugh-

rate exceeding a birth-rate can have only one meaning. It is the beginning of the end. It is progressive national suicide. We use the word suicide advisedly. French - men and French - women, spurning the tearchings of the Catholic Church, have chosen to violate God's laws and the consequences of God's laws, and the consequences of their so doing are seen in the appalling figures furnished by the bureau of vital statistics. Their significance can be better appreciated when it is stated that in Germany the annual excess of births over deaths is almost 1,000,000. The Frenchmen who have been in-

citing their countrymen to make war upon the Catholic Church have no upon the Catholic Church have no reason, from a patriotic point of view, to glory over whatever measure of success has crowned their nefarious work. They have succeeded in inflicting a greater blow upon their country than they have upon the Church. They have poisoned the well springs of a nation's greatness. In weakening the religious sanctions they prepared the way for the tragical result told by the latest vital statistics of France. Under way for the tragical result told by the latest vital statistics of France. Under their leadership that country finds itself face to face with the greatest calamity that could overtake any land.—Freeman's Journal.

Do what you have to do; work faithfully in My vineyard: I will be your reward. Write, read, sing, pray, bear crosses bravely: eternal life is worth these and greater battles. It is no little thing to win or lose God's kingdom. I am He that raises into safety them that mourn,—Imitation of Christ.

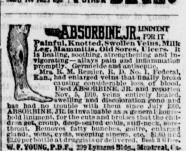
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CHATS WITH YOUNG MEN

YOUNG MAN AND OLD

Prefacing a lecture on "Catholics and Social Action" which he recently delivered in Dublin under the auspices of the Sacred Heart Conference of St. Vincent de Paul attached to the National University in that city, the Rev. Charles Plater, S. J., expressed his great pleasure at speaking before a number of men—young man—engaged in charitable work. "Young men are the most important section of the community," declared Father Plater, "and it is the young men that matter, because they represent the coming generation; they are the hope of the Oburch; they have the future in their bands."

But it is not altogether for his potentiality in shaping the future that the young man is important, went on Father Plater. The young man is important also because he can shape the present. "I write to you young men because you are strong," says St. John, and the young man is strong not merely with the strength of muscle and sinew, but with the strength that comes from enthusias.

This point made so strikingly by the

This point made so strikingly by the learned Jesuit is very convincingly and inspiringly developed by him. The most of us are inclined to think and speak of the years of youth as the dangerous age, and it is indeed the dangerous age in some respects; but Father Plater with keen insight beholds other and perhaps greater dangers later on, and he asts the dangerous age farther back in life. He says:

The fact is that the young men of eighteen or twenty or twenty-five or thirty-five have not yet reached the dangerous age. The dangerous age generally sets in about forty or forty-five, and often lasts till sixty. By the dangerous age I mean the age at which a man puts up his intellectual shutters and hardens his heart and makes a truce with the world; the age at which he accepts things as inevitable and just settles down in his groove trying to save his own soul, or feather his nest, as the case may be, and groove trying to save his own soul, or feather his nest, as the case may be, and perhaps pick up a few pieces out of the

social wreckage.

At the dangerous age a man will say
to his nephew: "Ah, my dear boy, I
thought the same when I was young. I
had ambitions and a crusading spirit. But it was no use. Orime and injustice and class hatred and destitution and degrading poverty and commercial dishonesty—they're all rampant and can't be slain. I'm twice your age; now, which of us ought to know better?" And the young man answers demure-

"Well, uncle, you ought to." You "Well, uncle, you ought to." You see, the young man is frankly optimistic. And the young man is generally right. "What!" he says, "acres of disgraceful slums in our great cities where people can't live decent human lives. Let's do away with them!" or again, "What! young children being robbed of their faith under the guise of philanthropy? Let's stop it!" Men and women being ground down by destitution? Let's raise them up!" "The Church misunderstood and calumnisted? Let's vindicate her, defend her, spread her light!"

spread her light!"
Young men and men who are no longer Young men and men who are no longer young, in years at least, can draw a leason from the foregoing passage from Father Plater's address. Life to the Catholic young man of strong faith and generous sympathies is not a weary battle with insuperable foes, but a stirring crusade against evils which can be converted. The young man is attended. be conquered. The young man is strong because he borrows strength from God. All through the history of the Church we encounter the young man with his sling and a few pebbles from the brook, going out, amid much shaking of heads, going out, and have been grants—
to encounter very monstrous grants—
grants who had come to be accepted as
inevitable and insuperable. Of one
case Father Plater reminded his hearers—the case of Frederic Ozanam, the founder of the St. Vincent de Paul So-

founder of the St. Vincent de Paul Society:

We meet him as a young law student of seventeen when in the year 1831 he came to Paris, poor, inexperienced and full of courage, to slay an uncommonly bulkly giant. Need I paint the picture of Paris in 1831? As you know, it was absolutely Godless. The Church was free, but it counted for nothing. Churches and schools were open, but they were empty. Napoleon's Godless education had done its work. Infidelity had correded the soul of France. The intellect of Paris was ranged against the

contact of mothing of mothing of the course of mothing of the course of

careful to point out later on in his address is not inevitable. It is not, said of mind. Justices has may be a cycle and a pessimist at twenty-one, so a man may be a youth and an epsimist at thirty. It is largely a matter of will. We can not avoid middle age but we can avoid the middle age but we can resolve to keep from the generosity and hopefulness of youth. "What is a great life?" asks a French writer. "A great life is a thought of youth carried out in mature years."—Sacred Heart Review.

OUR BOYS AND GIRLS

A BOOR SUFFERING SOUL

A POOR SUFFERING SOUL.

My parents had raised me a good Catholic, thoroughly taught me my prayers, and above all impressed upon my mind the necessity of praying for the saffering souls in purgatory. As I grew older I gradually became careless about my church dutles, and, I rather shamefully admit, through my associating with bad company, I was completely weaned away from my church—away from the dear priest's voice echoing those beautiful words of the holy

and all that my heart yearned for and the medicine for which my soul daily the medicine for which my soul daily cried—the Church and its cousoling sacraments. Even in my life of sin, the thoughts of the souls suffering in purge thoughts of the souls suffering in purga-tory would almost haunt me, and at times I would awake from my sleep with my lips circled with a prayer for them, but evil thoughts and words would soon take Its place and the grace I might have gained, had I breathed a prayer, would be a stain upon my soul, the re-sult of sin.

One day I was taken dreadfully ill and being alone in the world—for both

One day I was taken dreadfully ill and being alone in the world—for both of my parents were now dead—I had no one to take any special interest in me or my iliness. The friends I had when healthy, well, and financially fixed, could be found no more, and everyshing showed the result of an evil life, so I contented myself to circumstances as they were. The doctor came and ordered me to be taken to a hospital, and I, not caring what happened. and I, not caring what happened readily consented, and soon found my self in St.—Hospital, a beautiful place, conducted by the Sisters of Mercy.

Naturally the first question of the

dear Sisters was : "Are you a Catholic?" I answered,

So sweetly, yet severely, did she try to persuade me to go to confession be-fore being operated upon. The doctor had said nothing to me about an operahad said nothing to me about an opera-tion, and this was the first intimation I had of it, but unshisken, as I cared little, I politely thanked the Sisters and refused confession, saying, "No; I have done wrong until now and if health was still mine I would continue as I had been living, so I won't try to sneak into heaven at the last misute.

been living, so I won't try to shear into heaven at the last misute.

In a few minutes I was placed on the operating table ready to be "cut," and while I was succumbing to the effects of the other a dear, angelic face bent over me and whispersed in my ear a beautiful story of heaven. I cannot remember it exactly, but the last words I never shall forget, and here they are: "If nothing story of heaven. I cannot remember it exactly, but the last words I never shall torget, and here they are: "If nothing else you can be persuaded to say an Our Father for the suffering souls—its results will be wonderful." Not that I cared about saying it, but as an act of reverence to that dear Sister. I also went to sleep, complying with her request. As soon as my senses were numb and I was no longer myself the most horrible sight came before my eyes the one which I shall now relate, and the one to which I owe my conversion.

The horrors of hell, as we have been taught, must be dreadful, but this sight I saw must have equaled it, if not surpassed it. Among flames, in the most horrible forms, were human beings suffering terribly, and in their suffering they seemed to be pleading or, rather, begging for some one to help them out of their misery, and it was some time before I could make out what they were saying. Finally I understood their words, which were, "Pray for me!" at least you, my friend."

The scene changed, and all the forms

words, which were, "Pray for me! Pray for me!" at least you, my friend."
The scene changed, and all the forms were gone, save one. It stood staring at me, burning from all parts of the body, pleading, pleading, saying, "Just say one Oar Father, just one; it will take me from my pain! Will you be so ungrateful as to refuse me?" With these words, such as the very demon could hardly refuse, I complied with the request, and whilst coming to my senses my lips formed the beautiful prayer of "Our Father."

Just before opening my eyes to day.

A visitor in a family of young p began a story three times, then ga in despair. After lunch her he surdenly remembered she had not heard the cost of the sale shall sked why is had not been finished.

The friend, irritated to the plain-spoken point, replied: "Because you have never taught your children that it is ill-bred to interrupt !" In that case, as in many others, it was less lack of training than lack of inter-est. The young people were self-centered and innation of all but the

est. The young people were self-centered and impatient of all but their own special copies. When they broke into their guest satory with information about a ball game or a joke in their set,

about a ball game or a joke in their set, they were unconscious of rudeness. They simply had not been listening.

Sometimes this habit is acquired at home, where all the family talk so much that none gets a chance as a soloist. Interruption becomes a matter of course in the home life, but strangers do not take to it so amiably, and the reputation of the family for good manners

tion of the family for good manners suffers.

Again, one is given to breaking in on conversation because she has been closely associated with a talker who would drone on indefinitely unless someone else forcibly takes the floor. The excuse her when the habit follows her into other circles.

TAOT MAKES FRIENDS

If you wish to gain social success you must cultivate the things that will bring you success. You cannot go through life doing only what you want to do. You must cultivate tact. You must forget yourself and think of others. You must learn to say the right thing at the right moment. You must have gracious ways and pretty manners, and you must listen to other necole's on in. ou must listen to other people's opin-ons with courtesy, even if you do not

you must also show great courtesy to older people and put yourself out to be agreeable to other girls.

If you have poise and a frank engaging manner, you will find that you will make friends easily.

But it all requires self-control and uncelfabres.

LESSONS IN CONVERSIONS

Upon the authority even of non-Cath olic statement the one most striking fact in the religious trend among the Ameriin the religious trend among the American people is the suprising growth of the Catholic Church. The stream of conversions that is carrying thousands into the fold every year is broad and deep in its flow. While the greater portion of the faith-boats quietly glide into the port out of the storm of religious unrest and uncertainty unnoticed, yet occasionally the arrival of one of more commanding importance attracts the

occasionally the arrival of one of more commanding importance attracts the attention of accular press publicity.

Instances of the latter may be recalled in the cases of the Episcopalian communities of men and women at Graymoor, N. Y., and of the Episcopalian ministers who preceded and followed. More recently was that of Miss Monroe, of Tacoma, Wash., a greatgrandsughter of James Mouroe, fifth President of the United States. Then that of Mrs. Henry W. Taft, sister-inlaw of the President, and latest that of Mrs. William Post, sister of Mrs. Frederick W. Vanderbilt.

But aside from their previous relations religiously in the one case and their prominence socially in the other, particular mention of their change of convictions has its proper merits, and is

Then, to the earnest and honest searchers after religious truth—after the precise preaching and teaching of Christ—how the triumphs of these noble anneal to the still Christ—how the triumphs of these noble and successful souls appeal to the still wavering and light the pathway to the Lord's earthly citadel, where alone God's rule of religious peace and religious contentment reigns. Completions chronicle of such conversions has its influence on the human side of men. influence on the human side of men. There is no mistaking that fact. And touching tenderly the human side it often awakens latent spiritual embers that illuminate their minds, under the gift of grace, to see the truths and later to embrace it. Thus it appears that such chronicle is valuable in many directions and should be made use of for the various good purposes indicated.—Church Progress.



ROTESTANT CO-OPERATION AGAINST DIRTY READING

The New Zealand Tablet tells us that the Catholic Federation recently as successfully launched in Melbourne has begun its career in a most auspicious and practical way by inaugurating a crussde against immoral literature, on much the same lines as those which have lately proved so effective in Ireland. We gather from our esteemed contemporary a reasafts that there was grave need of such effort, and that the Federation will find ample scope for its energy ation will find ample scope for its energy in the work to which it has put its hand. In order to make the campaign concerted and effective, the Federation have in vited representatives of the Protestant bodies to meet them in conference on the matter, with a view to arranging to their co-operation; and it is interesting and gratifying to Catholics to note the very cordial way in which their invita-tion has been received. Representa-tives of nearly all the Protestant denominations express their pleasure at the Federation's movement, and their willingness to join with the Catholic body in combation.

willingness to join with the Catholic body in combating evil literature. Writing of this, the Tablet says: We think this idea of seeking the co-operation of non-Catholic bodies in such operation of a matter is entitled to the warmest com-mendation. There are some excellent Catholics who view all proposals for any acholics who view all proposals for any such alliance with suspicion and distrust, from a vague feeling, that by such co-operation the position of the Church as the one sole depositary and exponent of the true Faith is in some way comof the true Faith is in some way compromised. In the present case, however, it is clear that points of doctrine are not in the remotest degree involved, the whole thing being, as one clergyman expressed it, a practical matter of good ditzenship. It is hardly necessary to point out that there is ample precedent for such an alliance. In Catholic freland, where, if anywhere, Protestant aid could be dispensed with, the co-operation of the Protestant bodies has been sought in a precisely similar campaign. In England, Catholic and Protestant co-operate on the Sunday Observance Soslety, and the official deliverances of the association bear the signature of His the association bear the signature of His Eminence Cardinal Bourne, as well as those of the Archbishop of Canterbury, and the President of the Council of Churches. The precedent is, we believe, destined to be more and more widely followed.

CLEMENCEAU, FACING OPERATION, DEMANDED SISTER NURSES

The growing influence and importance of the militant Catholics in France were emphasized by the result of the municipal elections, which took place throughout France on Sun ay, May 5, writes a correspondent of the May 5, writes a correspondent of the London Catholic Times. This result was especially satisfactory in Paris, where the Conservative and Cath lic where the Conservative and Cath he candidates not only kept possession of their seats, but triumphed with a much larger majority than at the elections in 1908. Another proof of the increasing popularity of the party is the comparative moderation displayed in their speeches by the Radical candidates, who seemed to realize that it is now better policy to avoid demonstrations of rabid anti-dericalism. They no longer appeal as they once did to the popular appeal as they once did to the popu

mind.

The leading French papers, after noticing these favorable symptoms, point out that the growing strength of the Conservative party influences not only the elections, but also the private conduct of certain leading politicians, who now do not consider it expedient to flaunt their irreligion abroad.

M. Clemenceau, when brought face to face with a serious surgical operation, elected to be nursed in a convent. "I don't care what may be said about it."

"These two acts are a result of the conversion of Paris," says the Gaulois. They certainly do not prove the conversion of the politicians in question, but rather their cowardice.

The Rev. Allen Fort, pastor of the Baptist Tabernacle, in Chattonogat, asked J. B. Capeheart, a railroad conductor, to take up the collection one day. It was Mr. Capeheart's first experience as a taker of collections in

He started down the centre asset.
There were several children in the first
pew, and each put in a penny. The
people in the next pew also contributed
something each. A big, glum fellow
sat alone in the third pew. Capeheart
passed him the plate. The man shook

MEETING OLD FRIENDS

When Newman and his Oxford friends

When Newman and his Oxford friends, Keble and Pusey, went their separate ways they were destined not to meet again for twenty years. In a letter to Ambrose St. John, Father Newman gives the following graphic account of their reunion at Keble's house:

"Keble was at the door; he did not know me, nor I him. How mysterious that first sight of friends is, for, when I came to contemplate him, it was the old face and manner; but the first effect or impression was different. He then said, "Pusey is here, I must go and prepare Pusey." He did so, and then took me into the room where Pusey was. I went Pusey.' He did so, and then took me into the room where Pusey was. I went in rapidly, and it is strange how action overcomes pain. Pusey, being passive, was evidently shrinking back into the corner of the room, as I should have dote, had he rushed in upon me. He dote, had he rushed in upon me. He could not help contemplating the look of me narrowly and long. "Ab," I thought, "you are thinking how old I am grown, and I see myself in youthough you, I do think, are more attered than I. Indeed the alteration in him startled, I will add pained and grieved

"As we three sat together at table, I "As we three sat together at table, I had a painful thought, not acute pain, but heavy. There were three old men, who had worked together vigorously in their prime. After twenty years they meet together at a round table, but without a common cause, or free outspoken thought; kind indeed, but subdued and antagonistic in their language to each other, and all of them with broken prospects."

Pusey was full of his book sgainst Manning "full of polemics and hope," but Kebie was "as deligbtful as ever." The three friends took dinner together, and when the bell chimed at 4 o'clock and when the bell chimed at 4 october for service, Newman climbed into his gig 'and so from Bishop-stoke to Ryde."
The dreaded meeting was over. It iurnished material for very interesting letters to other friends. A letter to Mrs. Froude is characteristic of New-

Mrs. Froude is characteristic of Newman's power to depict scenes;

"When we got to Keble's door he happened to be at it, but we did not know each other, and I was obliged to show him my card. Is not this strange? but when he began to talk, the old Keble, that is, the young, came out from his eyes and his features, and I dare say, if I saw him. dare say, if I saw him once or twice I should be unable to see much difference between his present face and his face of past days. Vanity of vanities, all is vanity, was the sad burden of the whole once so united, now so broken up, so sounter to each other though neither

counter to each other—though neither of them, of course would quite allow it.

Keble has since written to me: "When shall we three meet again? soon—when the hurly burly's over." Keble is deaf but wast is worse, his speech is much impaired—and I think he thinks more slowly. Pasey was full of plans, full of meetings."

Keble died the following year, early on the morning of Holy Thursday—"he ended with the prayer he had first said on his knees as a little child." And in 1882 Newman wrote with sadness, "dear Pusey is gone."—Sacred Heart Review.

THE PHARISEE

In an address before the Boston Federation of Catholic Societies the other day, Cardinal O'Connell got right down to pay dirt when he said, speaking of the real enemies of religion:

"For that enemy is not the weak sinner. It is not the man who, while

noticing these favorable symptoms, point out that the growing strength of the Conservative party influences not only the elections, but also the private conduct of certain leading politicians, who now do not consider it expedient to flaunt their irreligion abroad.

M. Clemenceau, when brought face to face with a serious surgical operation, elected to be nursed in a convent. "I don't care what may be said about it," said the former Premier; "I want good nursing." The man who contributed to drive the nursing Sisters from the Paris hospitals has thus condemned his own policy.

Again M. Loubet, formerly President of the Republic, who when in office refused through fear, to be present at the First Communion.

Again M. Loubet, somerly President of the Republic, who when in office refused through fear, to be present at the First Communion.

These two acts are a result of the conversion of Paris," says the Gaulois. They certainly do not prove the conversion of Paris," says the Gaulois. They certainly do not prove the conversion of Paris," says the Gaulois. in its fall.

ular institution.

" To the work of combatting the evil influence of such men, not in France but right here in America wherever they are, Federation, by a true and loyal Catholic stand, by Adelity to the Church's divine constitution, which reveres and respects and gladly follows the guidance of Pope, hishops and priests in their spiritual life which covers with sweet charity defects present in all things human, while it helps on to better conditions by cheerful obedience and co-operation, by such a truly Catholic spirit. Federation works for the strengthening of the Church's divine organization."

There are a few Catholics who train in the ranks described by Boston's great Cardinal. Their numbers, however, are limited and are growing less. The Catholic man who will speak slightingly of his pastor or his highon is not a Catholic man at all in the true sense of the word. All of which may appear to

the word. All of which may appear to be a "bull" but it isn't.—Catholic Sun

WHAT THE PRIEST IS

from among men to serve men in the the truth, and one who offers the sacri ice, who administers the secraments

who prays for the people.

We distinguish in him that double character of man and priest; we recognize the divine character of the priesthood which forces us to bend the knee to him for the forgiveness of sins and to receive from his hands the boly sacrifice f the Eucharist. His ordination has conferred upon the man the character of the priesthood of Jesus Christ.

In the parish he is the ambassador of God, the administrator of the sacraments, the guardian of the sacred de-posit of faith, the defender of the posit of faith, the defender of the people's rights, and the unselfish friend of every one. From the cradle to the grave he touches intimately the lives of his people and brings to them in all the circumstances of life the blessings of the Divine Saviour of Whom he is the mmissioned minister.

The people seel that in the true priest there is no taint of selfishness, and that he is willing to sacrifice his life in order that the spiritual interests of his people may not suffer.—Bishop Conaty.

WHAT THE CATHOLIC PAPER DID

A good Catholic paper is a powerful aid to every kind of Catholic activity. The story is told of a pious Catholic in Germany, who, some years ago, went to a German Bishop, offering him 20,000 marks for the reconstruction of the ancient church in the birthplace of the former. At the same time he suggested that the money should be invested and the interest allowed to accumulate until the sum had become large enough to begin the work.

The prelate asked, "Is there a Cath-

olic hospital in your town?" "No, Monsignor." "A Catholic daily news-paper?" "Nothing of the kind." "No paper?" Nothing of the kind." No workingmen's clubs, I suppose. Very well, then, if you agree, I will engage so to use your money, that within ten years a church shall be built, a hospital founded, a club established and a daily paper in circulation. Invest your money in a Catholic periodical which

will begin in its very first issue to promote all these interests."

This was done. The periodical started as a semi-weekly. In its second year it was issued three times a week, and in the fourth year it had grown to be a daily, with a goodly number of sub-scribers. Shortly atterwards the workingmen started a club. Its condition was soon so thriving that it purchased a house. A hospital, started on a small scale, began so to impress its usefulness on the community as to receive general and generous support. A church was built and paid for and was consecrated on the tarth and received. on the tenth anniversary of the pa tion of the paper.—Intermountain Cath-

The Crucifix

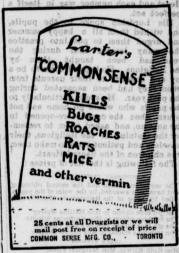
Do away with penance, humility, obedience, and self-denials, and you abolish the crucifix. But so long as we retain that symbol, constantly presoning to us the story of God's sufferings; so long as we believe that He suffered not merely to make atonement for our sins, but to teach us to "fill up those things that are wanting of the sufferings of Christ" in our flesh; so long must the spirit of self denial remain in practice in the Church that He founded.

The Catholic Waif and the Protestan

In a London charity school a Protest-ant Bishop and several other Anglican clergymen were hearing the waifs recite their prayers. Among them was a Cath-olic lad. This latter, having said the olic lad. This latter, having said the "Our Father," etc., began, as he had been taught to recite the "Hall Mary," but the Bishop interposed hastily, saying: "No, no! We want to hear nothing about her. Go on to the next." The lad then began the "Apostles Creed;" but when he arrived at "was conceived of the Holy Ghost, born of the—"he stopped and, looking up, said, "Now, what am I to do, sir, for here she comes again?" And so it is, indeed, for the Virgin is as irrevocally bound up with our Redemption and our religion as is a loving mother with the existence and the fortunes of her children.

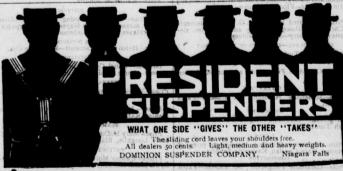
The Case of "Sister Candide"

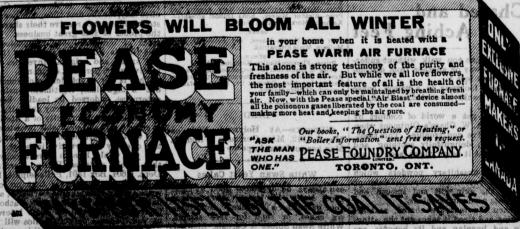
"It would seem as if it was by design," says the Catholic News, "that the daily papers in their secounts of speculations of "Sister. Candide in Paris failed to state that the woman its not attached to a Catholic Sisterhood. She was denounced a few years ago by the Archbishop of Paris, and the fact that the French Government that has been persecuting real nuns gave her its apsecuting real nuns gave her its approval ought to be proof conclusive that she is not a religious in good standing."











THE CATHOLIC RECORD

SACRED HEART ACADEMY. LONDON

entes the out 115 he Catholic Walt and the C

ANNUAL COMMENCEMENTS

The distribution of prises at the Convent of the Secred Heart took place on Friday, the fourteenth of June, in the presence of His Lordship Bishop Fallon and a number of the priests of the

The pupils presented a very enjoy-ble entertainment which consisted of both musical and recitative numbers. The valedictory was read by Miss Florence Manley, the successful young graduate of this year on whom were conferred the highest literary honors of the Academy. Miss Manley is the laughter of Captain Alfred Manley of this city.

daughter of Captain Alfred Manley of this city.

Miss Dorothy Mulkern recited a very charming extract from German lore, and Miss Geraldine Fitzgerald, Miss Kathrine Schultz and Miss Madeleine Houston gave in dialogue a scene from the French Polyenote. The Junior School sang a farewell song to His Lordship and gave also a dialogue called "The Twentieth Century Observation Club." Tennyson's "Blow, Trumpet, Blow," and "A Dream of Paradise" were sung by the older girls.

he older girls.

Needless to say the entire programme was an exhibition of talent and grace of bearing and manner. The pupils conducted themselves in a way that characterises pupils of the Sacred Heart and each number was in itself a

Heart and each number was in itself a perfect act.

His Lordship spoke to the pupils, and wished them all a happy summer and urged them to put into practice the many lessons that during the year had been taught them by the Religious. He begged them to be a joy and comfort to their parents from whom they had been separated during the past year. He spoke particularly to the pupils who would go home and not return when the convent re-opened in the autumn, and asked them to remember the training of the Religious, their ocaseless and patient work to make them true children of the Sacred Heart.

The following is the list of prizes:

HONORARY DISTINCTIONS

the second medallion and the second ribbon of it have been awarded, by the votes of the pupils, fied by those of the Religious, to Miss Florence

anley. The 3rd blue ribbon to Miss Matilda Mulvey. The 8th blue ribbon to Miss Katherine Schultz. The 9th blue ribbon to Miss Faith Turnbull. The 10th blue ribbon to Miss Norma Murphy.

GREEN RIBBONS

8 Ruth Kirwin, Miss Margaret Flood.
essits to green ribbon, Miss Ella McGren
Florine Crummer.

Misses Helen Cooke, Beryl Dunne, KatherineMoran, Vera Fallon, Louise Duffield, Dorothy Stevely, Constance Givins, Edna Dunne, Leona Murphy, Helen Trudell, Gertude Manley, Rita Fallon, Mary Loughin, Agnes Duffield, Florence McDonough, Mary McDonough, Katherine Trudell, Dorothy Ingram, Bernadette Murphy, Louise O'Flaherty.

The highest literary honors of the igstitution are conferred upon Miss Florence Manley.

PRIZES OF PIRST ORDER

The prize of exemplary conduct has been awarded, by the votes of the pupils, ratified by those of the Religious, to Miss Florence Manley; accessit—Miss Matilde Mulvey.

Prizes for Christian Doctrine presented by the ight Reverend Monsignor Aylward, D.P., have been

Matilde Mulvey; accessit — Geraldine Fitzgerald.

SECOND DIVISION
Mary Carolan; 1st accessit — Norma Hayes;
nd accessit — Miss Eleanor Manning.

THIRD DIVISION
Margaret Flood; accessit—Ruth Kirwin,
yourth Division
Prize—Helen Cooke; accessit—Madeleine Cox. Prize — Mary Loughlin; 1st accessit — Elma Collins; and accessit—Eleanor Mulvey, Prizes of APPLICATION,—SUPERIOR CLASS Prize—Florence Manley.

Prize—Matilde Mulvey.

Prize—Matilde Mulvey.

Prize—Katherine Schultz; accessit - Mary Carolan

Prize-Dorothy Anderson; accessit-Eileen Mul HIGH SCHOOL CLASS—SECOND YEAR
-Genevieve Overend.

Prize - Florine Crummer; accessit - Margare

Prize-Ruth Kirwin; accessit - Mildred Wood PIPTH CLASS

Prize- Mary Moran. SEVENTH CLASS

Prize—Louise Duffield; accessit—Eleanor Mulvey.

RIGHT CLASS

Prize—Lydia Mohr; accessit—Katherine Meran.

Prize of success, presented by Rev. D. Forstertrained by the pupil who has secured the greatest
unber of first places in competition.

Matilde Mulvey; 1st accessit—Katherine Schultz,
d accessit—Geraldine Fitzgerald.

Prize for Scripture History, presented by Rev. Thos.

Sett, open to competition in the senior classes—

atilde Mulvey; accessit—Katherine Schultz.

IN THE IUNIOR CLASSES

IN THE JUNIOR CLASSES
Prizes—Ruth Kirwin Mary Moran; accessively list Hayes.
PRIZES OF SECOND ORDER.—SUPERIOR CLASS

PRIZES OF SECOND ORDER.—SUPERIOR CLASS
Prizes presented by Rev. F. Van Antwerp—contition and history, elements of Christian philosopatin grammar—Florence Manley.
Prizes presented by Rev. M. D. O'Neil—element of Christian philosophy, history and literature, ments of chemistry—Matilde Mulvey. SECOND CLASS—ELEMENTS OF PSYCHOLOGY
Prize—Faith Turbuil.

Prize-Geraldine Fitzgerald; accessit-Katheri

LITERATURE Madeleine Houston; 1st accessit—Faith

1st accessit—Geraldine Fitzgerald; 2nd acc LATIN

Prize—Katherine Schultz; accessit to prize of ecitation Mary Carolan, Katherine Schultz.

COMPOSITION

Prize—Geraldine Fitzgerald; 1st accessit—Faith

Chafed and Aching Feet

F. How far can you walk without suffering in one way or another from discomfort to your feet?

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may be.

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The Sanol Manufacturing Co.

Furnbull; 2nd accessit - Katherine Schultz. Prize for five accessits - Katherine Schultz. Prize—Miss Dorothy Anderson; access
Phyllis Hayes.

LATIN GRAMMAR Prize-Dorothy Anderson; accessit * COMPOSITION

Prize-Norma Hayes; accessit-Dorothy Mulker Prize—Phyllis Hayes; accessit—Dorothy Anders
ELEMENTS OF PHYSICS
Prize—Phyllis Hayes;—accessit—Dorothy Anders

Prize-Dorothy Anderson; - accessit - Nor SCHOOL CLASS, SECOND YEAR—COMPOSITION AN

Prize—Norma Murphy.
BISTORY AND READING
Prize—Marjory Cox. SCIENCE AND GRAMMAR
Prize—Angela McPhillips.
MATHEMATICS AND GEOGRAPHY

Prize—Eleanor McPhillips; access

Prize-Marie Sullivan; accessit-Florine Crun Prize—Ella McGrenere; accessit—Olive S Prize—Florine Crummer; accessit—Mar

Prizes presented by Rev. Wm. Kelly for Latin an ecitation—Prize—Ruth Kirwin :--accessit—Mildre

Prize—Miss Kathleen Darch; acc Prize—Ruth Kirwin; accessit—Mildred Wo Prize For Five Accessits Mildred Woodrow.

Mildred Woodrow.

FITH CLASS

Prizes presented by Rev. J. Hanlon for Ge
and History—

Prize—Bertha Gauld.

Prize—Jeanette O'Hara

Prize—Beanette O'Hara
Prize—Bertha Gauld.
SIXTH CLASS—RADING AND GRAMMAR.
Prize—Isabel Cowan.
GROGRAPHY
Prize - Madel-ine Cox.
SEVENTIC CLASS.—READING.

Prize—Dorothy Steveley accessit—Louise Duffie HISTORY.
Prize—Vera Fallon; accessit—Elinor Mulvey.
Prize—Annie Armitt; accessit—Elma Collins.
RECITATION.
Prize—Eleanor Mulvey; accessit—Dorothy Stev

Prize—Beryl Dunne; accessit—Louise Duffield,
BIBLE HISTORY.
Prize—Elma Collins; accessit—Mary Loughlin.
RIGHTS CLASS—BIBLE STORIES.
Prize—Leona Murphy; accessit—Gertrude Manle
RRADING.
Prize—Lydia Mohr; accessit—Katherine Moran.

Prize-Helen Trudell; accessit-Gertrude Man Prize—Katherine Moran; accessit—Helen Trude
NINTH CLASS—READING

Prizes—Elaine Stevely—Mary McDonough. SPELLING
Prizes—Edna Dunne—Florence McDonough.
Prize—Edna Dunne; accessit—Florence McDonough.
ough.

Prizes—Agnes Duffield—Mary Loughlin. ELEMENTARY CLASS—ENCOURAGEMENT
Prizes—Ritz Fallon, Clarissa Dewar, Louis
O'Flaherty, Katherine Trudell, Marguerite Dunne
Bernadette Murphy, Dorothy Ingram. MATHEMATICS - SECOND DIVISION - ALGEBRA
Prize - Matilda Mulvey

Prize-Mary Flynn. Prize—Dorothy Anderson; accomplishment Prize -Phyllis Hayes,

Prize—Annie Armitt. Prizes—Constance Givins, Gertrude Manley; accessit, Eleanor Mulvey.

ELEMENTARY DIVISION

Prize—Leonora Dunne; accessit—Florence McDoneugh.

PRENCH -FIRST DIVISION A-COMPOSITION Prize-Flo Florence Manley.
FIRST DIVISION B—LITERATURE

Prize—Madeleine Houston.
second division—French conversation.
Prize—Katherine Schultz.

rst Prize—Eleanor Manning; and Prize—Eileen Mulvay; accessits—Norma Hayes, Myrle Pitzpatrick, Phyllis Hayes, Dorothy Anderson. Prize-Helen Cooke; accessit-Madeleine Cox.

ist Prize—Isabel Cowan; 2nd Prize—Ruth Kirwin Prise — Louise Duffield; accessit — Fath Arwin,
Prise — Marjorie Blandford; accessit — Fath Turnb
SIXTH DIVISION.
Prise — Louise Duffield; accessits — Gertr
Manley, Katherine Moran.

ELEMENTARY DIVISION Prise—Mary McDonough, Agnes Duffield; ad Mary Loughlin, Elaine Stevely.

WRITING—FOURTH DIVISION.

NEEDLEWORK.

ORDEK,
1st Prize—Norma Hayes; 2nd Prizes—Doro
Mulkern, Myrle Fitzpatrick.
GERMAN.
Prizes—Florence Manley, Katherine Schultz.
Prize of Distinction in composition, presented
Rev. F. Laurendeau to the members of the Lite
Society, has been obtained by Florence Mar
accessit—Matilde Mulvey.

DIED O'ROURKE—At Holyrood, Nfid., on May 2, 1912, Miss Gertrude O'Rourke. May her soul rest in pesce i

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A subscriber in Hamilton wishes to return thanks for a favor secsived after ptayers to the Sacred Heart, the Blessed Virgin and St. Joseph.

I wish to return thanks for a favor received after prayers to St. Joseph, the Blessed Virgin and St. Anthony.

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State experience and salary expected. Apply to F Heffernan, Sec., Westwood, Ont. 1756-4 TEACHER WANTED TO TEACH FRENCH and English in Separate S. S. No. 9 Dover, holding a second or first class certificate. Salary \$600 per year. New school house 1 a good locality half a mile from church and post office. Apply te A. Cadotte, Big Point, Ont. 1757-3

A. Cadotte, Big Point, Ont.

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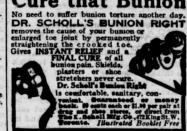
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spectators, a mass of brick and stone fell, which would surely have buried him. It was a gallant deed, and, however much others may doubt the efficacy of the rites or fail to agree with the brave ecclesiastic's theology, surely no one can say that Catholic priests are hypocrites. If any one does, let him ask himself if his own faith, whatever it may be, would be likely to show such works.—Christian Register (Unitarian).

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