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Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MAY 29, 1909.

LONDON, SATURDAY, MAY 29, 1909.

DECADENT ART.

In "Thoughts of a Parish Priest," Abbe Roux pays his respects to those who call nastiness art, and shrug their shoulders at the ignorance of those who cannot see eye to eye with them. He says: "Antique art clothed the human body in modesty and majesty : modern art unclothes even the nude. It is immodest and sometimes even impudent. Athens diffused the soul over the flesh: Paris diffuses the flesh over the soul. The Greek statue blushed : the French statue causes blushes."

And yet on the walls of some Catholic homes are pictures that would be a Sentinel. These departed worthies source of wonder to a self-respecting Pagan. Not that they wish to see representations that portray indecency; they merely follow the example of their ler's advocacy of the Copernican neighbors, who talk about art and know as much about it as they do about

TO BE REMEMBERED.

It is well to remember that some of the scribes who write screeds about science, its progress and its efficiency as a destroyer of the Church, are purveyors to a large extent of action. We refer to those who echo the frenetic utterances of a Haeckel or who repeat cant words that have no relation to either thought or fact. As the Church is an organization founded for a supernatural end it has as such nothing to do with science. Between its teachings and those of science there can be no real antagonism, for all truth comes from God. If any scientific law seems to be opposed to the Church it is due either to an insufficient observation or correlation of the facts on which the law is based, or to wrong deductions from these facts. The attempt to clothe conjecture and hypothesis in the garb of scientific truth has been condemned by the real scientist, for example, by Dr. Virchow, who declared before the German Naturalists at Munich, 1877, that any attempt to introduce conjectures as a basis of instruction to dispossess the Church and to supplant her dogma with a creed of descent, would entail the greatest peril on the position of science in general.

THE TRUE SCIENTIST.

The true scientist is concerned with phenomena and their laws-men of the Haeckel type with theories and facts born of an imagination overheated with an insensate hatred of Christianity. The true scientist is a man of patient research and rigid demonstration : the scientific charlatan is a man wedded to the sensational, and content with the acclaim of the ignorant. And while the one speaks reverentially of things beyond the reach of test tube and microscope, and in his own province eschews the dogmatic tone, the other rails against all that savors of the spirit, and sets up his throne on ground of invective, and at times of wilful misrepresentation. He claims for science much more than science claims for itself. He has never been, and is not, a contributor to scientific knowledge.

MERE MOONSHINE. The talk about the intellectual thraldom of Catholics is somewhat frayed at should note the signs of the times. the edges. It is very old, and rarely heard save in certain newspaper offices at whose doors enlightenment has not knocked. To chide men for taking the lights of philosophy and faith to guide them, is as unreasonable as it is to berate a navigator for using a compass: while the Catholic enjoys the widest liberty he has also mapped out for him the quicksands and rocks of infidelity. And that an unswerving allegiance to revealed truth is not destructive of profound thought, of patient investigation, of amazing discovery, is clear from the records of the race.

VERY DISCOURAGING.

It is discouraging to hear that the Church was opposed to the advance of science. The writer forgets to substantiate the assertion, thinking, we presume, that rhetorical clap-trap is amply sufficient for this purpose. But is it true? Does history say that the Reformation liberated science and endued her with power? Writers-and the trouble is that some editors of non-Catholic weeklies do not read their own the Reformation retarded the progress of science for generations. Luther poured out his wrath upon universities,

THE MAID AND THE CHURCH.

The Catholic Record which he designated as synagogues of perdition. In the springtime of the Reformation the German men of scholarship bewailed the sorry straits into which all learning had fallen. In England there was a similar story. And Draper, in "His Conflict between Science and Religion," is impelled to say that so far as science is concerned nothing is owed to the Reformation."

A CHECK TO VOLUBILITY.

The volubility of our contemporary anent science and the Reformation would be checked by a few doses of Hallam or Lecky. He might be subdued by an inspection of the methods of the theologians of Tubingen, who, in treating of Rome, talked like the Orange used fearsome diction in their protest against the Gregorian calendar. So did England's reformers. When Keptheory left him without friends or of the canonized not only the cultured country he found defenders among the and refined, but along with them the theory left him without friends or Jesuits and a refuge in Austria. Tyco Brahe, the Danish astronomer, driven from his native land because his purbiind and ignorant countrymen declared his studies to be not only useless but noxious, was welcomed by Catholies. Harvey, the discoverer of the circulation of the blood, received for his distinguished services to medicine opprobrium and insult. Others, such as Jenner, were denounced, and their methods against disease characterized as diabolical operations.

England and Germany would for years have naught to do with quinine because it was introduced into Europe by the Jesuits. Geology at first was regarded by the reformers as a dark art. The real inventor of the steam engine, the second Marquis of Worcester, was ridiculed, ignored, merely because he was a Catholic. Referring to him in his History of England, Vol. 1, p. 408, Macaulay says: "But the Marquis was suspected to be a madman and known to be a Papist. His inventions therefore, found no favorable recep-

BOOKS TO READ.

It is also well to remember that the most glorious names on the bead-roll of science are eloquent proof of the falsity of the assertion that the scientist is disbeliever in religion. They echo the words of a great preacher: "I have traced God's footprints in the works of His creation, and in all of them, even in of France? the least, and in those that border on nothingness, what power, what wisdom what ineffable perfection." Their re. searches have but accentuated their belief in the existence of the Creator. To our readers who wish for weapons to parry the blasphemy, the unproved assumptions of those who are trying to rob us of our faith, we commend Father Gerard's pamphlets, published by the Catholic Truth Society, and Father Lambert's " Notes on Ingersoll."

NO CAUSE TO WORRY.

To a subscriber who, judging from the tone of his letter, is indignant at some of our remarks on the liquor business, we beg to say that we have not so far as we know, transgressed the canons of moderation. We have, it is true, pointed out that the business is falling into disrepute. Our friend Public opinion is becoming more and more opposed to it. Some of our societies exclude him from their halls. We have said, and out of pity, that it is a poor business in which to waste years. And is it not? To give a life to the dispensing of drink, and to know that, so far as the betterment of the community is concerned, he is a nonentity, and that in many homes his name is held in malediction, may well affiright the most hardened. We have exhorted our readers not to sign liquor licenses. Furthermore, we quoted the Fathers of the Third Plenary Council of Baltimore, who exhorted pastors to "induce all of their flocks who may be engaged in the sale of liquor, to abandon, as soon as they can, the dangerous traffic and to embrace a more becoming way of making a living."

Selfish seeking for happiness is never successful. Seek happiness for some-body else and you will possess it your-

Little lies lead to greater lies.
Abjure lying altogether. Bishop Spalding well says: "Abhorrence of lies is the test of character."

In the Boston Evening Transcript for May 6, under cover of a panegyric of the recently beatified Maid of Orleans, a correspondent from Nantucket has some very bitter things to say about the Catholic Church. The language of sixteenth century controversy is out of place in an enlightened and liberal age, and, to say the least, it is quite ungenerous, while admitting that "no generous, while admitting that "no character in history better deserves the character in history better deserves the title of saint than the peerless Maid of Orleans," to abuse the Catholic Church, the only power in the world capable of bringing the Maid into universal honor. What has the Transcript to say for itself? Is it a religious journal subsidized in the interests of ultra-Protestantism; or is it willing under the gris-

antism; or is it willing, under the guise of a purveyor of news, to become an organ for the dissemination of misorgan for the dissemination of mis-statements about the Catholic Church? The Nantucket sage declares that "as you study her (Joan of Are's) history you feel that no soul could be less like the ideal ecclesiastical saint." Has the writer devoted any of his leisure hours to the reading of the lives of the saints? He will find in that wonderful catalogue

outcast and the beggar: Thomas More, the Chancellor of England, and More, the Chancellor of England, and Edmund Campion, the pride of Oxford University, side by side with Mary of Egypt the penitent, and Benedict Joseph Labre the pauper; Domitilla, the niece of a Roman Emperor, and John Berchmans the son of a shoemaker; Elizabeth the princess of Hungary with Zita the maid-of-all-work. What church pattern has been cut into shape to serve for the "ideal ecclesiastical Saint?"

The reader is informed that "there is

The reader is informed that " there is no evidence that she devoted herself to no evidence that she devoted herself to virginity." No evidence! There is scarcely a case in history where the evidence is so overwhelming. There is not only the unanimous testimony of her contemporaries to the spotlessness of her life, but there is also her own repeated and sworn declaration that by direction of her Voices she had consecuted her virginity to God.

crated her virginity to God. crated her virginity to God.

The oracular pronouncement that
"the stately Church of Rome can add
no lustre to the peerless Maid of
Orleans," is belied by the writer's
opening sentence: "I think every
lover of heroic deeds and saintly living,
whetever his religious symmetries lover of heroic deeds and saintly living, whatever his religious sympathies might be, would have rejoiced with the vast crowd that stood under the mighty dome of St. Peter's when the Catholic Church added Joan of Arc to the bead roll of her saints." And, it is only natural to ask when in ten thousand churches throughout Christendom the Hosannas and Alleluias are chanted in her honor, when her praises are rein her honor, when her praises are re-counted from ten thousand pulpits, and prayerful multitudes invoke her intercession, is there no lustre which the Church of Rome can add to the simple record of a life which but for the Church's initiative would have lain bur-ied in the dusty tombs of the libraries

Then comes the statement that "She Then comes the statement that "he never became a miracle-monger, never assumed supernatural authority." But was it less than a miracle for an unlettered peasant girl, unskilled in the arts of war, to lead to victory the broken remnants of the king's army, the wholesed and demoralized against outnumbered and demoralized, against an enemy strongly intrenched and flushed with success? How can one say that "she never assumed superna-tural authority" when she constantly declared that the Voices of Heaven

withered and ghostly (or ghastly) rem-nants of a martyr carried in solemn procession? Is not this assertion the oreation of a mind diseased? It is not so long since the reputed remains or "remnants" of John Paul Jones were brought in solemn state to this country from an unhonored grave in Europe. A short time ago the crumbling remains of Major L'Enfant, the architect of the Capitol and the designer of "the city of magnificent distances," were taken in stately procession from the rotunda of the Capitol to the National Cemetery at Harlington; to be there reinterred with pomp and ceremony among the dis-tinguished dead. Who, without offendtinguished dead. Who, without offending every patriotic sentiment would, when referring to these posthumous honors, speak of "withered and ghostly remnants?" Why should the sacred dust of the heroes and heroines of the Church be treated with less respect?

"She cannot be confined to one company to the propose great." says the writer

"She cannot be confined to one com-munion, however great," says the writer, "she is the priceless possession of that Universal Church of which Rome is but a fragment and a sect." It is something a tragment and a sect." It is something new to hear the Church of Rome styled a fragment and a sect. A fragment is a portion and a sect is something cut off. Vasneius cannot be alled a sect. off. Vesuvius cannot be called a fragment of the lava or a portion of the sakes she emits in eruption; two hundred and fifty millions are not a sect and history has still to reveal when and by whom they have been cut off from the One True Church founded by Christ. "Go teach all nations" defines her mission and explains her powers. As Christ died for all men, so the Church preaches for all, and among the many means she uses to attract the world to the authenticity of her claim to be the mouth-piece of the Holy Ghost and the finds out the true state which is always in the thick of the fight is ever weary and may never rest. How it longs for rest in the bosom of God! And how it begs of God to save the souls of its loved ones and bring time to break the pride in some hearts, and some go to their graves, rebellious till. Oh, the weary waiting! Perhaps to end in despair.

The majority of the young men to day outside of the Church have such lax notions on any questions of morality that the Catholic wife will be distinct the mouth-piece of the Holy Ghost and off. Vesuvius cannot be called a frag-ment of the lava or a portion of the ashes she emits in eruption; two hundred

the Pillar of Truth, is the solemn ceremonial of beatification by which she holds up before the world her con-fessors and martyrs for the veneration of all, Christians and pagans alike .-

ONE WOMAN'S VIEW OF THE SUB-JECT OF MIXED MARRIAGE.

AYS CATHOLIC WIFE OF NON-CATHOLIC HUSBAND ENDANGERS BOTH HER HAPPINESS AND FAITH.

I am the Catholic wife of a non-Cath-I am the Catholic wife of a non-Cath-olic husband, and consequently in a position to fully realize the dangers to which a Catholic who contracts such a marriage is exposed, not only as re-gards her happiness, but also as regards her faith. I have felt for some time that we who can estimate the risks should not leave it to the priests alone should not leave it to the priess alone to sound a warning. Young people are apt to discount what the priests say about mixed marriages, thinking that if the Church permits them, there can not be so much danger. They know intances of Catholics who married non-Catholics that afterward became converts; and these instances they dwell upon, forgetting all about other cases where the non-Catholic husband or wife

where the hon-catholic husband of whe did not change, and still others where the Catholic fell away.

The religious training of the majority of non-Catholics to day is either nil or so indefinite and haphazard as to be useless as a practical gaide to conduct, especially under temptation. When temptation comes they fight the matter out along the lines of self-respect, the opinion of others, common decency or honor in the abstract, and whether they will be a part depends upon the comyield or not depends upon the com-parative strength of the temptation and their instincts for good. They have no definite idea as to what is necessary for salvation and usually refuse to give the

salvation and usually refuse to give the matter any thought.

A Catholic girl marries a non-Catholic man. We will suppose the husband to be a fairly good Protestant who believes in God and in the authenticity of the Bible. During his courtship he protested that he had not the slightest prejudice against the Catholic religion and argued that there is no reason why and argued that there is no reason why a Catholic and Protestant who marry can not be as happy as two of the same faith; and he was sincere. But deep down there is prejudice and a feeling of superiority over Catholics which comes the surface in the course of time The marvel would be if it were otherwise. Anyone can readily realize this who has gone through a public high school and studied the general and school and studied the general and English histories in use, or read the novels of Scatt, the works of Macaulay and Carlyle and other authors of their day. People who have no special rea-son for doing so do not delve below the surface, and the average non-Catholic student and reader is bound to conclude student and reader is bound to conclude from his desultory reading that the general run of Catholics are ignorant superstitious, simple-minded folk who believe all their crafty priests tell them. This feeling will surely be there and it will crop out occasionally without pro-vocation; and the Catholic wife will arouse it many times by taking up the gauntlet in defense of the faith unneces sarily or in an unwise manner. are not too many saints in the world and the average, conceited, hot-tempered human being hasn't his or her tongue or

Here are some of the "arguments the non-Catholic husband will use and which will prove a constant irritant to the Catholic wife; the Protestant the Catholic wire; the Frocesamo nations are progressive, the Catholic nations retrogressive, the Catholic Church likes to keep the people in ignorance; during the Middle Ages men were tortured and burned if they believably cruel; the French (whom he still considers Catholic when speaking of undesirable qualities, but non-Catholics when speaking of their progressiveness), are frivolous and inmoral. He condemns the Italian with the single word "Dago." The fact that the Pope and the majority of the College of Cardinals are Italians positively incenses him—be wouldn't be ruled in anything by narrow-minded, unprogressive Italians." The tune is different when he speaks of the Protestant peoples; the English of the Protestant peoples; the English are a great nation, a broad-minded, enlightened people: the Germans industrious, law-abiding citizens and most

his or her temper under very good con-

progressive thinkers, etc., etc. Here are the seeds of many arguments and arguments breed dissension and put people on the defensive toward each other. Instead of a feeling of oneness and harmony there is a not below the control of the contr oneness and harmony there is a note of discord in the family, a sore spot which to touch is, to say the least, dangerous. But—suppose the non-Catholic has imbibed much of the poison of the times. He is nothing loth to question the authenticity of the Bible, the divinity of Christ and the existence of God. Through pride of intellect, coupled perhaps with dislike of self-denial he says within himself, "I will not serve." Picture a conscientious Catholic married to such a man and loving him deried to such a man and loving him de-votedly. She realizes that his ignor-ance of the Faith is rendered sinful by

of her husband's mind. He will consider his own view the broad-minded, liberal one, and think his wife narrow, unreasonable, and a goody-good if she disagrees with him. He thinks that it is better for people who can not agree to get a divorce and remarry; that it is impossible for an unmarried man to remain pure; that poor people should not have so many children; that a questionable story, now and then, between husband and wife should be laughed at and enjoyed; that occasionally, evil in a mixed company, it is no great harm that, if we have not all the things we think we need, we should not be expected to give to others, even to help support the Church; that the priests have a pretty soft snap and bleed the people more or less; that one religion is as good as another; that it is an open question whether there is a God and a life beyond; that therefore a man should make sure of a good time here, that either a man or a woman may, on occasion indulge too freely in intoxicants if he or she does not make a habit of it. He will probably consider it his privilege to swear when he feels like it to get angry or impatient when impuls prompts; to think and speak with license of the forms of other women, to tease a little child to anger or in Julge it unwisely. In his heart he thinks that if he is true to his wife and kind according to his notions, if he provides for his

nor murder, and does not sell his vote he is a model man. I do not mean to intimate that Cath olics are all saints and non-Catholics sinners. But if the husband be a practical Catholic, the wife has a point of leverage; if he expects her to consent to wrong doing of any sort, and she refuses, giving her reasons, he will see the justice of her attitude, if not at once at least after a time; since both consider it ϵ ssential to salvation to obey the commandments of God and His Church and hence consider the matter from the

family and commits neither theft, arson

same point of view.

The chances for happiness of a good Catholic girl who marries a fallen-away Catholic seem to me very slight also. Don't be fooled, girls, by that world-old fallacy that you can do anything with a man if he loves you. Look around you at the married couples you know and judge if the men differ much from what they were before marriage; and remember these men loved their and remember these men loved their sweethearts just as ardently as your lover when he comes will love you; and that the love which most of them bear their wives is a truer love than they bore their sweethearts, since it has less of self in it. It will seem incredible to you that bald-headed, irascible, John Sweeney and his dumpy, old-fashioned wife should feel any very tender sentiment for each other. Nevertheless their love is probably just as deep and tender as the love you will know. And if in the pride of your heart, thinking you will be able to inspire a nobler, more self-sacrificing love than other women do, you marry a man with the bore their sweethearts, since it has less women do, you marry a man with the expectation of changing his ideas after expectation or changing his acceptance or marriage, you will repent that pride in bitterness of soul. There is only one tost—will your salvation be aided true test—will your salvation be aided or hindered by this marriage, and are you giving your children, that will be, the good chance for salvation which they have a right to demand of you?

And all is not yet said on the subject. The divergence between the ideals of the world and of the Church concerning conduct, disposition and character, is growing wider every day. The Cath-olic wife of a mixed marriage, when with her husband's family, can not help but feel herself an outsider. If they are fathers?

The writer notes with "profound satisfaction that the Church has no relics of the Maid. No withered and ghostly (or is this a misprint for ghastly?) remnants of her martyred body to carry in solemn procession or employ in the creation of new miranants of a marker and the content of the content o very worldly people who consider them-selves too smart to believe in old-fash-ioned notions of God, heaven and hell, over their prospects in the life to come. For the love of every true woman toward all her friends has a maternal quality. And when death comes to one of those dear ones imagine the inconsolable bitterness of such a grief.

The man and woman who contract a The man and woman who contract a mixed marriage have no mutual home of the soul—none of that sweet companionship in loving thoughts of God. The Catholic wife is ever conscious that her soul's home is but a strange habitation to her husband. They cannot take counsel together and sustain each other in matters of Faith. Husband and wife are not fighting the battle of salvation side by side: he is one of the beseigers who would break down her barriers. She feels her disposition growing belli-gerent because she must always be rirding up her loins against some danger threatening. She will long for a season among her own people where she can take off her armor and rest secure not ever fearful that the poisonous arrows of indifference to conscience, worldli-ness and unbelief may in some unguard-

ed moment find entrance into her soul. How much resolution it takes to be How much resolution it takes to be ever girded up and pushing onward in the teeth of hostile forces and how wearisome it becomes! That soul which is always in the thick of the fight is ever weary and may never rest. How it longs for rest in the bosom of God! And how it begs of God to save the souls of its loved ones and bring them home!—Catholic Wife of a Non-Catholic Husband in Extension Maga-

1597

Nothing is Easy

Nothing at all is easy in life,
Nothing worth while can be done
with ease;
A stern, brave battle is that of strife.

On the hills of blue or the conquering seas. Nothing is easy to do that's great

With lofty purpose and art supreme Toil and struggle and grief and care— Nothing in life is a moment's dream! Nothing worth winning is won with ease,

The goal worth reaching is sacred ground,
And it can't be reached in a gentle

Or a burst of speed and a leap and

bound. The eagle of victory perches high, And the climbing soul has far to

With death and doubt in the vales be-And the stars far off on the hills of

Nothing one does, if he does it well, Is easy and simple and quick and

The task of life is a difficult task, To do it well and to do it right, Nothing comes easy, the strife is hard, But the thing worth doing—ah, that

repays
For the ache and grief and the dust and

grime
And the infinite pain of the toiling - Baltimore Sun.

CATHOLIC NOTES.

A movement has been started in the southern part of California to give the name of the late Madame Modjeska to a mountain in that section. It would be a graceful tribute to the memory of a good and gifted woman.

Miss Bridget Roche, one of the best and most widely known Catholic women of Huntington, Ind., passed away Easter Saturday. The erection of St. Mary's Church at Huntington entailed an expenditure of \$75,000 the entire amount of which was paid by Miss Roche, in memory of her deceased brother, John Backe.

Canada's great wonder-spot, the shrine of Ste. Anne de Beaupre, is about to be invaded by sordid worldly enterprises. Two or three moving picture halls are being erected. The Redemptorist Fathers went personally before the legislature, now in session at Quebec, and implored the members to page a legislature. and implored the members to pass a law which would prevent the profaning of the most venerated spot in Canada. But the members refused to interfere.

Bishop Fabino Landi, O. F. M., of North China, is in this country on his way back to his diocese, having made his ad limina visit to Rome. His diocese his ad limina visit to Rome. His diocessis about 50,000 square miles in extent, and his population of 10,000,000 souls, only 19,000 of whom are Catholics. He has thirty-eight priests who baptize on an average 1,500 adults a year. Bishop Landi will take home with him a zealous and the price of the property of the state of the property of the state of the of Boston, who desires to enter the for-

The Rev. Dr. Herbert Vaughan, who came here from England a year ago to study the system of the mission bands, in order to make use of it in the work of the Catholic Missionary Society for England, is returning to take up the ex-England, is returning to take up the extension of the organization throughout the various English dioceses. In response to his appeal for financial aid the Catholic Missionary Union has given him \$500. As his mother is an American, Dr. Vaughan thinks he has what he calls "a wee claim" on the generosity of those enthused with the missionary points on the generosity of the property of the second of the Atlantic.

ship St. Francis has a great work to do. When weather permits, Mass is said aboard daily, and on Sundays the accommodations are severely taxed. Catholic Opinion, of Lewiston, Me.,

Catholic Opinion, of Lewiston, Me, chronicles the death of Colonel Albert W. Bradbury, of Portland, a distinguished soldier of the Civil War, who owed his conversion to the devotion of Catholic nuns on the battlefield and in military hospitals. While wounded and in a hospital he had the opportunity of witnessing the unselfish devotion of the good Sisters. Of a luminous mind and warm heart, the grace of God touched him and he resolved to become a Catholic, and so continued for forty-five years a loyal and zealous adherent of the ancient faith. His funeral took place from the Cathedral, Portland, Bishop Walsh and many priests officiating.

Chauncey Olcott, the noted Irish tenor drew up his will several days ago and provided for the Franciscan Brothers of Brooklyn to the extent of \$10,000. For many years Mr. (lcott has been an ardent admirer of the Franciscan Brothers and on many occasions he has made substantial manifestation of the esteem which he has entertained for them. He appears whenever possible at their an-nual entertainments. On one occasion, being unable to appear owing to his mother's death, he sent the brothers a check for \$100. The charities of Mr. Olcott are known to comparatively few. He has made frequent donations not only in this country, but abroad, especially in Ireland, the land which, after his own, is dearest to his heart. There are charities in the city of Dublin that bless the name of Chauncey Olcott every day

THE EXODUS.

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

CHAPTER IX.

A CONFERENCE OF THE POWERS. Monsieur Zephirin St. Jacques, men ber for South Winnipeg and future joint-leader, as he believed and intended, of some thirty or forty members from a Quebec in the Northwest, was not, it must be admitted, altogether pleased at learning from his labor correspondent that the Union had decided "for reasons policy" to defer any action in the case of Messrs. Mills and Hammond "for th present." Being strongly of Senator Bilodeau's opinion that a strike, combined with agitation against "cheap foreign labor," was practically the sole of bringing about the Exodus, as it had already come to be spoken of, he was naturally anxious to see the beginning of the movement. That the Federation of New England Factory Operatives -the Labor union-should thus defer their attack on the greatest of the few independent firms remaining outside the Cotton Company, must, he felt, postpone the initiation of the plan devised by Senator Bilodeau almost indefinitely.

He said as much to his senior partner at one of their numerous discuss "The time," he objected the subject. "The time," he objected, "was surely as propitious as one could hope for. A panic in the States, money hope for. A panie in the states, many stringency; what more do they want?"
he concluded querulously. The union it would seem had offered him a personal injury wholly unpardonable.
"I think I understand," returned

Bilodeau, quietly. "See you, mon ami, we have three factors to reckon with in the actual situation; the Cotton Con pany, the Labor Union and our friends Messieurs Mills and Hammond. Now," Messieurs Mills and Hammond. Now, he proceeded, ticking off each point on his fingers, "the two last can stand against the first if they stand together. against the first if they stand to Mills and Hammond, our man tells us, will sell out to the Cotton Company, if the Union orders a strike. The therefore, must take its choice. Mills and Hammond, whom they can defeat, are ready to be beaten, but such a defeat leaves the Union face to face with the Cotton Company which is too strong for the Union. Yes," he concluded, with a certain amount of amusement, "it is

very effectual impasse."
"For us, yes," interjected St. Jacques at a loss to account for the Senator's apparent amusement at a situation which, as he viewed it, was sufficiently serious.

"Are you sure?" quietly. Bilodeau evidently was not at all worried at a delay which, as the member for South Winnipeg saw it, involved the postponement of their own plan. "Listen, mon ami," the Senator continued as quietly as ever, "the Cotton Company know they cannot get the better of Mills and Hammond so long as the operatives stand by the latter. They know, also, that the Union is so afraid of them as to allow Mills and Hammond to refuse the increased wages asked for, to defy the Union practically. Obviously, then, we Union practically. Obviously, then, we must talk the matter over with your friend, who shall remain anonymous, and with an acquaintance of mine, whom we will call, if you please, Monsieur Brown. will call, if you please, Monsieur Brown.
Does that meet with your approval?"
he enquired genially. At heart he was
inclined to wonder how a man so easily
discouraged should ever have planued— Bilodeau was good at reading his fellow men—to succeed, or to supplant him Alphonse Bilodeau. But he was none the less genial on that account. Rather more so, in fact, with the cordiality reserved for those from whom he looked for no possible rivalry; yet not quite that which he showed to Monseigneur

Demers or even to Pierre Martin.
Of this, however, the member for South
Winnipeg, wholly satisfied with himself,
was, of course, blissfully unaware
"Perfectly," he answered, almost condescendingly, in answer to the other question, tone and manner affording that gentleman not a little quiet amusement "Your conference," St. Jacques continued, still with a lofty assumption of inequality if not of superiority, "when do you propose that it shall take place, Monsieur le Senateur?"

"Well," was the answer, "Monsieur Brown has business in Ottawa next week . . . with the Government I believe; it is not my affair. But he stays at the Chateau Laurier, and I quite naturally

call on him. Your . . . Mr. Smith is it not?"—the other nodded "can he be in Ottawa . . . next Thursday? At the Russell, shall we say?"

"I will write and ask him," returned St. Jacques; with perhaps a not very willing admiration at his colleague skill in planning even such little details se; details, he flattered himself,

beneath so large a mind as his own. Again Bilodeau read or guessed at the unspoken thought. "He is the only man I can use," he reflected, discontent is the only edly; adding mentally, "If Demers were only a layman, or young Martin twenty years older, I should give Monsieur l Député here a very brief congé. In fact I should, I fear, forget myself so far as to tell him my real opinion. He would be flattered by it I doubt not!"

Aloud, however, he merely remarked casually, as St. Jacques rose to take his leave. "On Thursday, then, at eleven in the forenoon. Bon au revoir, Monsieur

comply with Monsieur St. Jacques invitation. On the following Thursday therefore, the four powers met in Mr Brown's private sittingroom at the Chateau Laurier, and got to business

without unnecessary delay.
"It's this way, Itake it," began Brown,
"we want to buy out Mills and Hammond.
"That's the first point, if you gentlemen will excuse my saying so." The other nodded. "You," he continued, address ing the labor man, "are backing Mills and Hammond, because you think we are too strong for you, or should be if

we bought them out. "For the present, yes," rejoined Smith, with the air of one willing to make a concession for the sake of argu-

"We'll let it go at that," returned the gentleman registered at the Chateau taurier as 'W. Brown, of Hartford, game?"

Conn.,' "the main point is you're back-ing Mills and Hammond as a matter of policy."
"Yes." Smith's assent was less mere-

"Yes." Smith's assent was ly concessory this time.
"You," resumed Brown, addressing Senator Bilodeau, and bowing to the member for South Winnipeg," want to member for South Winnipeg," want to get your people back to Canada. Well, candidly, we are not anxious to keep them. Oh, I know," he said, noting candidly, we are not anxious to keep them. Oh, I know," he said, noting Smith's undisguished astonishment, "you thought we wanted more of them, to keep down wages, to 'whip' you fellows, in short, any old thing, so long as it was bad enough, on the principle that a Trust will always do the wrong thing. Well, as a matter of fact, and I don't care who knows it, we don't love 'cheap foreign labor.'— hegging these gentleforeign labor' - begging these gentle men's pardon — a bit more than you do. So you can go ahead and order out your men whenever you like. And what's more," he added, "the Company will give you that ten per cent. increase the day the last French Canadian leaves Middlehampton. Is that a safe promise, enator?" he asked, carelessly, turning to Bilodeau.

"Not very," was the answer, unless you are prepared to keep it. But it will suit our purpose—if Monsieur Smith and his friends keep to their part of the bargain. Eh? Monsieur Smith?"

laughingly.
"Well," returned that gentleman," all I can say is that the ten per cent. increase is as good as ours. We shall have to put pressure on your folks though, Senator, you understand that,

Of course," returned Bilodeau indifferently, "but not too much 'pressure,' if you please Monsieur. Our people will not be difficult to persuade, le Député"-to the member for South Winnipeg, "do you think so?"

"I am entirely of your opinion, Mon-sieur le Senateur," replied St. Jacques, with a politeness which seemed to amuse the two Americans. "As you said, lately, a strike or a lock-out is all we need to set our reople moving.'

"A lock-out?" interjected the labor man sharply, catching at the latter word. "I don't think Mills and Hammond will go that far; do you Mr. -- oh! yes! Brown?" he asked, somewhat uneasily. That the firm assailed should, so to speak, take the initiative, would ot he felt be to the Union's credit Hence a question which under other circumstances he might not perhaps have been quite so eager to ask. Which, indeed, he was careful rot to admit that

Brown smiled. "If you ask me," he said leisurely, "I should say that is just what they will do, if I know John Ham-mond as well as I think I do. You see, mond as well as I time I to see, Smith," he went on airily, almost contemptuously, as stating a fact which should have been sell-evident; it's a case of 'every man for himself.' John Hammond has nothing to thank you for and won't consider you a bit more than
. . . well, than you would consider
him."

"That sentence," said Bilodeau to himself, should have ended differently. He meant to say: 'any more than we should consider you.' C'a marche," he reflected, satisfied as well be might be at the way matters were progressing.
"Well, gentlemen," he said aloud, "strike or lock-out it is all the same to us. We want to get our people back; that, if you will excuse my saying so, is all w

care about."
"Naturally," said Brown, ringing the bell. "Give it a name, gentleman, what will you take ?"

"So that's settled," remarked St Jacques, as he and Bilodeau crossed the footbridge between the hotel and the

parliament buildings.
"Yes, I think so," answered the Senator, "me, I have not the honor of knowing Monsieur John Hammond," he added, "but seeing he has so far been too much for the Trust and the Labor Union, I am of opinion he will play them turn vet."

Wherein, as will be seen, he showed no ess than his usual insight, in so far, that as that John Hammond was to choose is own method of dealing with the Trust and incidentally with the Union.

A subsequent portion of this chronicle,
will moreover, be more easily inderif the conference just reco

The subjoined conversation may als

furnish clues to after happenings.
"You think, then," said the member or South Winnipeg, with a deference that was not wholly assumed, "that neither Monsieur Smith nor Monsieur Brown was quite sincere in what he

"I think," returned Bilodeau, with certain grim emphasis, "that we can dis-pense with 'stage names' to begin with Let me set the example by saying that my Monsieur Brown is actually M. Lyman C. Barker, of Westfield, President of the New England Cotton Com-pany. Your Monsieur Smith, if I mis pany. take not, is more generally known as Alexander Greene, labor organizer, also

of Westfield." St. Jacques nodded, as the two sat down on a bench, overlooking the river. "Yes," he said, "and that answers my

uestion as to their sincerity."
"Sincere?" was the rejoinder, "who is sincere. Barker's Company," the Senator went on, in a more ordinary tone "is responsible for more cheap imported labor than all the factories in New England combined. But he will play into Greene hands, none the less," he continued "until he has Greene in his power "until he has Greene in his power.

Then he will import more 'cheap foreign labor' but par Dieu!" he
exclaimed, with a wholly unwonted
solemnity, "he shall not import any
from French Canada. And that," he
coucluded, "is where Mousieur John
Hammond shall has him his turn."

Hammond shall play him his turn.' "Doubtless," asserted the member for South Winnipeg, as who should say "If you say so it must be," adding however, "though I don't see how."

"Nor I," rejoined Bilodeau, though I think I can guess. If not, I can at least suggest a way, and shall, in fact

make it my business to do so." deference that was by no more than half genuine.

"Or, more plainly," speaking in cowered tones, "help us to move our people out of New England? He is a rich man," the Senator added, "a fighter, tenacious of his purpose as he has shown. If the Trust drives him too hard, or the Union, he will, so to speak, step out and leave them face to face. But he with never rest while a single Canadian remains in New England."

"C'est magnifique!" St. Jacques protested, with an admiration which protested, with an admiration which was at last wholly sincere. Truly he had much to learn, even from Alphonse Bilodeau, as he was beginning Bilodeau, as he was beginning to per ceive, showing thereby that he was ceive, showing thereby that he was really beginning to learn. He should never, he admitted, have thought of all this. Perhaps, after all, it would be better he were content to be joint leader only, lieutenant, in fact, to this veteran campaigner, which was further proof that he was making satisfactory progress in his profitable studies.

"I think it will do," said Bilodeau ed at the other's eviden not ill-pleased at the other's evident tribute to his superior capacity. St Jacques, he concluded, if he would con-tinue as he now seemed to have begun might not after all prove seriously might not after all prove seriously in-ferior to either Monseigneur Demers or even Pierre Martin, neither of whom moreover, was available. The only agent possible was, however, showing signs of improvement which was matter to be thankful for. "Yes," he repeated 'I think it will do."

John Hammond, as a consequence of the foregoing received during the next few days two visitors and a letter. Takng the last first, it may be said that it was signed Lyman C. Barker in that gentleman's capacity as President of the New England Cotton Company, and renewed the Company's former offer, on even more favorable terms. conveyed rather than expressed, which the old mill-owner was no less quick to perceive—and resent—than he was to read fear in the more advantageous offer.
"They're afraid," he said quietly to

his friend and manager, Peter Meadow-gate, to whom he had handed the letter o read. Seems like it," was the rejoinder.

Bluffing too," the manager added, alnost indifferently, "trying to scare us I guess. 'That's so," agreed Hammond, "glad

you see it as I do. Thought you would. Well," he added grimly, "I don't scare. Not so easy as that anyway, Mr. Lyman C. Barker.

C. Barker."

"Then you'll still help young Martin with that scheme of his," pursued Meadowgate, interrogatively.

"Help him? You bet I will," said the mill-owner emphatically, "and in a fashion that'll astonish the Trust l And the Union too, maybe," he guess.

concluded, turning to his desk. Alexander Greene, therefore, who chanced to be the first of his two visitors, found him, perhaps, abnormally suave-a suavity which would have suave—a suavity which would have been significant to Peter Meadowgate but not, on that account, inclined to be

commodating.

Any change in the situation?" he enquired, with no great show of interest, 'I thought we agreed that things were

to go on for the present."

"Yes . . but," said Greene, alias
Smith of the Ottawa interview, "our
people are beginning to kick at cheap
foreign labor."

"Greedien labor in fact?" the mill Canadian labor, in fact?" the mill

owner had lost a little of his suavity and took his interlocutor up short.

"Well, yes, I guess so."
"Thought so, was the rejoinder.
Well, I guess the Cotton Company employs ten foreigners to our one. don't you begin with them?" This This with a return to suavity. John Hammond, at all events, was enjoying himself thor-

oughly. Green, as assuredly, was not.
"Well, you see" . . he began;
and got no further, for the mill owner took him up more promptly than ever but no less suavely.
"No, I don't" he said, "at least I do

see that your Union is scared of the Trust, and thinks it can whip us. Well, go ahead, and begin; I guess you'll find us ready for you.
"Is that a

that a threat?" truculently. Greene was showing plainly that he had expected such Hammond's part.

"No," answered Hammond, "a mere statement of fact. You'll excuse me, he continued, taking a letter off his desk, "but I'm very busy." And Greene, seeing there was no chance of further discussion, took the hint and

his departure. The second caller, two days later, wa no less a personage than Senator Alphonse Bilodeau himself. The mil owner, on this occasion, was all genuin ordiality and politeness.

"I fancy I know what you have con o see me about, Senator," he said, after the exchange of customary civilitie

About your people, isn't it?"
"Yes," was the reply, " but how ou to guess it?"

Well, you see," returned Hammon I've been talking to Pierre Martin and o Father Gagnon.
"Oh! And you think?"

"I think it can be managed, Senator, said the mill-owner, thoughtfully. " Of course," he continued, "your people must do their share, both here and in Canada, your Government especially. "I think they will," rejoined Bilo dean . "there's no graft in it. I know." " No practical politics, eh?" laughed

Precisely. But I think," Bilodeau esumed, "that we shall be able to nake them see reason. As for yourself, ow, Monsieur Hammond," he may we count on your assistance ?"

"You may," was the prompt response,
"and I'll tell you why." Whereupon,
he proceeded to tell his visitor of
Barker's letter and Greene's threat of a

"Yes, they met at Ottawa," said Bilodeau, quietly, "and were very civil to each other. In fact, Barker promised Greene the 10 per cent. increase de-manded by the union 'the day the last

pany's employ, by any chance, I sup-

"Not a word," answered the Senator smiling. "That, I fancy," he said, with quiet meaning, "did not come within the terms of their bargain."
"No, I guess not," with added grimness. "Well, Senator," in a kindlier tone, "I don't say what I shall do—to the "I'nvert and maybe to the Univertand maybe to the Univertand. he Trust, and maybe, to the Union But you can count on me to help send your people back to Canada, if it costs me my last dollar. Is that good enough?" he asked, smiling now. "Quite, and I thank you sincerely,"

said the visitor, whereupon they fell to talking of other and indifferent matters.

CHAPTER X. AN INTERLUDE.

Between the inception of an under taking and its accomplishment there comes invariably and inevitably a period when we seem, at best, to be marking time, making at least no perceptible progress. Or to vary the simile, the stream on which we are launched runs at the first swiftly and strongly, des-tined, as we hope and trust, to bear us quickly and easily to our desired haven. Then, all at once, we find ourselves as t seems out of the main current, driftng into a back-water, lifeless and sluggish, if not wee '-grown and stagnant, begin to fear lest after all we have missed that tide in our affairs which was to lead us on to fortune, and have be ome hopelessly lost amid the sand-bars and swallows.

In such cases we have need more than at any other time of faith, prayer and patience. If we have, in very deed or in seeming only, drifted out of the course we set ourselves, it is for us to remember that far as we may drift it can never be "beyond His love and are." Who has charted all our voyage or us and seen the end from the begin-It is then most of all, that we ning. should realize that the hours, days or months of waiting, of the state which we call inaction, are those in which the seed sown in fears or in hope is ripening to its appointed harvest, that harvest which only impatience, want of faith on ur part, can hinder us from reaping. me such experience as this, Pierre

Martin recognized in after years, must have fallen to his lot after the event so far recorded. His dream of a Exodus for his people from the land of bondage, while laughed at by some had met with an encouragement from others he had not dared to hope for. But in the weeks that followed, his the weeks that inlowed, instances seemed to grow more remote, less likely to be realized, and not even Father Gagnon's half-expressed belief that he, Pierre Martin a lad of twenty, a factory nand, was to be the Moses of this d iverance could lighten the load of his despondency. How should be lead it, he, a prêtre manqué, who, as it now seemed to him, had put his hand to the plough, and had turned back, at a call he had

wrongly taken for that of duty.

He even used the phrase one day bout this time to Father Gagnon, who took him up kindly but sharply. There was danger, the priest knew, in such a mood as this.
"Losing patience, Pierre?" he asked

looking at him keenly.

"I am afraid so, mon père," was the answer. "What good can I hope to do," the lad went on, hopelessly, "I that am a prêtre manqué." Which, it may be said, is the equivalent of the Irish phrase, "a spoiled priest," and indi-cates a failure not easily to be estimated phrase, effects on the individual con-

cerned. Manqué, did you say ?" It wa "Manque, and you say: It was then that the Curé spoke with a certain kindly severity as to one needing a moral tonic, "how do you know? Listen, mon ami," he continued, more gently, "the priesthood is the highest gently, calling that a man may aspire to, yet believe me, you may do more, as you now are, as you may still be, than many priests could ever do."

"In what way, mon père?" There was less of despondency and more of healthful curiosity in the young voice now, as in the young face the priest had learned to read so easily and so

sympathetically.

"Well," was the answer, "suppose we put it in this way. I have power, you say to bind and loose—those who come to me, to set them free, in God's name, from the bondage of their sins.
And here," sadly, "I must say, of many
as Our Lord said of the Jews, that they will not come. It might be so, it is so, in their own land, I know, but not as here, dear God! not as it is here!"

"And I?" Pierre asked, reverently awed at the priest's unwonted emotion "You? You are to set them free "You? You are to set them free from this land of bondage," returned Father Gagnon earnestly, almost it seemed to the lad's overwrought sensibilities prophetically; "from the temptations to drink, to vice, to apostasy. Oh! I know," the Curé proceeded, speaking more quietly, now, " there is drink on the farms, and there is sin, but, asy. drink on the farms, and there is sit, but,
Dieu merci! no apostasy; no fear of
ridicule, no 'freedom' to keep them
from making their peace with God.
Truly, as the English poet said: 'God nade the country, and man made the town.' Me, I think the devil made the town.' factories! At least he was the first taskmaster, as he was the first to preach 'freedom and the rights of man! Patience, mon cher, patience, patience!" he concluded, smiling; "you don't know, as I told you once before, don't know, as I told you once that you will see to-morrow."

"That's true, Monsieur Curé," Pierre returned, feeling ashamed of his late impatience, yet comforted by the good priest's encouragement. To be the deliverer of his people from their bondage, as Father Gagnon seemed to be-lieve he should be, that surely was worth waiting for. Then, taking his courage in both hands, driven thereto as courage in both names, driven thereto as it seemed against his own volition, he faltered. . "But, Monsieur le Curé, you don't know all. . This waiting," he could get no further for the moment.

Father Gagnon it may be imagined guessed what was in the lad's mind, as indeed he had so often guessed, or rather, read it before, with a skill in that diffi-

"Yes," he said, with an added gentle-"this waiting? It brings

"Yes," he said, with an advest consenses, "this waiting? It brings doubts, does it not? Temptations may be. Is that what you would say?"

"Oui, Monsieur le Curé!" Then, slowly and with difficulty, in response to the priest's kindly, encouraging, "Tell me," Pierre went on to speak of one with whom he had been brought in contact, at his brother's house and elsewhere, a pure young girl, Francoise Gosselin, daughter of that Amable Gosselin who had been among the first selin who had been among the first adherents to Pierre's plan of an exodus. Pierre had gone often, he continued, to Amable Gosselin's house, convinced, at first, that his sole motive in going was to "talk things over;" glad, honestly and naturally of a sympathy and encourage-ment which were all too rare in his experience; then trying to persuade himself that his motive was still the same; finally, brought face to face with the truth, compelled to be honest with himself; realizing that it was love for Françoise Gosselin that took him evening after evening to her father's house

Father Gagnon listened but said no ratner dagnon instead thing till the tale was finished. Then he asked a question. "And the girl?" he said. "Does she care for you?" "I don't know, Monsieur le Curé," answered Pierre. In truth, he did not

know; nor, indeed, had it ever occurred to him that she could care. What had he to do with woman's love, however What had pure and innocent? Then he waited to be questioned further.
"And you love her?" This with a

sympathy of tone and manner Pierre had not dared to look for. To him this love was something to be owned with shame if not as actually sinful. His: Yes, Monsieur le Curé," was, there fore still more falteringly uttered hardly above a whisper. What place had lov in his life? Had he not given it to God and to Holy Church?

And yet the Curé, so far from rebuking him, as he felt he deserved, had spoken, and was still speaking, gently, sympathetically, as one who gently, sympathetically, as one who understood, which was doubtless, pre-cisely what he did. What did it mean? Did Le Christ understand and pity like this; only infinitely better, infinitey more lovingly, with an immeasurable omprehension, an immeasurable pity? It was, in some sense, a new though Pierre, yet he began even then dimly and gropingly to understand the mysteries of a love that was both divine and human, began, also to realize in what measure and degree this other Christ' was like his Master and Original. "But, mon père," he broke out at last,

"I was to be a priest . . . I vowed . . ." Once more he stopped, unable as it seemed to him to find words wherewith to express his thoughts.

"I know you did." The priest spoke very quietly, very gravely. "And so," he went on, "you feel that you are prêtre manqué because human love has come into your life. Is that what you nean? Yes, Monsieur le Curé." Pierre, at

this stage, found that assent was as much as he could utter. "Listen, then," Father Gagnon still

steen, trainer Gagnon still spike gravely and quietly, yet kindly, sympathetically—Christly, Pierre would have said—as ever. "There are two safeguards in a young man's life; the grace of God, and a pure love for a good woman, whether mother sister or constant. voman, whether mother, sister, or not of his kindred. They are both from God, and each has its due place, most of all, I think, in those ante-chambers of hell, which men call cities. There is always grace enough to keep us-if we will ask for is. But. . . . well, we don't always ask, for there are times when God seems very far away, and human love is something nearer, some-thing we can better understand. Me," ne said, musingly, "I think le Bon Dies meant it to be so, to teach us our need of each other—and of Him. Could you look in this girl's eyes, mon ami," he continued, "if you had done anything

you were ashamed to tell her?"
"No, Monsieur le Curé." Once more,
Pierre found it easier to confine himself to as few words as possible. Nor did he yet understand whither the priest wished to lead him, though he began to catch some inkling of his intention.
"Then you really love her. Listen yet again." Father Gagnon's tone grew

reverent, thrilling, as it seemed to ierre, with love unutterable, a love of which he could form but the faintest conception. "Think you I could look on my Lord, at Holy Mass, if I had done anything I should be ashamed to tell "No, Monsieur le Curé." This time,

it was the only answer that to Pierre appeared fit to be given.

"Why?" the priest asked, still in that tone of loving reverence which, to the listener, conveyed clearly and unmistakably its one answer.

"Because you love Him."

"Then love, you see, is the most powerful help to goodness, the best motive a man can have; I would almost say, the only motive worthy of a man.
And all pure love begins with God, and ends in Him, consciously or unconsciously, since God is love. There are temptations here in Middlehampton, mon cher," the priest went on," which, thank God, you know nothing of as yet, which, if it please Him, you shall never know. But He wants to guard you, to make sure of you, because you belong to Him of your own choice, your own giving and so He sends you not only grace, but love as well."

"This love?" Pierre was too utterly astonished now to say more.

astonished now to say more.

"Yes, this love." The reply came without delay, without hesitation.

"You love God, I know," Father Gagnon continued, "or you would not have wished to be a priest, but God, all reverence, as I said just now, and you cannot see Him, hear Him, speak to Him as you can speak to me. Moreover, your place here in Middlehampton, in the factory not in the seminary—though that has not in the seminary—though that has its own temptations, God knows—for just so long as le Bon Dieu sees fit. And so He sends you this pure love, And so He sends you this pure love, love for a good innocent girl. What for, do you think? To keep you safe, yes; but for more than that—to teach you by this human love what it means more than half genuine.

"Well—don't you think he might 'raise them,' as they say in their poker game?" was the counter question.

"Brenca-Canadian leaves Middlehampton,' and Pierre had you yes; but for more than that—to teach ing with men and women, that is unveiled and honest, for the nonce, with them say about the Canadians in the comselves and with their Maker.

"Cult art acquired by long years of dealing with men and women in the confessional; men and women, that is unveiled and honest, for the nonce, with them say about the Canadians in the comselves and with their Maker.

"Well—don't you think he might to love Hammond, grimly. "Didn't happen to selves and with their Maker.

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"Well—don't you think he might to love Hammond to selves and with the price of the would you do for this girl, or rather, what would you not do? Would you die rather than offend to love Hammond, grimly. "And Pierre had you by this human love what it means to love that the would, a promised that he would you do for this girl, or rather, what would you do for this girl, or rather, what would you do for this girl, or rather, what would you do for this girl, or rather, what would you do for this girl, or rather, what would

her, by so much as an unworthy thought rather than let harm come to her?"
"Of course I would!" There could be no doubt of the lad's sincerity. Father Gagnon certainly had none at

"That is what love of God means," he resumed, "to die rather than offend by so much as an unworthy thought, by a wilful doubt of his love for you. To die rather than suffer any one to do Him injury; that is love. That is what this love will do for you. You will learn what love really means."

"But my priesthood, mon père?" It was the same cry that the call of duty had wrung from his inmost soul when in Monseigneur Demers' study, he had shown Madeleine's letter, asking him to come home. This time, the call not of duty but of love was immeasurably, incalculably stronger, and all his sense of what his vocation meant was opp to it, fighting against it, against him-self. And Father Gagnon had just told him that this love came from God "Leave that to God," was

answer, word for word with that given him by Monseigneur Demers. "No love that comes from Him will come between you and the lot He has chosen for you. But it must be His choice, not yours.

"You mean, mon père?" Pierre in fact did not understand exactly what this last warning, for such he deemed it, really did mean. As was his wont, at all times, he made use of the briefest form of question possible, in order to elicit from the Curé the explanation he

felt sure of receiving.

Nor was it long in coming. "I mean said Father Gagnon, gravely, "that if God wishes you to be a priest, mon ami, this love will not hinder you from being one. In a sense, of course, nothing you might do would alter God's designs concerning you, but that is not what I want you to understand. Try, rather, to realize this—that love is of God; that it is one of His best gifts, since it m us most like to Him; that man must love omething, some one, even the brute have their measure of natural affecti the priest went on," but man's love differs from theirs in this, above else, that it can be and often is unselfish that a pure human love, as I have said leads on to love of God, merges in it becomes one with it. I did not mean to preach you such a sermon, mon cher," he concluded, in a lighter tone, "but you seemed so distressed about it that I had o put you right.'

And does this human love come to all ?" asked Pierre, after a momentary pause in which his mind travelled over spaces hitherto as he had believed, forbidden to him, or unknown at least, and on which he had, therefore, feared to venture.

" To all, no ;" was the answer " but to many. To some, God gives Himself, alone to love, others, He leads, as He is leading you, by human love to heights of Divine Love which you might, otherwise, never attain to. It is not the easiest path, mon ami, rest assured, nor the lowest calling. Rather, I think, it is His chosen ones, for the most part, whom He bids walk in it." The priest paused again, and both, it may be fancied, thought deeply of what had just

passed between them.

It was Pierre who broke the silence he said, with a humility that " But " touched Father Gagnon to the quick," l am not of the chosen ones.'

"How do you know," said the priest nietly. "It is from the very dunghill, quietly. mon cher," he continued, "as David tells us, that He lifts up the needy those wanting, in their own eyes, and in the eyes of men, in all the qu leadership—that He may set them with the princes of His people. Worthy?" he added, "who is worthy of this favor He is showing you or of any other? man on earth, yet God must have priests, and men have even greater need of them. Trust Him, mon fils, He knows how to fit you for the work He has in

store for you, whatever it may be."
"But this love, mon père," the lad
persisted, determined, one might think, to have the matter out with God, the Curé and himself once for all, "if I become a priest, I must give it up." It was the first time that he had really squarely faced the issue bravely, Hitherto he had shrunk from the contem plation of his love as a possible barrier between him and the lot to which he felt God had called him, but now he had come to the drinking of his Lord's cup— or to a refusal. It must, he was still convinced, be either love or God; he could not for all that had been said, bring himself to believe — or was it to hope? — that it could be both.

"I told you," was the answer, "that it was no easy path whereby human loves leads to love of God. It means that if God calls you to the priesthood, you will not come empty-handed to His altar, but will have a gift worth offering: 'let him deny himself.' What does that mean to many of us, far too many? Only the giving up of that of which we know little or nothing, of which we do not know the value, which cost little at the most. But you!" he exclaimed, laying his hand on the lad's shoulder and looking into the brave young eyes, lit now with fervor, readiness to suffer : "you will have love to give in return for love. . . Give it up, did you say? Not so, but you will lay it at His feet, for Him to give it back to you changed yet the same, made eternal, purged of all dross in the furnace of His Heart made one with His for you and for her. Is that nothing? Is it too much to give?" "No, mon père." Just three short words, but the priest was satisfied. And Pierre as he made his way home through the quiet, moonlit street, went over in his mind all that had been said, and prayed, doubtless, for strength to do the duty God should choose for him

not that which he might wish to choose one that which he hight wish to that which he higher had added ere he said good-night. "Don't speak to her," he said, "if you can help it. Go, just as usual to the house, be yourself; but wait. You are too young it any case to know your real mind in this or men would say so. But . . . don't speak yet, wait." And Pierre had

reveren agony n That be why he spoken : Pierre, himself again, h trial ca Gagnon -becau Mean danger training a time, -where tuary w

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Pierre,

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The lad

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injur "I could of sol noth respi turns path imma band mary dent fort assis was trial Two herh she ster was

ly lo trium

quir or I are hone Why posi his was upo her quie sur,

m come to her?"
ould!" There could the lad's sincerity. ertainly had none at love of God means,"

ie rather than offend inworthy thought, by is love for you. To suffer any one to do is love. That is what

ally means."
hood, mon père?" It
that the call of duty
his inmost soul when Demers' study, he had 's letter, asking him This time, the call not ve was immeasurably, ager, and all his sense on meant was opposed gainst it, against him-r Gagnon had just told came from God! to God," was

was the word with that given igneur Demers, "No rom Him will come be-the lot He has chosen

on père?" Pierre in fact and exactly what this r such he deemed it, . As was his wont, at ade use of the briefest possible, in order to uré the explanation he

ving.
g in coming. "I mean, gnon, gravely, "that if to be a priest, mon ami, t hinder you from being of course, nothing you alter God's designs conthat is not what I want tand. Try, rather, to at love is of God; that best gifts, since it makes lim; that man must love e one, even the brutes ure of natural affection, ent on," but man's love eirs in this, above be and often is unselfish; man love, as I have said, we of God, merges in it, ith it. I did not mean to a sermon, mon cher," he

this human love come to erre, after a momentary his mind travelled over as he had believed, foror unknown at least, and had, therefore, feared to

ressed about it that I had

ome, God gives Himself, others, He leads, as He is by human love to heights which you might, otherttain to. It is not the mon ami, rest assured, calling. Rather, I think, n ones, for the most part, walk in it." The priest deeply of what had just

acepty of what had just m them. rre who broke the silence. aid, with a humility that er Gagnon to the quick," I chosen ones.

chosen ones.
ou know," said the priest
is from the very dunghill,
he continued, "as David
t He lifts up the needy— , in their own eyes, and in nen, in all the qualities of hat He may set them with of His people. Worthy?" who is worthy of this favor you or of any other? No yet God must have priests, ve even greater need of Him, mon fils, He knows ou for the work He has in

whatever it may be."
love, mon pere," the lad
termined, one might think, matter out with God, the sself once for all, "if I best, I must give it up." It time that he had really issue bravely, squarely, ad shrunk from the contemlove as a possible barrier and the lot to which he felt ed him, but now he had come ng of his Lord's cup—or to must, he was still convinced, ve or God; he could not, ad been said, bring himself to

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ou," was the answer, "that y path whereby human loves of God. It means that if you to the priesthood, you me empty-handed to His ll have a gift worth offering; by himself.' What does that any of us, far too many? ving up of that of which we or nothing, of which we do e value, which cost little at But you!" he exclaimed, hand on the lad's shoulder into the brave young eyes, h fervor, readiness to suffer : have love to give in return

Give it up, did you say?
you will lay it at His feet,
give it back to you changed, give it back to you changed,
he, made eternal, purged of
h the furnace of His Heart,
with His for you and for her,
hing? Is it too much to give?" on père." Just three short the priest was satisfied. as he made his way home e quiet, moonlit street, went mind all that had been said, d, doubtless, for strength to God should choose for him nich he might wish to choose

g Father Gagnon had added a good night. "Don't speak e said, "if you can help it. e said, "if you can help itusual to the house, be yourwait. You are too young in
know your real mind in this,
ould say so. But...don't,
wait." And Pierre had
that he would, a promise
priest felt sure he would
fully and manfully.
imself, when far into the night
up and down his room, his

office said, he felt that he had laid bare his inmost soul, yet thanked God that Pierre, had been wholly unable to read his inmost sout, yet unanted to cread what was written there. The way he had pointed out was that by which he had come, not that he, any more than Pierre, deemed himself one of God's chosen on that account but rather as one wholly unworthy of so great a favor. The lad's cross was the one he had borne these many years, the lad's coming self-renunciation — for that it would surely come, he had no doubt at all—he had made, once for all, as to speak reverently, in a very Gethsemane an agony not tellable in words. He knew. That beyond question was the reason why he had spoken as he had done, spoken as one who knows, and why to Pierre, not even guessing at the truth, Pierre, not even guessing at the truth, he had seemed to speak in such a Christly fashion.

"Unlawful love?" he whispered to himself over and over again, and yet himself over and over again, and yet again, how can my love be unlawful or his if it lead him and me to God?" Then added reverently, "Lord, Thou knowest." Truly when Pierre's time of trial came, as come it must, he would have none on earth so fit as Father Gagnon to counsel, comfort and advise—because he knew. because he knew.

Meanwhile the time of waiting which had seemed so empty, yet so full of danger took on another aspect for Pierre Martin after his talk with Monsieur le Curé. It was he now saw a training rather than a waiting time, a time of preparation that lay before him, a time, a place—or so it seemed to him—whereof the very quiet was as a sanctuary wherein his soul might learn to know itself—and God. That was a lesson he began to realize very hard to learn, the lesson of the carpenter's shop at Nazareth, impossible, perhaps, certainly immeasurably more difficult, amid the stress and turnoil of so vast an enterprise as his dream must neces sarily prove to be, should it ever become a reality.

TO BE CONTINUED.

A TRAINED NURSE'S CHOICE.

"That you, Miss Meade? Just com-The manager's voice over the house telephone was tinged by relief. Dr. Stagg had said: "It must be Miss Meade." "You're wanted immediately; automobil accident; all dead but one; he's Dr.

accident; all dead but one; he's Dr. Stagg's patient."
"Very good. What's the address?"
Ruth Meade, no matter how brief her sentences, never gave the impression of sentences, never gave the impression of being curt. Her tone was too rich and sweet not to please. Young, efficient, good to look at, the girl's voice was only one of the many gifts which made only one of the many gifts which made her the favorite nurse at the registry. She wrote the address of Dr. Stagg's patient upon a convenient pad, as the nanager repeated it.

"Thank you, good bye."
With the quick noiseless manner her training had accomplished, Ruth made some changes in the suit case she had fetched to her room ten minutes earlier.

"I expected to go home over Sunday," she reflected, a trace of doubt flitting across her tranquil face, disturbing its peace into an angry pucker of the fore-head, a stiffening and thinning of the full young lips. "Oh, well—I'll drift with the current. Duty can't be ignored. Efface yourself and your difficulties, Ruth; it's high sanctity and common sense, both." She snapped the valise shut with whimsical energy, and picked

up her hat and gloves.

Half an hour later, Ruth stood beside an improvised operating table in a very rich man's house. Dr. Stagg, greeting her by a fraction of a nod, still had mental leisure sufficient to think, as many times before, that Ruth was a whiteuniformed incarnation of quiet, unosten tatious capability. He candidly rever-enced nurses who worked hard and talked little.

"Just in time, Miss Meade. Dr. Bell will take the narcosis.—It's trepan-

ning—"
They worked rapidly, almost in absorbance in absorb about approaching a man's brain with material instruments, 'even of twentieth century manufacture. The patient was neither young or old. He was a large man, probably handsome although the disfigured head and the face, partially concealed by the ether-cone, gave Ruth little definite idea of

feature or contour. She instinctively fancied the countenance fine looking Then by force of habit she put all curiosity, all imagination, everything except the alert attention to her duty, out of her mind.

was back in the carved and cand pied bed, desperately weak and ghast-ly looking, presenting no indication of triumphant reaction. The surgeons were conversing in low tones, out in the injured man's study.
"I have made him as comfortable as

"I have made him as confortable as i could," thought Ruth, arranging bowls of solution upon a table. "But I mafraid nothing will help him. His pulse and respiration are both alarming." She turned in a quick, overpowering sympathy and regarded the man lying on impressible besides beds in sleen white mmaculate linen, his head in clean white bandages, science attendant with all its marvellous might but the individual evidently forever beyond the power of com-fort luxury or knowledge to permanently assisthim. The calm indefatigable nurse was a bit over wrought; there had been trials and struggles in her own life of late. Two paths stretched out before her and aerheart quailed before the moment when she must declare her choice. Mr. Brewster, a few hours before unknown to her, was getting upon Ruth's nerves.

"Where's his wife?" she peevishly inquired of herself. "No doubt in Rome or Paris, as most husbands and wives are when I am called to nurse their honorable consorts in wealth like this. Why isn't she here? He's dying, I'm positive. Poor chap! I wonder if that's his "night positive this are the same of the s positive. Poor chap: I wonder it that his 'picture—taken years ago—" She was meditatively studying a photograph upon a cabinet when Dr. Stagg beckoned her from the door. Ruth went in her chapter of the property of the control of the chapter of th quick, silent fashion to join the two

"Mr. Brewster's condition is extremely critical. He may never come out of the ether. Do you think I'd better send for a second nurse to go on at seven?" Dr. Stagg knew what Ruth's answer would be,

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"Well! Mr. Brewster's man will help you if necessary. In the morning we

"What we shall see," gravely supplemented Dr. Bell.

"Don't bury him till he's dead," snapped Dr. Stagg. He abhorred the

precipitateness of youth.
Dr. Bell bowed haughtily.
Ruth turned to Dr. Stagg.
"And Mrs. Brewster?" said she im-

oulsively.
"Mr. Brewster is unmarried. Has no

near relative whatever. Perhaps no really unselfish friend on the face of the

"Very low, indeed," Dr. Stagg answered

frankly. "It was a nasty collision, two machines headon at a turn. Mr. Brewster was thrown twenty-five feet."

A few final directions jotted down, grave bows to Ruth, and she sat alone

eaching for a limp periodical and fan-

ning away the approach of unusual, un-

freed himself and, darting across the room, crawled under Mr. Brewster's

"Let him alone," Ruth urged, "I've

wet with abundant tears.

sured the old man.

marked anxiety.
"How is he?" she breathed.

E DOC

Magic

shall see.'

THE CATHOLIC RECORD

Ruth dutifully nodded, biting her lips meanwhile. She wished irritably that physicians would be strictly sincere with their nurses at least. Why the farce of holding out hope when none existed?

It was shortly before the calm, beautiful dawn that Mr. Brewster unexpectedly stirred and opened his eyes. Ruth smiled hopefully into the wide, bright eyes gazing wildly at her.
"You feel better?" she said softly.
"I don't know, gasped the man distractedly. "I can't move. What was it?
Where and 12"

Powder Where am I?"

Pompey leaned forward eager, happy, agonized in one second. Pluto, at the sound of Mr. Brewster's voice, crawled out from the cramped quarters in which he had been crouching and pressed his huge head desperately against his master's limp, bloodless hand lying at "Oh, no! I like to see my patient through the night after an operation."

Dr. Stagg smiled at the zealous determination in Ruth's blue eyes.

master's limp, bloodless hand lying at the edge of the bed.
"Don't worry," said Ruth, soothingly.
"You must rest quietly,"
"But what happened to me?" Mr.
Brewster persisted in a pitifully weak tone. "I wasn't siek. My God, I know," he cried suddenly, and he struggled so to sit up that Ruth laid her arm firmly across his chest.

across his chest. "Don't Mr. Brewster! You were in an automobile collision and Dr. Stagg operated upon you. Everything will be alright." She mixed something hastily in a tumbler. 'I am glad you have come out of the ether so well. Drink this." Instantly Pompey was at her assistance, taking the tube and glass from her when she would have set them her when she would have set them

Blobe."

Dr. Stagg returned to the bedside and bent once more over his patient. Ruth watched the physician's serious, sharply-cut features assume a more marked anxiety.

down.

"Ah, you, Pompey," breathed Mr. Brewster, but his strength had exhausted itself, and directly he drowsed.

"He ain' gwine die?" begged Pompey faintly tearfully tearfully.

"I hope not."

"I hope not."
Pluto licked the cold white hand.
Ruth watched and counted the quick,
noisy respiration. As the morning sunshine stole in between the drawn cur-tains, Mr. Brewster again returned to full consciousness, but then his breathing became very, very slow, like long drawn-out heart broken sighs. He began to talk in phrases quickly uttered, but broken because of the choking presently coming upon him.

grave bows to Ruth, and she sat alone near the bed, listening to the struggling breaths of the strong man whose life was flickering out. A premature twilight pervaded the room, darkening blackly in the corners. Ruth knew a window was open back of heavy shrouding curtains, but the funes of ether lingered through all the house. "You're my nurse? I remember all. It was a straight, clear road — the branches—of the elms—meeting overnead. For a while—it seemed to me was twenty—instead of fifty-five. gered through all the house.
"It's a horrid day," Ruth thought, I was twenty—instead of fifty-five. I was traveling—along a straight, clear road—on a day—exactly as beautiful. I saw heaven—through the blue sky—at the end of—that straight, clear road. No obstacle intervened—no evil menaced—me on the—way to God—waiting for me—at the end. I was twenty—and I meant to be a priest."

Ruth involuntarily started and, impelled by a peculiar curjosity, her gaze rofessional faintness.

A door was gently pushed open.
Ruth stopped fanning and slightly
started at the apparition presented!
An old snowy-headed darky in white waist-coated evening clothes, holding by a cumbersome nail-studded collar a

pelled by a peculiar curiosity, her gaze left for a second the livid features of "How's Mass' G'oge, missy?" he queried in the softest tones of his race. "Pluto, yo' ole fool; keep still!" He cuffed the dog mildly with the fat hand that was free. Every tooth in his bead showed in a polite smile at the her patient. In the lightning swift glance she sent around the apartment she caught sight of a dim ivory crucifix low upon the wall, beneath a copy of the Sistine Madonna. It bore a new and unexpected significance. Mr. Brew-ster's eyes had closed. Ruth hesitated. head showed in a polite smile at the young lady, but his cheeks were frankly Should she rouse him, should she ques-tion? A wave of uncertainty, of miser-able confusion somehow involved in her own fate, swept over the girl.

wet|with abundant tears.

"He's quite sick, Ruth whispered,
"Are you Mr. Brewster's man? Oh!
don't hold the dog so. He'll choke!"
in alarm at the immense brute's efforts
to break away from the detaining grip.
"I's his man Pompey, yes, missy, I is.
Pluto, yo' sho'ly is the debbil. I 'clar
fo' de Lawd! Don' you tech him
missy, cose he ain't nebber like no one
'cep me and Mass' G'oge, O Lawd!" as
with one final wrench and snarl, Pluto
freed himself and, darting across the "The beauty o' that day-" he spoke more faintly after the pause, and Ruth bent her head to catch the gasped-out words. "Its unselfish aspirations out words, "Its unselfish aspirations—and its peace—returned to me—after thirty-five years—of paganism. My God, I am dying—I left the straight, clear road. But it came back—for an instant. I was crazed—with the wonder of it. We sped through the golden way. Every trembling leaf—whispered—of—high things to me. Faster, faster. bed. From that point of vantage he omniously growled as Pompey went belligerently after him.



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brought to her, when he entered with her dinner. Pompey waited upon her attentively. She swallowed what she could. The old servant, and the dog under the bed, would touch neither food nor drink. Both grew so silent and motionless as the night wore on that Ruth believed they were asleep. They were not. The devoted human being and the dumb, faithful brute alike waited in tensely alert misery for what would (Dept. 100). 60/62 CITY ROAD, LONDON, ENGLAND.

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Fleece mention this desper. in tensely alert misery for what would Dr. Stagg lingered long at the next visit. But Ruth knew that he loitered

happen to their best friend.

brought to her, when he entered with

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At the horizon—was the glory—of Paradise. The speed was blinding but—the

ay was safe. Then came darkness-

parted soul.

the Sacred Heart.

flank."

church-they need it most."

upon them.

"Because they don't know you," was
the ready answer of a bright-eyed little

IN NATIVE ELEMENT.

A BETTER PLACE.

Mark I wain says: Once when I was going out to visit some friends I told George, my negro servant, to lock the house and put the key under a certain stone near the steps. He agreed to do so. It was late at night when I returned.

I went to the stone under which the key was supposed to have been hidden. It was gone. I hunted around for about

fifteen minutes, but still no key. Finally I went to George's house—he roomed

outside—and rapped vigorously upon the door. A black head, which I had no

difficulty in recognizing as George's

popped out of an upstairs window.

"Where did you put that key, you young rascal?" I roared.

"Oh, massa," answered George, "I found a better place for it!"

A HINT FOR PREACHERS.

An old lady once said to a famous pastor: "Doctor, what is the first duty of a pastor to his flock?" He replied: "To feed the sheep, madame." "Then, doctor," she said, "he ought not to put the hay so high that the sheep cannot get at it."

Mark Twain says: Once when I was

Harper's Weekly.

WIT AND HUMOR.

AT LAST.



There is much contained in the above for all who teach. A priest once thought of using the term "an ostentatious man" in his sermon. Meeting the janitor, he asked: "James, what kind of a way was safe. Then came darkness—forgetfulness—and now this agony."

He sank more heavily into the piliow while Ruth wrote frantically upon her card. In a moment he made a supreme effort and raised himself to sit upright

effort and raised himself to sit upright without support.

"My God," cried he in a tone piercingly distinct, "only once more! Give me—Thy unworthy servant—the straight, clear road!"

Blinded by tears Ruth pushed Pompey with the hurriedly-written message upon her card out of the room. But she have years as a singed to har kness heside. A young priest in teaching a First mion class used the expression "The Holy Eucharist is an epitome of God's goodness." The old pastor whis-pered to him: "The children will hardly knew, as she slipped to her knees beside the shrinking Pluto, that the priest, like herself, could only pray for the deunderstand that word epitome." "Well, children," he explained, "epitome is

synonymous with synopsis." We know that while such examples

NUN-LIKE MODJESKA.

Before she took the rest of which she had great need, Ruth despatched her letter to the suitor waiting in the country for her decision. The straight, elear road was vividly plain to her now, the alluring mirage of the side-paths having been dispersed by the brightness of a truer vision. The chagrined lover read, in calm irrevocable terms, that not even to marry the man she loved, would Ruth Meade barter her faith.—
Helen Beekman in The Messenger of deep tolls the At the gates, her long taper hands stretched to touch the eternal latch, stands a personality the like of which the stage has never mourned and is not likely to again, for on the face of the deep tolls the passing of Helen Mod-Helen Beekman in The Messenger of jeska, a creature so pious, gracious, learned and brilliant that she leaves a perfect vacuum where her noble char-acter, her superb art, her delightful social eclat and wonderful history heaped up treasures that her prodigal generosity might throw them to the winds of affectionate celebrity, says Amy Diogenes, lantern in hand, entered the village drug store. "Say, have you anything that will cure a cold?" he asked.

"No, sir I have not," answered the pill compiler.

"Give me your hand," exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."

"I have not," answered the pill catterism. Something of the very atmosphere about Modjeska. Her face a catter for his terror would be ready to further the movement have at last found an honest man."

"I have not," answered the pill catterism. One was no room for a man of his heterodox or orthodox views among the followers of Calvin. One would think that the reverend speaker would be ready to further the movement have at last found an honest man."

"I have not," answered the pill catterism. Her face a catterism of deep, impending the very atmosphere about Modjeska. Her face a catterism of the very atmosphere about Modjeska. Her face a catterism of the very atmosphere about Modjeska ther face a catterism of the very atmosphere about Modjeska ther face a catterism of the very atmosphere about Modjeska ther face a catterism of the very atmosphere about Modjeska ther face a catterism of the very atmosphere about Modjeska ther face a catterism of the very atmosphere about Modjeska ther face a catterism of the very atmosphere Diogenes, lantern in hand, entered ing, as well as her experiences, made her a brilliant woman of the world, a fascinating companion and a complete encyclopedia of events, chronicles, let-tors art sculpture and music. But the drawn up one Sunday for church parade, but the church was being repaired and could hold only half of them.

"Sergeant major," shouted the colonel,
"tell all the men who don't want to go ters, art, sculpture and music. But the saintliness was apart from this astonish-ing admixture of scholarly attributes, elegant accomplishments and worldlito church to fall out on the reserve Of course a large number quickly and gladly availed themselves of the privi-

lege.
"Now, sergeant major," said the colonel, "dismiss all the men who did not fall out and march the others to a little table white, all white (Modjeska and white seemed inseparable), a small candle, a book of prayer, a rosary and nothing not even the indispensable Polish cigarette every Russian woman regards as necessary to comfort—marred the saintliness of this simple tableau. And lying there with that effulgent look of tenderness and pleasure that poetic melancholy which lingers upon the eyes and lips of so many of the gifted children of Poland, I have listened to Modjeska talk softly and wondered whether angels were not about listening too. Her purity, her beauty of soul, her glorious the same and white seemed inseparation more dense—divisions are if anything increasing and the lines of separation more strictly drawn. In England the angican Bishop of Liverpool, in a recent charge to his clergy on the subject of "Eucharist" (sic) approves the policy of introducing a white vestment in the commemoration of the Lord's Supper. But The Churchman, the American organ of the Episcopalians, asysthat if white were adopted, "many High Churchmen would find it hard to sacrifice colored vestments," while many Evangelicals would have to abandon their opposition to any kind of Euchar-A rather pompous looking member of a Methodist church was asked to take charge of a class of boys during the ab-sence of the regular teacher. While endeavoring to impress upon their young minds the importance of living a Chris-tian life the following question was prochildren?" the worthy dignitary asked, standing very erect and smiling down purity, her beauty of soul, her glorious temperament and stunning mentality could have made her the crowned lady of attractions without her gentle holi-ness but even when she was merriest boy, responding to the ingratiating smile with one equally guileless and and she was a great wit, a mischief and entertainer among her own—Modjeska held her little nun's cloud of exclusiveness and chastity, which was the most potent thing in her whole composition. The flancee of a Louisville girl has been spending the winter in Florida in connection with his father's business in-Just as she met her social advantages with unsullied heart, so she lit her astral lamp of perfectly flawless art with holy fires. Her gifts were manifold and sumptuous. She wrote beautifully and must leave to posterity some rare unterests in that quarter.

"Marie," said the girl to a friend the other day, "Walter has just sent me the dearest little alligator from Florida." published volumes which may be sent "Dear me!" rejoined Marie, with affected enthusiasm. "And how shall nto the light after a while. She painted exquisitely-not in the drawing-room you keep him?"
"I'm not quite certain," was the reply, "but I've put him in Florida water
till I can hear further from Walter."—

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ntario. Individual instruction. No vacation. Mail Courses. Enter any day. Write for particulars.

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manner of many well-educated ladies of distinction, but with a big fine individ-ual brush, sometimes piquantly graceful and the saked: "James, what kind of a man do you think an ostentatious man is?" An ostentatious man? Well, I think that an ostentatious man is a jolly good fellow." The priest came to the conclusion that he would use a different phrase.

PROTESTANT_UNITY.

The dream of unity holds a strange fascination for the Protestant mind. The fascination is the greater in proportion to the disintegration every-where visible among those who at the time of the great revolt against the Church of Rome in the sixteenth Church of Rome in the sixteenth century set up private judgment as the ultimate court of appeal in matters pertaining to faith and dogma. Last week at a meeting called by Presbyterians in New York City for the purpose of celebrating the one hundredth anniversary of their church's independence even of other Presbyterian churches, the procedure ware practically all expressive speeches were practically all expressive of the hope that the time was not far distant when there would be a celebration of the inter-dependence, the unity, not only of all Presbyterian churches, but of the Protestant churches of the United States. One of the most eloquent in voicing this hope was a reverend Episcopal minister who had seceded from the Presbyterian Church he so earnestly prayed for by express-ing regret for his conversion and beg-ging to be re-admitted in the church he had abandoned. Clearly ten years have not witnessed any noted approach in destrine between the two sects. "As in doctrine between the two sects. we know a little more," said another reverend minister, "the better we underacss of knowledge and understanding.

I can see her now as she used to like her rest in a simple bed with curtains, a little table white, all white (Modjeska and white seemed inseparable), a small candle, a book of prayer, a rosary and nothing not even the inditheir opposition to any kind of Euchar-

> When such a trifle as the shade or . color of a vestment is made a serious stumbling block and stands a solid barrier between great divisions of a single denomination, it is not easy for the most hopeful Christian to see how the Protestant adherents of a hundred sects can ever be brought together as Protestants in the unity of "one Lord, one Faith, one Baptism."—America.

Trees seem to come close to our life. They are often rooted in our richest feeling, and our sweetest memories, like birds, build nests in their branches.



because the grates are made in sections, not only can nothing but dust and ashes pass through, but after each shaking a different side can be presented to the fire. Also, with the Sunshine grate there is no back-breaking movements attached to the shaking. By gently rocking the lever, first on the left and then on the right, the ashes are released on both sides, and fall through

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rs. Luke King, P. J. Neven, E. J. Broderick, Marry and Miss Sara Hanley are; fully autho J. Hagarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all othe business for the CATHOLIC RECORD. Agent for New foundland, Mr. James Power of St. John. Agent fe district of Nijssing Mrs. M. Reynolds, New Liskear

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

Mr. Thomas Coffey been a reader of your paper. I have noted with s faction that it is directed with intelligence ability, and, above all, that it is imbued with a st Cathoic spirit. It strenuously detends Cathoic spirit, It strenuously detends Cathoic principles and rights, and stands firmly by the tenges and authority of the Church, at the same logs and authority of the Church, at the same promoting the best interests of the country. For ing these lines it has done a great deal of goo the welfare of religion and country, and it we more and more as it appears and it we nese lines it has done a great deal of soul develare of religion and country, and it will deal and more, as its wholesome influence reaches. Catholic homes. I therefore, earnestly recomit to Catholic families. With my blessing on work, and best wishes for its continued success, Yours very sincerely in Christ,

DONATUS, Archibishop of Ephesus,

Apostolic Delegate.

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

Mr. Thomas Coffey

fig. Thomas Codey

Dear Sir: For some time past I have read your

stimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published

Its manner and form are both good; and a truly

Catholic spirit pervades the whole. Therefore, with

pleasure, I can recommend it to the faithful. Bless
ing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, MAY 29, 1909.

FRANCE DISILLUSIONED.

France is not prospering. Its policy of war against religion is not meeting with the desired success. The sword of the State cannot reach to that point which the Apostle calls the division of the soul. Persecution feeds rather than kills truth. The workingmen of France, and more particularly the vast army of Government employees, are realizing that they were fooled by the politicians of money being unproductive. Money in their anti-clerical movement. They has got far beyond the primitive stage do not see the promised billion of conof exchange-maker. It is the governing fiscated church property. It does not force of all modern industry and comexist in such a large lump. What remerce. Instead of being barren as it mains is finding its way not into the was in the time of the Angelic Doctor, treasury, for the benefit of the working it is the most fruitful producer man has classes, but into the pockets of the Whether things are better because this politicians themselves. When all the is the case, whether society will be property shall have been sold and forced to return to the mediaeval view the sale expenses settled the balance of money, we leave others to decide will be pitiably small-and when, be-The problem has become much more sides, a portion of this balance is spent complicated. Finance has taken a for the support of the feeble and aged middle place in society. Its leaders are monks and nuns who owned this property mighty-both their hands busy taking very little will be left. Primary and from producers and consumers. It is no secondary schools have to be built and longer a question of charging any intermaintained at a much greater cost. est but of controlling the market and Various other educational and charitable institutions have to replace the former. From this it may be seen at a glance that considered as a financial enterprise the law against religious is a flat failure. In that greatest work of charity, the hospital care of the sick, laicization has brought about the most painful consequences. The gentle religious sisters have been replaced by lay nurses who are described as ignorant and brutal. ortaken both agri cultural and industrial education. As the average examination paper: but its early as 1847 agricultural instruction was introduced into colleges, and the religious were the first to apply the discoveries of science. About half of these farm schools have been closed without any provision for replacing those which are suppressed. The prospect is worse in the industrial schools. The most successful of the French institutions for the development of the working people were, in the year of the World's Fair in 1900, Catholic establishments. Enough of these have been suppressed to deal the cause of manual and industrial training a severe blow. It is, as the correspondent of the Boston Traveler claims, a case of suicide. Carthage must be destroyed even though Rome perish with it. Another characteristic of this antireligious war is the increase of crime, According to the statistics for a number of years preceding 1904, there was an annual increase of five thousand crimes. Since 1901 the increase was 80 per cent. And if the last five years alone are considered the criminal figures are more appalling. The worst and most alarming feature is that the average age of criminals is becoming younger and younger. Whatever other causes there may be for this increase of crime amongst the young, the lack of religious instruction in the schools, the increased truancy and juvenile vagrancy due to the war and the inadequate accommodation provided by the government, are accountable for the state of affairs. A government which has maintained that its people should not have religion must gather what they have sown. They have sown the storm. They must reap the whirlwind.

INTEREST. There appears in the current number of The Catholic Fortnightly Review an able article upon this subject, from the pen of Dr. Ryan, of St. Paul's Seminary. As it is a critique of a German work it touches special points. The writer promises to give a series of articles upon the subject, which, without introducing a pun, cannot fail to be doubly interesting. Historically, usury, or the taking of money for the loan of money, whilst ordinary to-day, was at first forbidden by the Church Lend, hoping for nothing again," was to be a part of the duty of fraternal charity amongst Christians. Church discipline did not always prove strong enough to practically uphold it. Clergy corporations were first controlled. Individuals were reached indirectly. The wills of unrepentant usurers-those who did not make restitution—were declared invalid. Clement V. in 1311 boldly declared all secular legislation in favor of usury null and void, and branded as heresy the belief that usury was unsine ful. St. Thomas Aquinas takes up the question, upon which he reasons as fol lows: It is in itself unjust to take usury for a loan of money. Usury sells what does not exist, which is an inequality, and therefore an injustice. Two things there are in external goods-the things and the use of the things. Some things are used by consuming them, others by enjoying them. Bread is an example of the first, a house typifies the second When any of the first kind of things are lent complete ownership is given. He who is given the use of the thing is thereby given the thing itself. If a man wished to sell wine and the use of the wine separate, he would be selling one element which did not exist, and would therefore be acting unjustly. The lenanswer these questions would satisfy der cannot seek a double reward. It even our correspondent. Is is better to is different with a house the use of which let the examination paper go by default is to dwell in it, not to destroy it. The or request examiners to revise their use and the ownership of the house are phraseology. separable. Now money has been devised for the making of exchanges. Thus the first and chief use of money is its consumption or spending. Where At long last the unreasonable disabilfore it is in itself wrong to receive (besides the return of the money itself) ties of Catholics as well as the insulta price for the use of the money. This ing passages of the coronation oath are argument is sound in the circumstances

keeping the money-lender within reasonable bounds.

AN EXAMINATION PAPER.

Whilst students in nearly every edu ational institution are wrestling with examinations the CATHOLIC RECORD has received one. It is quite enough. It covers the whole field. Its form may matter makes up for all other deficiencies. No one would think of putting any but a Catholic journal to this test or word his questions with biassed coarseness if his aim were to gather information rather than wound the feelings of the newspaper and its readers. This examination paper consists of twenty-two questions, many of which are worded in vulgarity, and all of which carry with them the venomous spirit of malign insinuation. We give a couple as a sample:

1. "Why do contemplative Orders languish in the air of hustling Yankeedom and flourish in the atmosphere o

sleepy Spain ?" 2. "Why do ecclesiastics in worka day America, from Cardinal Gibbons to Father Lambert, spend all their waking hours in literary, sociological humanitarian, civic or parochial activities instead of mainly restricting themselves to their duties and functions in the sanctuary as with their European

This second question is in contrast with the 16th: "What percentage of the European clergy devote their spare noments to writing books, essays or editorial articles in defending the faith against Rationalism?" If our correspondent finds room for criticizing men of Cardinal Gibbon's rank and age or of Father Lambert's ability, we are not going to be mixed up in it. If Cardinal Gibbons had done nothing more than write "The Faith of our Fathers" it would have been more than sufficient to ensure for himself rest and glory, and from all English speaking Catholics eternal gratitude. If Father Lambert had written no other book than Jesuits' Estates Bill of Canada. Being

faction of saving religion from the blasphemous insults of atheists. Let these great men spend their time as they shoose. They have borne the heat and burthen of the day: they deserve the evening of life for themselves. Spending it as they are in the work of writing they are enriching our Catholic literature and providing explanation and defence of Catholic truth. Nor can we help saying that if our correspondent would spend his time as well as these great churchmen he would not be able to waste it in preparing foolish questions. Why complain? Any one can ask more questions in five minutes than a wise man can answer in a whole week There is no use trying to explain the difference between Southern Italy and Northern Italy, or between Italy in general and Belgium, or Sunday customs in Quebec and Ireland. In the working out of Catholic ideals due regard must be had to national proclivities and characteristics. The Church has always avoided interfering with these attributes and customs unless they run counter of sacred principles. Our correspondent should not take scandal. Zeal may be wanting in some quarters, and the missionary spirit may be duller than should be, still these defects do not militate from the general devotion manifest throughout the Church. We cannot close without protesting against the sneering tone which, like a dark line, pervades his questions. An examination paper of this character is returned with thanks. The CATHOLIC RECORD is never going to lend itself to sarcastic criticism or a discussion more likely to produce ill will than effect good. We are not blind to things. We have always maintained that newspaper controversy upon these subjects does much more harm than good. No attempt to

THE CORONATION OATH.

likely to be removed. A bill to this effect was introduced into the British House of Commons by Mr. John Redmond. Although not a government measure, it advanced through two readings. It received the cordial support of the Premier, the Hon. Mr. Asquith, who by legitimate society. The fomer takes considered the exclusion of Roman Catholics from the Lord Chancellorship of Great Britain and the Lord Lieutenancy of Ireland as unjustifiable. The coronation oath he also regarded as a flimsy and unnecessary safeguard of lic weal. This is the spirit animating Protestant succession, dating from the Freemasonry, whose secret machinations worst period of English hisory. It is not place the lodge first and foremost. If easy to see how the insulting clauses of the oath can be regarded as a defence of anything. Unless it be the old legal view that a briefless case requires abuse of opposite side, we do not find even flimsy protection. A sovereign's denial of Transubstantiation stands in uncompromising stand bids defiance and strange contrast with that title, Defender of the Faith, which, when be nurses. A straw will show the way wind stowed, appointed the king of England protector of the doctrine. The king the system. These are times in which testifies on oath that "in the sacrament of the Lord's Supper there is not any are not too common. Men call upon God transubstantiation of the elements of to testify to what they themselves know be as delicate and non-committal as bread and wine into the body and blood to be untrue. Bad enough. But what thereof by any person whatsoever." He swears, moreover, that " the adoration or invocation of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the kingdoms of this world. Church of Rome, are superstitious and idolatrous." There is the rub. The king of England is no more called upon to testify upon these points than he is asked to pronounce Buddhism idolatrous and superstitious. If he has Roman Catholics amongst his subjects he has multitudes of others. Another crucial point is the non-interference of the Pope. Anglo-Saxons may be brave enough as a general thing and lovers of freedom. They are childish and owardly at the very sound of the Pope's name. They are the slaves of national insular prejudice. The coronation oath specifies that the candidate makes it "without dispensation granted by the Pope or any other person or authority and without any hope of such dispensation." Majesty is not even to think that he is or can be acquitted before God of the declaration, although the Pope should declare it null and void from the beginning. Nothwithstanding the irritation which such thought would be sure to arouse, the Catholic subjects have been consistently loyal. In these times, when religion is left more to the individual conscience than ever, justice demands the expurgation of all invidious clauses. It takes England a long time to change. The attempt has often been made before. It never got so far as to pass the second reading. A Canadian member of the

House of Commons thought he would

win glory for himself by referring to the

did not in fact bear upon the point. He showed inexcusable ignorance. In seconding the rejection of the bill Mr. Boulton said that the Pope, in the sale of the Jesuits' estates, had granted permission for the sale of land belonging to the Crown. Mr. Boulton either knew better or he did not. That statement is absolutely false and utterly misleading. Neither did the land belong to the Crown nor did the Pope give permission to sell it. All that the Pope did was to arrange equitably the allotment amongst various religious and educational bodies the amount of the sale. There is no parallel between the Jesuits' Estates Act on the one hand and the removal of the civil disabilities of Catholics and the useless insulting clauses of the Coronation Oath on the other. As a defence of Protestantism they are a failure. It is only as a stigma upon the Catholics of the British Empire that they can claim any success

from one another, some ill-trained member, whose instinctive candor is naturally strong and impulsive, gives the lodge methods to the world. Such a case occurred in Montreal lately in connec tion with the civic scandals of that city A witness told the commissioner that he was a Freemason, and that his oath as a Freemason "took precedence with him in testifying, or, in other words, he would not injure a brother Mason.' There it is in plain dark lines across the wall of modern society. That is the very reason for the prohibition of the Church against secret societies. Since the report briefly explains this precedence, by its being an unalterable pledge never to injure a brother lodgeman, it must go farther. Suppose this witness, standing between two neighbors, one a fellow Mason, the other not : he is to decide some matter between them. He is prejudiced. More than that : he is enslaved by his secret oath. The case is already decided. Justice is insulted and charity ignored. He who should be impartial cannot do his part. He unblushingly admits the relation between his Masonic oath and that administered precedence : the latter depends upon it for its equity and patriotism. this an isolated case no conclusion could be drawn from the distortion it implies nor could it inspire anxiety for the pubthe country will wheel into line with the society, things will be smooth. If not, every opposing obstacle must be removed by right if possible, and when not possible, by wrong. Hence the opposition of the lodge to the Church whose warns society of the dangerous viper it blows. So does this witness give away respect for truth and reverence for oaths about the members of lodges who de liberately set one oath against another? Society cannot protect itself against them. The hidden weapon is intended less for society than for the Churchmore against Christ's kingdom than the

RELIGION AND MORALITY. If this article requires a text we take it from the remarks of a Chicago agnostic. He says that "Morality is independent of religion: indeed, morality is better than religion." The world is certainly ungrateful. Whatever morality it has practised has been due to religion. No law has been promulgated without the sanction and encouragement of religion's deeper and more sacred authority. Virtue cannot be its own reward. Nor can any external sceptre sway the moral forces of man's wounded soul or lead to their highest destiny the yearning desires of his immortal spirit. In such a question as the relation of religion and morality no discussion could be started about a decapitated religion or a truncated morality. We are in the fulness of time. The plenitude of re ligion is in our hands. Figures and types have passed away to leave in their place not their shadows or foot-prints but to make way for their reality and the descent from heaven of Him Who was to be forever religion's great wor shipper and morality's profoundest sanction and most exalted ideal. Religion is to our mind only one. We know it only as we find it in the Church and see it exemplified in the lives of the saints. It is no mere makeshift, nothing artificial or human device. It is the worship of the Eternal Son of God, the

know something about this old question per in spirit and in truth, the atoning would jeopardize matters. Ample freeretribution of His Holy Blood, the prayer of God's anointed Christ Who was heard for His reverence. He came to crown religion. He came also to fulfil the law. Morality was no longer to pride itself in external observances or to boast of its superiority over offending repentant sinners. It would, religion's lamp in its hand, search Jerusalem, the city of the soul, read just the mainsprings of human conduct-inspire the heart with strength and hope, and reorganize society in its fundamental element, the family. Morality alone, without the aid of religion, would have looked in vain from Calvary's Cross for the betterment of the world. All the morality that makes for the healing of man, all the message which gives comfort to the poor and smoothes the pillow of the suffering and the dying are from religion's High Priest and Benefactor. We do not count these sects whose founders broke with the Church of Christ, dried up the fountains and denied the sacramental system. Without these re-CANDID SCANDALOUS ADMIS. ligion has no bread to break to its children, nor has the House of Wisdom anything but broken pillars. There is Freemasonry is seldom given to candno food or shelter. Religion must be our. Its purposes acquire power and taken in its true, full, adequate sense Taken thus it has been the guardian cause fear by its steady, systematic conand protectress of morality, reaching cealment. Now and again, at rare intervals and in quarters quite distant out in its gentle mercy over the hearts and homes of multitudes. Religion has been the teacher of law. Morality without it would have been blind, inefficacious and stunted. The two may, under modern opinions, be divorced, for divorces are common-place now a-days. What the loss will be to mankind it will be hard to reckon. Man will fall still lower, for his darkened understanding will be without light, his weakened will without strength and his wounded heart without religion's balm.

PAPAL INFALLIBILITY. We have been asked to publish "the circumstances leading up to the vote being taken on the infallibility of the Pope in 1870." The only doubt which the question presents to us is whether we are to examine Papal infallibility prior to the Vatican Council, or whether we may take this last Œcumenical Council as the initial circumstance not of Papal infallibility but of the discussion and vote upon the subject. To most reflecting minds it was evident that when in 1854 Pius IX., of happy memory, declared the dogma of the Immaculate Conception, the formal decree of Papal infallibility was not far away. When some fifteen years later the same Pontiff, on the eighteenth century of St. Peter's martyrdom, announced his intention of summoning an Œcumenical Council, it was understood that the dogma of Papal infallibility would be the chief object of the synodals. A storm immediately followed. Pamphlet succeeded pamphlet pretending to show the theoological absurdity and the historical contradictions of the proposed dogma which threatened the State and all human liberty. An address was sent by Hohenlohe, the Prime Minister of Bayaria, to all the governments, requesting these self-appointed judges of religious questions to co-operate in preventing a definition of Papal infallibility. The cabinet of the Piedmontese usurper joined the anti-Catholic concert. The French brigade freedom of the Council. All these efforts defeated their own intention. The effect was to insure the proposing and passing of the definition. It was seen at once that not only the truth of a doctrine but the independence of the Church was at stake. If in the face of newspaper and governmental opposition the Church should hesitate or yield its influence as Teacher of Revelation, it would be shaken to its very base. It was not the Church at large which needed the definition. It was a small number of noisy disputants who doubted that the head of the morals who needed an authoritative declaration of the truth. The Vatican Council met. What we are asked were the circumstances which led to the vote. In the first place four hundred and fifty the committee receiving questions a bility of Christ's vicar should be discussed in the Council. They considered that the public good of Christianity required that the Council should define clearly that the authority of the Roman Pontiff is supreme, and therefore exempt from error, when in matters of faith and morals he decrees and ordains what is to be believed and held by all the faithful of Christ and what to be rejected and condemned by them. When the debate came on a division took place, not about the infallible authority itself, but concerning the opportuneness of passing a decree upon the subject. Many discussions ensued. At length, on July 18, time. A few days before war had been declared by France against Prussia. They made no direct attempt to It was important that the labors of the "Notes on Ingersoll" he has the satis-

dom had been accorded for the full consideration of the doctrine and the phraseology of the decree. Circumstances forbade postponement. Nor would the Council permit any modification in the words it proposed to employ. On the morning of July 18 the members of the Council to the number of 535 assembled. The Mass of the Holy Ghost was celebrated, after which the Holy Father entered the hall to recite prayers and litanies. At the close the decree was read, and the question put: " Most Reverend Fathers, do the decrees and canons contained in this Constitution please you?" When the scrutineers announced the vote it stood 533 in favor of the Decree and only 2 giving non placet. Only on two occasions, Cardina Manning tells us, were the ordinary calm and silence of the grave assemble broken. In its sessions no applause wa ever permitted, no expressions of assent or dissent allowed. They are now of one mind and one heart in the worldwide unity of infallible faith. Subsequent events have justified the wisdom and need of the decree.

RELIGION IN MODERN CITIES. One of the hardest problems for religon to solve is how to keep its disciple aithful and practical in the busy marts of crowded cities. Notwithstanding all that is done by a zealous clergy and devoted communities increasing difficulties present themselves. The struggle for existence becomes keener. Labor is less easy than formerly. When we consider the high rents and prices, it is underpaid in comparison to wages of the last generation. A materialistic age is reaping the fruits of its irreligious seeding. Some reflecting minds are scandalized no less at the present corruption than at the luture prospects. A lady writing on Religious Education (Chicago) severely indicts the efforts made in cities for the young. "How serious the indictment," she remarks, "which might be brought against a generation of moralists, publicists and clergymen who had neglected this duty." Practically the whole machinery in Chicago of the grand jury and the criminal court is, according to this critic, maintained and operated for the benefit of youths between thirteen and twenty-three. Their crimes are greater in number and more heinous than the crimes of older men. They are marked by recklessness, bravado and horror-the sudden outburst of youthful energy all the more dangerous because it is sudden and misguided. The only safeguard is to capture the imagination and the deep emotions of youth by religion. Religion, this lady claims, has lost its hold. She thinks all the efforts, first Communion as well as others, poor and feeble. The moral guide which the majority of these erring children seek is not the sacraments of the Church, but the flimsy, unprincipled teaching of theatrical plays-Undoubtedly modern cities are a severe test of religious zeal and activity. These conditions are not those of the single sheep straying from the path of virtue but of the ninety-nine breaking down all barriers and leaving the one in the fold. Discouraging things may appear. Love's labor may often be entirely lost or produce unsatiswas to be withdrawn from the Eternal factory return. The fisherman cast-City under the pretence of securing the ing his net upon the wrong side and catching nothing the whole night long may and does repeat itself. The failure is not religion's fault. First Communion and, for the matter of that, every other communion, is much in the moral protection and edification of the individual and of society. Sacred and efficient as Holy Communion is, it is not everything It cannot do the impossible. Its reception, however frequent, will not preserve the soul of the youth or the man who habitually violates the law of that Master Whom he welcomed and Who would give him the necessary strength to rise from his life of sin. Religion Church can err in faith and can have remedy for those whose surroundings are in themselves proximate occasions of sin. What citizens in these modern Babylons need most, s far as religion is concerned, is a much larger number of priests and a division fathers of the Vatican Council sent to into smaller parishes. Even if this double multiplication of religious forces petition that the doctrine of the infalli- took place so that for each family there was a priest detailed, the work would still be herculean and the obstacles insuperable. Associations operating in the very opposite direction would paralyze the influence. Amusements are nostile. Education is the worst enemy. Sensuality reigns. People love the world and the things which are in the world. This very thing the Apostle condemned. With desolation is the earth made desolate because none have considered in their heart. It is to-day as it was when the cities of the Roman empire were hot-beds of luxury and sinks of iniquity. A few went out to solitudes, there to pray and to save 1870, the question was settled for all society. They did not look so much to their own generation as to the future.

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devotion an appeal for God's mercy, and

their generosity healing for the sorrow

and suffering of increasing poverty.

THE PALLIUM.

News has been received from Rome

that His Grace the Most Rev. Arch-

bishop of Toronto, Dr. McEvay, has

been granted the pallium. He was duly

proclaimed for the Archiepiscopal See

matters. Ample freeorded for the full conoctrine and the phrase ecree. Circumstances ment. Nor would the ny modification in the d to employ. On the 18 the members of the mber of 535 assembled. Holy Ghost was celeich the Holy Father to recite prayers and close the decree was uestion put : " Most rs, do the decrees and d in this Constitution When the scrutineers ote it stood 533 in favor and only 2 giving non two occasions, Cardinal us, were the ordinary of the grave assembly essions no applause wa no expressions of assent ved. They are now of

in the public consistory held in the Vatican on the 27th ult. On the same ne heart in the worlddate took place the beatification of the infallible faith. Subse-Maid of Orleans, Joan of Arc. The ve justified the wisdom CATHOLIC RECORD sends congratuladecree. tions, and in this we may say that we speak the mind of every priest and lay-N MODERN CITIES. man in the diocese of London. In the early and later days of Toronto's hisrdest problems for religtory many noble prelates have shephow to keep its disciple herded the flock of Christ. First, we ctical in the busy marts had Bishop Power, then following es. Notwithstanding all him Bishop Charbonnel, Archbishop a zealous clergy and de-Lynch, Archbishop Walsh and Archties increasing difficulties bishop O'Connor. They builded well lves. The struggle for in their day, and their heroic nes keener. Labor is less efforts, under adverse circumstances, erly. When we consider with a poor and scattered flock to supply and prices, it is underthe temporal needs of the time, suffices ison to wages of the last to keep their memory in veneration. materialistic age is reap-Archbishop O'Connor lives in retire of its irreligious seeding. ment. Few Bishops can count as many g minds are scandalized years in the service of Mother Church, present corruption than and there are none whose zeal was more prospects. A lady writworthy of holy emulation, but the day ous Education (Chicago) arrived when ill-health forced him to ts the efforts made in lay aside the burden. Then came the oung. " How serious the resent Archbishop of Toronto, Right he remarks, "which might Rev. Archbishop McEvay. To the exagainst a generation of alted office which he holds he brought licists and clergymen who the prime of life. To him hard work is this duty." Practically but a luxury and he enjoys this luxury chinery in Chicago of the to the utmost. Every interest in the the criminal court is, acarchdiocese, the churches, parochial is critic, maintained and residences, convents and charitable inthe benefit of youths be stitutions hold place in his active mind. and twenty-three. Their He has not contracted the habit of posteater in number and more poning thought. When any improvethe crimes of older men. ment is needed, such as the building of narked by recklessness, church or the repairing of old ones, horror-the sudden outhe does not give the matter that lengthy hful energy all the more consideration" which is so observable in some government departments, but only safeguard is to caphe sets about the work at once and ination and the deep emobrings it to completion in the shortest th by religion. Religion, possible space of time. While providms, has lost its hold. She ing the wherewithal would be discoure efforts, first Communion agement to some others, he enters upon ers, poor and feeble. The this work with all his heart and soul and which the majority of these it has often been a matter of astonishren seek is not the sacrament how quickly obstacles are sur-Church, but the flimsy, unounted, how soon the work is comaching of theatrical plays. pleted, and how roseate is the financial modern cities are a severe aspect. May his years be many to us zeal and activity. These carry on the great work he has in hand e not those of the single in the archdiocese of Toronto. ng from the path of virtue, nety-nine breaking down al WOULD IT not be well if in many secd leaving the one in tions of Canada Catholics were to copy scouraging things may apa movement recently inaugurated in s labor may often be Chicago being an aggressive campaign st or produce unsatis-

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of iniquity. A few went out s, there to pray and to save hey did not look so much to generation as to the future. e no direct attempt to ciety as it was in their in the crowded centres.

upon the wrong side and hing the whole night long s repeat itself. The failure on's fault. First Communion matter of that, every other is much in the moral proedification of the individual WE SEND OUR HEARTY congratulations ty. Sacred and efficient as to Rev. Louis A. Lambert, LL. D., of mion is, it is not everything. Scottsville, N. Y., editor of the New the impossible. Its recep-York Freeman's Journal, upon the attainr frequent, will not preserve ment of the golden jubilee of his ordinathe youth or the man who tion to priesthood. While it is true violates the law of that that the years are coming upon him, we om he welcomed and Who fervently pray that many more will be him the necessary strength given him to discharge the duties of n his life of sin. Religion his holy calling. Besides being a most remedy for those whose exemplary priest he is without a peer as s are in themselves proximthe champion and defender of God's s of sin. What citizens in Church, and, when he is gone, many rn Babylons need most, so there will be who will exclaim! " When ion is concerned, is a much

shall we see his like again ?" THE KNIGHTS OF COLUMBUS are doing excellent work in some of the cities of the United States by having a course of lectures delivered by eminent divines on evidences of religion. In Denver, Bishop Keane delivered such a series. It is impossible to estimate the amount of real good promoted by such deliverances in a community where the vast majority of non-Catholics hold such erroneous views concerning the Catholic faith. Good results always accrue when their eyes are opened to the fact that the real Catholic Church is something vastly different from that which it is represented to be by the Itinerant no Popery lecturer.

for Total Abstinence. It is called the

They were sowers. And the seed Rochester, New York, declares that he the business appears to be approaching they planted produced untold fruit. will forever hold the ground against the The same will be the best balm for the re-marriage of even the innocent party moral and religious congestion of mod- in divorce proceedings, and this under ern cities. No matter what religion any circumstance. This is the proper may do, or how earnestly it may call the stand to take, but we fear it will have multitude, its votaries will always be in but little effect, because those who are the minority. Only the few are chosen. so minded as to put away their lawfully There is much to console and encourage wedded wives will readily cut connec those who know these cities. Many tion with the Episcopal Church, and there are who lead a most devout life, they will easily find a minister of the who in prayer and penance are saintly other sects ever ready to tie the unholy imitators of the early Christians. Their knot. faith is reparation for infidelity, their

LATEST ADVICES from Paris tell us that a member of the Chamber of Deputies has moved a resolution in that body ask ing the President of the French Republic to exercise his prerogative and dissolve parliament on the ground of impotency. The mover of the resolution, M. Pugliesi Conti, declared-that the Freemasons were dividing the patrimony of the country amongst themselves. Another member, B. Baudry D'Asson stated that it would be better to dissolve the republic. Such incidents give a fair index of the trend of affairs in France. By putting the Freemasons and Jews in power the people have made bad beds for themselves. They are now beginning to realize the extent of the crime they have committed.

OUR CONTEMPORARY, the Casket, tells us that the Grand Orange Lodge of Nova Scotia are still bothered about the bogies of the seventeenth century. The Nova Scotia Williamites have put upon record a denunciation of the marriage law of the Catholic Church, and, without any qualm of conscience, solemnly declare that satan, by his agent, the Pope of Rome, is responsible therefor. This is a hard saying even for an Orangeman. In that particular section of the country the schoolmasters may have just fear of the accounting day. However, the brethren are not a whit worse in Nova Scotia than in Toronto. The premier Orange bigot in that city, it is rumored will not sell his "sure cure for consumption" to a "Papist." The rumor, however, has not been confirmed.

REV. DR. GRANT, speaking in the Opera House in London, on a recent occasion, made allusion to a certain class of American papers in terms quite robust. The publisher of the Boston American, Mr. Hearst, he declared, de served hanging, as he was responsible for more murders through the suggestion of his papers that any man in America. This be a strong saying indeed. But the sober-minded man, the man of culture and the man of decency will the fence. But the question comes in here: have such a tremendous constituency? In the cities where they are published they outrival all others in the matter of circulation. There is something rotter in the State of Denmark.

IN A RECENT SERMON the Most Rev. Archbishop of New York claimed that the stage to-day is worse than it was in the days of paganism. "We see to-day," he said " men and women-old men and old women - who ought to know better bringing the young to these orgies of obscenity. Instead of that they should be exercising a supervision over the Father Mathew League and begins with young and should look carefully after ight branches having a membership of their companionship. Men hoary with age are often found inspiring with evil career of usefulness with the official the minds of the young. They go to the sanction and blessing of Archbishop public places and to the theatres in shamelessness and they take with them youngsters who cannot escape corruption." We may be grateful that in the Dominion we have not yet reached that degraded position which prevails in New York and other large American cities. We would, however, like to see an educational campaign amongst our people in reference to opera house business. This is the only effective method of dealing with it. Unfortunately it is the case at present that the shows which are of an uplifting character are not patronized as liberally as those whose performances bring them perilously close to action on the part of the chief of

police. WE WOULD ASK our non-Catholic neighbors to ponder seriously upon the words of the Rev. Alvah Boran, formerly a Protestant Episcopal minister in Philadelphia, and now a Catholic priest. In the course of an address recently delivered in that city, he said: "I have not one word of abuse for the denomination I quit, and I have only love for all the friends I left behind." How different it is with those very few misfits who are sadly in need of the grace of God and the pledge-who cast to the winds their ordination vows and leave the old Mother Church. Well aware are they of the intense hatred of that Church deeply imbedded in the minds of It is a sign of the times worthy of note that the Bishops of the Episcopal church in the United States are taking a resolute stand against the remarriage of divorced persons. Bishop Walker, of

the bankruptcy stage. Common sense is asserting its sway, and the undesirables have taken to some other means of making a livelihood. We have not heard of one on the road for a long time. It may be that there are none. The race is well-nigh extinct.

THE DISPOSITION on the part of our non-Catholic fellow-citizens to remain ignorant of the real Catholic Church is nost deplorable. They are quite satisfied to believe what is said of it by its enemies or by those who for cause have been pushed beyond its portals. "Some non-Catholics," says the Catholic Columbian, " think that the Church is a dark, secretive, ignorant, superstitious body of people. But when they are asked to read a book explanatory of the Catholic religion, or when they are invited to attend a mission for non-Catholics, some of them refuse to be enlightened and prefer to stay in the gloom of their prejudices." Our contemporary tells the simple truth when it states further that if many of our separated brethren recognized the Church as it is nothing on might be found. Such is the power of the first step easier. Socialist bigotry. They would not object very strenuously to see them join the Mormons or the Christian Scientists, but their

soreness of spirit intense to a degree.

Lincoln, the martyred President of the United States, gave an example to his fellow-citizens. On one occasion he was asked by a friend to take a glass of wine. He politely refused. The friend persisted and made the remark that there was certainly no danger in a man of his years becoming addicted to its use. He replied: "I meant no disrespect, my dear sir, but I promised my precious mother only a few days before she died that I would never use, as a beverage, anything intoxicating, and I consider that promise as binding today as it was the day I gave it." The friend still further persisted and remarked that there was a great difference between a child surrounded by a rough class of drinkers and a man in the home of refinement. "But a promise is a promise," replied Lincoln, and when made to a mother it is doubly binding." There are many Catholic young men who might take a useful lesson from all this. They made a solemn promise to agree that, while Dr. Grant may be a their Divine Redeemer on the happiest little extreme, he is on the right side of day of their lives that they would not touch, taste or handle intoxicants until How comes it that the Hearst papers | they had attained the age of twenty-one years. Have they all kept that promise? We fear not. There are others who gave pledge to mothers that they would lead sober lives. Have they all kept that promise? We fear not.

ORGANIZATION OF BELGIAN HOUSES OF RETREAT.

Organization is necessary in everything. Haphazard methods may accidentally produce success on one occasion or another, but they effectually prevent it if continued. This is especially true of religious effort of every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful. If Our Lord thought three years not too long to form His Apostles for their missionary labors, we ought not to expect to form a body of apostles in to expect to form a body of apostles in one retreat or two, much less in the missions that are given to the faithful generally. Solitude and prayer in the retreat, the means used by Our Lord, are the means that we also must make use of. A few days of silence and prayer may really teach the soul more than years of prayer when one has all the distractions of life about him, when the world and life are too much with us to allow us to see them for what they really

This organization must include the athering of recruits and the prepara-tion and maintenance of houses of Retreats. The first of these is naturally the most important. Very few men are so disposed as to fall in at once with the proposition made them to leave their families, work and friends and plunge at once into such a very new and very un once into such a very new and very unknown thing as a retreat. Experience shows that if man is too easily persuaded he derives very little fruit. Hurry is the arch enemy of this eminently spiritual work. Those who go out into the highways and byways a few days before the retreat is to begin to invite the first comer and press him to enter, were not the expense of some slight deeven at the expense of some slight de-ception as to what is required of him— coloring the retreat and its real earnestness and purpose to prepare for zeal and sacrifice so that it seems not very different from an excursion or a reunion with a confession at the end—do the work serious and irreparable harm. No work serious and irreparable narm. No one is benefited, the work is harmed. Grace ordinarily works slowly and hardly comes except when desired. This desire to make a serious retreat is

experience has shown that when this initial sacrifice is left entirely to are about complete to add a "Syndianother the work is appreciably less successful and the results less lasting.

This may seem to add difficulties to these already existing. In the winder of the social side of the work will be more in view.

those already existing. In the mining districts of Belgium everything discouraged effort - atheistic conferences, libraries of impious and blasphemous books, Sunday labor, hard drinking, gambling, societies for civil burial, a blasphemous press, the "red" Easter and Christmas, discouraged effort just as much as they clamored for the necessity of it. And they still exist to make it difficult. Only organization and the co-operation of the priest and his parishioners can make any headway. "Boards of men" and "Boards of women' act with and under the parish priest to recruit the retreatants and help to defray their expenses. These boards go out among the workers, meet them on a footing of equality, interest themselves in their homes and families, and when the proper subjects are found propose the retreat. But the workingman him-self is the recruiting agent of most success. With one or two others of his parish he has been the first to pass a few days at the House of Retreats. On his return he is besieged by questioners and he is an apostle on the instant if the grace of God has touched him during if many of our separated brethren recog-nized the Church as it is nothing on earth could keep them from joining it. It is only too true in this connection to his changed life. A few may bring a It is only too true in this connection to state that not a few of their spiritual rayt with twenty one men from their guides would severely censure any of shifts in the coal pits of Hainaut-even their flocks with whom a Catholic book partly paying their expenses to make ers, too, have been invited, and open minded "indifferents," who have on occasion gone back to their work real apostles of Jesus Christ among the men they had hitherto helped to lead going over to Rome would give them a men they had hitherto nelped to lead astray. But in every choice the neces sity of having men who have influence and are leaders is kept in view. St. Ignatius destined his "Exercises" for them, and it is in referming them that the purpose of that work is attained. In the more Catholic parts of Belgium, more of course is demanded of those IN MORE THAN ONE respect Abraham In the more Catholic parts of beignum, more, of course, is demanded of those who are sent to the retreats. None are taken under eighteen years of age, few over fifty-five, and all these are men who

earnest men to make apostles of them. Holy Scriptures are everywhere. The cost of a retreat to a workingman is about ten francs, which cover the expense of his maintenance for three days. Railway-fare must be added to this. The problem of finding this money is a real one for the average wage earner. But again the Christian generosity of men and women who have the real betterment of their fellow Catholics sincerely at heart has found a way. Often an employer counts the expenses of a retreat for his men as a part of his expenses or investment for the year; often, as at Tronchiennes, a committee gets together the groups of retreatants and gathers enough to pay the expenses of their stay. In nearly every deanery there is a committee of patronesses rank or position who ask alms from door to door to make the retreat possible for men and girls. The interest of five hundred francs assures the making of two retreats annually; seven francs of the ten is the average amount the workman is able to pay—conditions which would be much rarer in the United States, where our workmen are better

Century, Manresa, League of the Retreatants of Alken, to help out the living word. The Confraternity meets monthly, generally on the first Sunday, and when the exercises of piety are done with, there is an Apostolic session, when the interests of the parish are discussed and the work of the retreats pushed for-

ward. General Communions are frequent. Every doubt as to the practical character of this feature of the work is set at rest by the more than four hundred Confraternities which flourish in the sphere of action of the House of Retreats of Fayt alone. The work of the Confraternities is completed by the "General Recollection" which takes place twice a year. Each parish of the district becomes in turn the centre of the "Recollection." On the Sunday set apart there is a general Comthe Recollection. On the Sunday set apart there is a general Com-munion in the home parish where the reunion is held with their banners and music, all wearing the Retreatants' button and singing their own hymns. Such a gathering will count as many as five hundred or six hundred men. One of the clergy encourages them to perseverance and then a lay speaker passes in review the more recent efforts and successes and difficulties of the work; after the discussion there are games, followed by Solemn Repudiction of the Blessed Sagrament. Retreatants' button and singing their This desire to make a serious retreat is what is first to be implanted in the mind of the prospective visitor. And it is altogether in line with the zeal to sacrifice oneself for the furtherance of God's work that the retreatant should the sacrifice oneself for the furtherance of God's work that the retreatant should the sacrification of the Bessed Sacrament.

One might fill pages with instances of the returns to God and duty which the retreats have brought about. Here is one that is entirely accurate, and may be taken as an example of many others. "In my district," it is a committee member who writes, "there was a workman sadly in need of reform. He was an in-veterate drunkard with all that drunkenness brings with it. His wife was the especial object of his cruelty; the Church had not known him for years. He was completely changed by the retreat. The morning after his return home from the House of Retreats one of his neighbors called on me and asked to be allowed to go with the next band of retreatants. "Why, my friend," lasked, "do you wish to go you?" "Well" he "do you wish to go now?" "Well," he answered, "yesterday such a one came home from the retreat with tears in his eyes, and threw himself at the feet of his wife, whom he has cruelly beaten every day, and begged her pardon. I heard him say amid his sobs: 'My wife, God has bitterly, reproached me for my fear-ful conduct towards you. Let us thank together the Sacred Heart for His good-ness.' I heard all that and I saw all that. I am not much better than my neighbor. If the fathers have converted him, they can convert me." It is the

very frequently.

Now that a really apostolic generosity has begun the work among ourselves, it only remains that it be carried out in the same apostolic spirit .- America.

THE BLIND JESUIT.

SIGHTLESS FATHER KANE DRAWS PICTURE FEW WHO HAVE EYES COULD SEE

The reputation of Father Kane the blind Jesuit from Dublin, spread fast after his sermon on Sunday last at Maiden Lane. On Sunday evening the Church of Corpus Christi, Maiden Lane was more crowded than it was on the previous Sunday. Again he spoke as one who saw and knew. Blind and shut off from all the facts of visual sense he yet drew visual pictures from over fifty-five, and all these are men who may return real leaders and helpers of the priest in his parish work. The retreats are not meant as a development of the "mission" in any way. They are a school for apostles and they search out pressed in terms of the outer air. The Much effort has gone to making the pressed in terms of the outer air. The pressed in the outer a due to the generosity of the retreatants.

The rooms are airy, lightsome and scrupulously clean. Large gardens and cheerful recreation halls hung with popular engravings of scenes of the Holy Scriptures are everywhere. tions full of fruit and purpose in the fulfillment of the great merit. He spoke as one who had felt himself every turn of the great earth worker, the grip, the constancy, the strength and experience, the far directthat saw the ultimate, and his as one who had in his hands the task from which it was not lawful to turn back. If possible it was a more extraordinary discourse than that of the pre close observation and knowledge of minute physical and visual facts were so minutely exact.—The Tablet, London

SHAMEFUL CONDITIONS EXIST AT MESSINA.

The Rome correspondent of the Liverpool Times has the following to say of conditions in Messina:

"An interview granted by a promin-ent marine officer, who accompanied King Victor Emmanuel in his recent tour of inspection through Calabria and The retreat is useless unless its fruits remain. It gives a determination to lead a life of apostolic virtue not that the interest is useless unless its fruits. Sicily has thrown a good deal of light on the "progress" made in Reggio and Messina. The Sovereign said the life itself. Organization again enters to make the results sure. The parish priest gathers his retreatants in a people against the function of the most terrible people against the function of the function o priest gathers his retreatants in a "cenacle," which meets regularly for exercises of piety, and to learn from one another the practical results of their apostleship. When their number has grown to about twenty they become a should be part of the property of the propert exercises of piety, and to learn from one another the practical results of their apostleship. When their number has grown to about twenty they become a Confraternity of the Blessed Sacrament, the confraternity of the Blessed Sacrament, the company of the Blessed Sacrament (the Company of the Blessed Sacrament, the company of the Bless grown to about twenty they become a Confraternity of the Blessed Sacrament, membership in which carries with it be much better.' The King was particularly exasperated by the roads left blocked by heaps of debris. Imagine, and several counsellors, which meet the acts. There are monthly publications, too, The Cenacle in the Twentieth the servery because the confraternity is a Council composed of a president, a secretary, a treasurer, and several counsellors, which meet the catastrophe, and the scenes are even more trying. With good reason Queen Elena remarked: 'Worse than at first.' One question hangs on the lips of everybody, and it is this, Century, Manresa, League of the Where are the millions gone which the charity of the world poured in a
And I believe that nobody can answer Even to-day tons of wood will arrive but no one dare touch it because of the thousands of red-tape difficulties. Meanwhile the wood will rot on the

beach, and in a month it will be worth "On account of the scathing critic "On account of the scattning critic-ism in which the King indulged dur-ing his unexpected visit to Messina, the Government has been forced to ap-point a Commission to inquire into the work of its official in the stricken regions. Four months thave passed and not the slightest change has taken place in appearance of either Messina or Reggio if we except the erection of a number of wooden shanties to cover the wretched inhabitants who have clung to these spots. It is easy to fore see that the result of the labors of the Commission, if it be given to the world must tell a harrowing tale for the indolence of those responsible for the task set before them and their indiffer-ence to the wants of the people as long as the meaningless formalities required by some rule or other were complied with have excited wholesome indignation throughout the length and breadth of Italy. It is evident that had not the Holy Father opened the subscription

One Suffered for Fifteen Years, the Other for Thirteen.

Other for Thirteen.

The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruita-tives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruita-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907 Frouble. My stomach was very weak took their medicines for thirteen years and grew worse. My brother I took their medicines for thirtoyears and grew worse. My brother
(who was cured of terrible Indigestion
by "Fruit-a-tives" after suffering for
15 years), recommended me to try these
wonderful tablets. I bought half a
dozen boxes and have just finished the
sixth. I eat all kinds of hearty foods
without distress and am greatly improved in every way. "Fruit-a-tives"
also cured the Chronic Constituation
which was so distressing in my case."
(Signed) HUGH BROWN.
50c a box, 6 for \$2.50; a trial box,
25c. At dealers or from Fruit-a-tives.
Limited, Ottawa.

Vasey Saved by Father Fielding. Henry Vasey, the young Englishman who fired two shots at Father James K. Fielding, pastor of Corpus Christi church, 49th street and Grand boule-vard, Chicago, Oct. 28, 1908, was dismissed by Judge McEwen, and will be deported. The shots were fired after Father Fielding, it was charged, had detected Vasey stealing from an alms-box in the church. The priest narrowly escaped being shot, the bullets passing to his head. He appeared in "Your honor," said Father Fielding,

"I believe this boy should be reformed instead of being prosecuted. He was in hard circumstances and was starving and he fired the shots at me out of fright. The young man had been forced to desperation by hunger. I have com-municated with his parents in England and they have promised me that if I send him home they will take care of him and reform him. I have agreed to ordinary discourse than that of the pre-vious Sunday, extraordinary in that its close observation and knowledge of minute physical and visual facts were trouble.

> While we live we must be moving or When we stop we begin to die. Rest is necessary, but only to renew our strength that we may press on again. An anchor is needful for a ship, but anchoring is not a ship's business; it is built for sailing. A man is made for stuggle and effort, not for ease and lottering. loitering.

God's heroes are often of lowly origin, because He chooses the humble to bear His message.—Charles J. O'Mally.

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FIVE-MINUTE SERMON.

Feast of Pentecost. THE EASTER DUTY.

In this great feast and its octave, my dear brethren, we commemorate the last of all the wonderful events which brought the Christian religion into the brought the Christian religion into the world. To-day our Divine Saviour, having ascended into heaven, fulfilled His promise in the descent of the Holy Ghost upon His Apostles; to-day the Catholic Church was fully established, and given power to convert the world; to-day the order of things was begun which is to last to the end of time.

And with this octave closes, therefore, that especially holy part or season of the year which centres round the resur-rection of our Lord, and which has, for rection of our Lord, and which has, for most obvious reasons, been appointed as the time in which every Christian is bound, under pain of mortal sin, to re-ceive Holy Communion, or make, as we say, his Easter duty. Only one more week remains in which to attend to this most important of all the chligations of most important of all the obligations of a Catholic, to fulfil this greatest precept of the positive Christian law.

Now, what is exactly this precept of the Easter duty? Strange to say, you will often find people who do not seem will often find people who do not seem to have any clear idea about it at all, in spite of all that is said about it from the altar and in common catechisms and books of instruction. And yet it is very simple. It is just this: Every Catholic of sufficient age to receive Communion is bound to receive it on some day between the first Sunday of Lent and Trinity Sunday—that is, a week from Trinity Sunday—that is, a week from to-day—inclusive; and it is very diffi-cult for any one to have any excuse from complying with this law.

complying with this law.

The Easter duty, then, is not merely an obligation to receive once a year. A person may receive a hundred times in the year, and yet not make his Easter duty; just as one may hear Mass every day in the week, and yet not fulfil the precept of hearing Mass if he stays away on Sunday. Now this seems quite easy to understand; but there are people, and p'enty of them, too, who will make a mission shortly before Lent, and then say at this time: "Oh! I went to Communion not very long ago; there is no need to go so soon again." They might as well say on Sunday, if they had heard Mass on Saturday: "I need not go to church to-day; it was only yesterday that I was there." The law of hearing Mass is not to hear it once a week, ing Mass is not to hear it once a week, but to hear it on Sundays and holydays of obligation; so the law of Communion is not to receive once or twice a year, but to receive at the time appointed. No other time will do.

But some may say: "I have not committed any mortal sin since my last confession; I am just as good as these people who are running to church all the time." Very good, perhaps you are; though it may be that Almichter (c) people who are running to cauren all the time." Very good, perhaps you are; though it may be that Almighty God does not have so high an opinion of you as you seem to have of yourself. But it though it may be that Almighty God does not have so high an opinion of you as you seem to have of yourself. But it is not the question whether you are good or not; the law is not to confess mortal sin at Easter; far from it, one ought to have no mortal sin to confess, then or at any other time. No, the law is to go to Communion. One should get leave to do so, of course; but if you have no sin on your conscience, what is easier than to say so to the priest? You ought to be glad to be able to say it.

Do not, then, make the foolish excuse like that the you have been to Communion. See the hireling and he that is rot the sheep are not, seeth the wolf coming and leave th the wolf coming and leave the hireling flieth because he is a hireling; and he that is rot the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the the wolf coming and leave the the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the the wolf coming and leave the the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep are not, seeth the wolf coming and leave the sheep and fleeth. * * And the hireling flieth because he is a hireling; and he that is rot the sheep are not, seeth the wolf coming and leave the sheep and fleeth. * * And the hireling flieth because he is a hireling; and he that is rot the sheep and fleeth. * * And the hireling flieth because he is a hireling; and he that is not the sheep and fleeth. * * And the hireling flieth bec

Do not, then, make the foolish excuse either that you have been to Communeither that you have been to Commun-ion at Christmas or thereabout, or that you have nothing to confess now. Come this week; if you put your Communion off one day beyond next Sunday you are guilty of breaking this law. If you are in mortal sin, get out of it by making a good confession and Communion; if you are not, do not full intait by refusing to are not, do not fall into it by refusing to obey this most peremptory and most urgent command. Any one who has not received since Lent began, and refuses to do so on or before next Sunday, may, indeed, call himself a Catholic, but is not worthy of the name.

NOTABLE ADMISSIONS BY PROTESTANT WRITERS.

Rev. E. Cutte says :

In the Middle Ages, the Church "In the Middle Ages, the Church (Catholic) was a great popular institution. In polities the Church was always on the side of the liberties of the people against the tyranny of the feudal lords. In the eye of the nobles the laboring population were beings of an inferior cast; in eye of the law they were chattels; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted for heaven.

By means of its painting and

By means of its painting and sculpture in the churches, its mystery plays, its religious festivals, its catechism and its preaching, it is probable that the chief facts of the Gospel history and the doctrine of the creeds were more universally known and more vividly realized than among the masses of our

present popu'ation.' Rev. Canon Farrar, speaking of the

Rev. Canon Farrar, speaking of Catholic Church, says:

"Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before.

The humanizing machinery of schools and universities, the civilized propaganda of missionary zeal, were they not due to missionary zeal, were they not due to her? And more than this her very existence was a living education. . . In dim but magnificent procession the giant forms of empires on their way to ruin had each ceded to their sceptre, be-queathed to her their gifts."

James Anthony Froude says: "Wisdom, justice, self-denial, nobleness, purity, high mindedness — these are the qualities before which the free-born races of Europe have been contented to bow; and in no order of men were such qualities to be found as they were found six hun-dred years ago in the clergy of the Catholic Church. They called them-selves the successors of the Apostles; they claimed in their Master's name universal spiritual authority, but they made good their pretensions by the holiness of their lives. . . Over prince and subject, chieftain and serf, a body of unarmed defenseless men reigned supreme by the magic of sanctity.—The Casket.

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ONE FOLD, ONE SHEPHERD.

AUSES OF INDIFFERENCE-CHRIST CEN-SURES PHARISEES—MARKS OF TRUE SHEPHERD TRUE ENTRANCE TO SHEEP-FOLD—CHRIST AS TRUE SHEPHERD PROPHESIED—HE ESTABLISHED ONLY FORM OF CHRISTIANITY-THE CHRIS-TIAN RELIGION MUST BE UNIFORM IN ITS DOCTRINAL TEACHINGS.

The tendency of the age is to discard any obligation of worshipping God. This is caused by the multifarious and contradictory claims made by different religious bodies. In the minds of many, who acknowledge the existence of a Supreme Being, it creates a doubt, and doubt leads to indifference. Whilst willing to admit that the moral law obliges all to worship God as prescribed obliges all to worship God as prescribed by Him, yet they are too engrossed with the business affairs of life to reflect and study out how that is to be done.

"They will hear at another time." Christ, addressing the Scribes and Pharisees regarding religious teachers, said: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep.
(John x, 1-2.) Sheepfold means the
Church founded by Christ, and as applied to the Old Law would mean the
synagogue where alone God was truly worshipped. After establishing His claim to the belief of the world in His divine mission, He founded His Church, and the only entrance into that Church was belief in Him. Those who would assume the garb of teachers by a steal-thy entrance into the sheepfold He com-pared to thieves, and draws a distinction between them and those who enter the fold through the door. "The thief cometh not but for to steal, and to kill and to destroy. I am come that they may have life, and may have it more abundantly

abundantly.

Christ's claim as the one true Shepherd was prophesied by Ezechiel:

"And I will set up one Shepherd over them, and He shall feed them, even my servant David." There were and are many shepherds who profess to teach God-given truths, but had not and have not the legal title and proper credentials for their ministry. There is the thief or false shepherd to whom Christ alludes in the gospel. They teach, but instead of healing the spiritual wounds of the soul or gaining life everlasting for the flock they kill and destroy. There is also the hireling, who is not a false shepherd, but a bad one. only a false shepherd, but a bad one.
"But the hireling and he that is not the

one Shepherd." one Snephera.

From this saying of Christ two conclusions are inevitable. First, that He established but one form of Christianity; establish one Church and taught one faith, but He made it obligatory on all to believe and practice that one true faith.
"And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." If one Church be as good as another, why labor to bring all without the true fold within it? It is clear that whilst outside the true fold they did not hear His voice, because he "must bring them in, and they shall bear His voice." The fact that Christ labored so zealously to bring all within the true fold does away bring all within the true fold does away with popular doctrine that one Church is as good as another, or that those who discard all churches are as well off as regards the future as those who identify themselves with some Church. Christ was very emphatic on this point, and the very fact of His acting as He did in this matter clearly shows that He wanted all to be within the true fold, or members of that Church which He'established. He also said; "He that will not hear the Church, let him be to thee as a heathen

and a publican' thereby making it obligatory on all to believe and practice the truths He taught and to listen to the the truths He taught and the have voice of His Church (not churches) and that those who failed in this would not be recognized by Him. From this it follows that Christ established but one form of Christianity and made it obligations of the Churches of th tory on all to be members of the Church

which He founded.

The second proposition, namely, that The second proposition, namely, that the Christian religion must be uniform in its doctrinal teaching, is equally clear and evident. First all the members of his church were to profess the same faith, believing and teaching the same truths, revealed by him and taught by his apostles, and no other. This we learn from St. Paul, who in his epistle to the Ephesians says: "One Lord, one faith, one baptism." It was very rigor-

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ously adhered to during the apostolic age according to St. Luke, who wrote that "they were persevering in the doc-trine of the apostles." however, but the faithful of the district,

This unity of doctrine includes uniformity in the participation of the same sacraments, which were instituted by Christ and ordained for the sanctifications. tion of men's souls. Our authority for this is St. Paul, who, in his first epistle to the Corinthians, wrote: "In one to the Corinthians, wrote: "In one Spirit were we all baptized into one body." In the same epistle he is equally positive when, speaking of the Sacrament of the Blessed Eucharist: "The chalice of benediction, which we bless, is it not the communion of the blood of established but one form of Christianity; that is, He taught and established one religion, and to believe and practice that religion was obligatory on all. Second, that that religion was to be uniform in its doctrinal teaching. The truth of the first proposition follows from the words, "And other sheep I have that are not of this fold," since nothing can be more essentially one than a sheepfold. It is the truest picture of perfect unity, entirely devoid of division or schism. He also compared His Church to a house hold, to a kingdom which are true types of unity. Not only did He costablish one Church and taught one and one Shepherd.'

For the sincere and disinterested seeker after Christian truths there can be but little difficulty in finding out that Christians as a whole must be one in faith and doctrines, and that Christian truths in their entirety can be found only in one church. When you find two rel gious bodies disagreeing or contradicting each other in important Christian truths it logically follows that one must be false, both may be false, one must be so necessarily. It is this diversity of teaching and contradictory doctrines by teachers evaiming to be illuminated in interpreting the Bible that has caused so many to doubt and produced so much uncerthat Christians as a whole must be one to doubt and produced so much uncer-tainty, which are the cause of the widespread ind fference and disregard of all obligations to serve God.—F. D. in Intermountain Catholic.

MEANING OF BEATIFICATION,

WHAT HAS BEEN DONE IN THE CASE OF JOAN OF ARC-THE MAID DOES NOT RANK AS A MARTYR.

There is a vast difference between beatification and canonization, writes Right Rev. Mgr. O'Riordan, rector of the Irish College, Rome, in the London Catholic Times. The ceremonies are different; the effects of, or rather what the ceremony signified are different. In a beatification the action of the Church is rather of a negative kind. It means that the what the ceremony signified are different. In a beatification the action of the Church is rather of a negative kind. It means that the Church, after sufficient inquiry, sees no reason to object, and therefore permits the faithful to publicly venerate the

servant of God who is beatified. Not the faithful of the Universal Church, diocese or nation, according to the terms of the Pontifical decree, with which the beatified was connected by

birth or by some life-work.

Under ordinary circumstances Blessed
Joan of Arc could be an object of public devotion only in the Diocese of Orleans or in that part of Lorraine where Domremy is. But hers was a singular vocation and work. She did not belong to any diocese or department; she belonged to France. She was the heavenly com-missioned savior of the French nation, and the French people can honor her or their altars through the length and breadth of their country.

A canonization is a definitive sentence

whereby the Pope not merely permits, but declares and orders that a servant of God is worthy of public honor, in whose name altars and churches may be built and consecrated; and not particular diocese or country, but over all the Christian world. Canonization is a positive Pontificial act, solemnly made. From the beatification of Blessed Joan of Arc, then, to her canonization the way is, long and difficult, and few, if any of the fifty thousand or sixty thousand who witnessed the ceremony by which who witnessed the ceremony by which her solemn vindication was begun and secured for evermore will live to see the end of it, when the final aureola of glory will be placed around her head.

The celebrant of the Pontifical High The celebrant of the Pontincal High Mass which closed the ceremony of her beatification was robed in white vestments. Had Joan been beatified as a virgin and martyr the celebrant should have worn red vestments. When Mgr. Dupanlop first moved in the process of beatification the intention was to of beatification the intention was to put forward her cause as a martyr. But after the lapse of five centuries, owing to the events and interests connected with her life, so many, so conflicting and complicated, following fast on or woven into one another, it was found difficult to prove conclusively that her death was a martyrdom, and the promoters thought it unwise to risk the promoters thought it unwise to risk the whole cause by facing the "devil's advocate" with arguments which, however strong for ordinary history, would not be proof against his criticism, especially as they had a simple, holy and miraculus according which to be in the contract of lous career on which to build up an unquestionable cause.

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Papal supremacy," and which is in "entire contradiction to the old assertion that the nation had for centuries groaned under, and had made ineffectual attempts to throw off the Papal yoke"

"That Rome exercised her spiritual "That Rome exercised her spiritual power by the willing obedience of Eng-Hshmen in general, and that they regarded it as a wholesome power, even for the control it exercised over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us. Who was the "holy blissful martyr" whom Chaucer's pilgrims went to seek at Canterbury? One who had resisted his sovereign in the attempt to interfere with the claim of the Papal Church. fere with the claim of the Papal Church. For that cause, and for no other, he had died; and for that cause and for no other, pilgrims who went to visit his tomb re-garded him as a saint. It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of Eng-land were divorced from their Roman allegiance, and there is abundant evid-ence that they were divorced from it at irst against their will."

We doubt if any Catholic historian has ever made this matter more clear

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that Dr. Gairdner. Surely after such forth-right statements from an authority like Gairdner we should hear no more of what the Lamp so well calls "the fable of the Papal yoke."—Sacred





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OST OF FURNACE ALLED READY FOR USE GURNEY TILDEN CO. PEG. DEPT. C VANCOUVER CHATS WITH YOUNG MEN.

A man's character is shown by his thoughts. They are an index to his inner life. They reveal his true self.
One may put on a front of respectability, but if his thoughts are foul, he is a whited sepulchre—outwardly fair, but inwardly unclean and of bad odor.
As a man thinks, so is he. His thoughts are the actions of his soul. If they were revealed, the world would know the condition of his personality. Every mind has its own level. It is comfortable only there.
The level of some minds is in sin.

comfortable only there.

The level of some minds is in sin.
They add evil to evil. They are busy only with what is base. They think contentedly of nothing else, and as soon as they are free from the pressure of circumstances, they spontaneously return to their habit of vice. They are

The level of other minds is low, selfish, lazy, common-place. Serious thought is a labor for them, intelligent thought is a labor for them, interligent conversation is an effort. The reading of an instructive book is a task. They like trifling task, gossip, farsical stories, chitter-chatter that does not require intellectual effort, the reading of newspapers and the society of persons of little education.

Ittle education.

The level of other minds is high. They are studious. They like to know things worth knowing. They are acquainted with the treasures of literature. They have no time for trash novels. They go on daily adding to their store of information. They usually have a specialty, concerning which they

their store of information. They usually have a specialty, concerning which they know almost everything.

The level of other minds is noble. It is the altitude of saints. Evil thoughts may assail them but are instantly repulsed. Ideas in any way contrary to the good, the true, and the beautiful, the president of the control of the con are persistently driven away. Thoughts fit for angels are welcome. Peace and light and innocence are in such minds. They may be illiterate or they may be They love wisdom. They treasure happy sayings, pleasant deeds, grand

lives.

In three ways may we endeavor to be high-minded: 1. By a resolution to habitually tend upward; 2. By reading the right sort of books; 3. By frequenting the company of persons who us on our mettle to keep up with them intellectually.

Books are the surest source of noble

Books are the surest source of noble thoughts. The Bible, the Imitation of Christ, poetry, history, the lives of great men, etc., are high in elevated ideas. They are always ready to share their wealth with whose will.

If a man fills his mind with lovely ideas—with aphorisms, with sentences from the psalms of David, with extracts from the Sermon on the Mount, with massages from the poets with memories

from the Sermon on the Mount, with passages from the poets, with memories of glorious achievements, etc., he will have a shelter in which he can take refuge from the attacks of evil.

In order to control his mind, a man

must curb his imagination and keep his eves in check.

The imagination is naturally a rover and likes to wander afar. It is attracted to whatever excites its interest. It needs to be restrained from what is de-

The eyes are the main thoroughfares The eyes are the main thoroughlares through which knowledge of the outside world reaches a man's soul. He must close them to things that he does not want to disturb the serenity of his consciousness. It is easier to close the door of the mind to evil ideas than to drive them out after they have once ob-

tained admission. Prayer, too, is a means to keep the hind uplifted. It raises the soul to No set form of words is required. The thought of the presence of the Al-

mighty is enough. mighty is enough.

By persistently keeping the bad out and exercising the mind to think of good, it forms a habit of virtue. High-mindedness is then its accustomed state. It rests content there as on its proper

Don't Spoil the Boy. The young man who is petted too much at home is seldom any good. What is wanted now-a-days is a practical man who can do something else be-

will form the groundwork of discussion in many homes, bearing as it does upon the responsibility of parents. A man twenty-one years old had been arrested and had confessed to many thefts from letters in the post-office at Topeka. The youthful criminal sat beside his and broken-hearted mother sea and broken-hearted mother and the tears in his eyes plainly told that he felt keenly his disgrace. Rev. Thomas S. Young, pastor of the First Baptist church, of which the young man's mother is a member, had been summoned to speak a few words before Judge Pollock should sentence the prisoner. lock should sentence the prisoner.

"From what I can learn through his sister," said Rev. Mr. Young, speaking for the prisoner, "his actions are traced back to the weakest part of his nature."

"It should have been relief

"It should have been whipped out of m," suggested the judge.
"I understand, but the boy's mania

appears to be one of the kind that whipping will not take out."

"That may be true," admitted Judge Pollock. "Still it appears to me that had his parents devoted the proper attention to him in his youth he would

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not be here to face this mass of disagreeable evidence. Parents too often get the idea that the government is designed to regulate and correct children and relieve themselves of the re-sponsibility. I regret to send any young man to the penitentiary, but parents should be made to know that if they neglect their children they will come to grief. If some of these duties that are heaped upon the courts of the land were cast back on the parents the children of this nation would grow up to be more law-abiding and would become useful

citizens. Good-Natured, Not Kind.

"How could be do such a cruel thing?" was the comment on a action that seemed almost indefensible on the part of a college senior. T'e

reply was deliberate.
"I have always thought Bland was

good-natured enough, but not kind. That is how he did it." Many young men trust to a natural good nature, an easy going heartiness, to carry them along through the world. But good nature that is only haphazard, that exists only because its possessor is really selfishly comfortable, is the weak-est sort of ground to stand on. We are used to thinking that the rough man may conceal a kind heart; and to wishmay conceal a kind heart; and to wishing he might learn to overcome the roughness. But with just as much reason the merely good-natured fellow, who likes to say the easy, pleasant thing, must watch carefully lest he depend too much on words, and find that his real kindness, in disagreeable circumstances, does not stand the strain. Kindness must come from determined

Kindness must come from determined faith in the law of love. It grows stronger or weaker from day to day, and it grows strong by a persistent belief in our lives as most worth while when they are most spent in service. So they are most spent in service. So does kindness stand all tests, and become the simple, happy, good way of living which mere superficial good nature can never reach.

His Level. It was said of one of the best men of our generation, "Whenever he entered a room of any kind the conversation that was going on, and the discussion, immediately sprang up to a higher level than it was before." And to this is added, "Men thought their best and is added, "Men thought their best and spoke their best in his presence." What worthier commendation could any What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real happiness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habit ually lived in an atmosphere in which every mean and unworthy thought was every mean and unworthy thought was asphyxiated."—Catholic Columbian.

OUR BOYS AND GIRLS.

Our Girls and Blessed Joan of Arc. In the course of a very fine tribute to Joan of Arc now numbered among the Beatified, the Baltimore Sun, a secular

paper, says:

It has been the usage almost from time immemorial to characterize women as members of the gentle sex. Joan of Arc had the quality of gentleness to a notable degree. Her voice, it is said, was of great sweetness. She had fine grace and dignity of manner and that was of great sweetness. She had fine grace and dignity of manner and that simple sincerity of faith which shrinks from no ordeal, however severe, to execute a lofty purpose. In every-day life women of the present generation display a fortifude, a consecration to noble service, a spirit of unselfshness and self-sacrifice, ental in every way to cal man who can do something else besides smoke cigarettes and twist a cane. The time to learn to work and to learn business habits is in one's youth. He who leads the life of a butterfly until he is twenty-five or thirty years of age and then recognizes the fact that he has made an ape of himself has precious little to recommend him when he applies little to recommend him when he applies for a job. This may be a chestnut, but takes no account of their own comfort men to the blush. They spend themselves in the service of others with an altruistic zeal and generosity which takes no account of their own comfort and happiness. They submit to disappoint the union. The boys on the farm are better off if they only knew it, than thousands of the boys who are at large, wandering hither and thither, searching and looking for "rich bonanzas" to turn up. There is nothing like being practical, and there is but one way to be so-acquire business habits and train yourself to do good, honest, hard work, Don't waste your time learning to tie a cravat. You can buy a cravat already tied.

Duties of Parents.

In a case before Judge Pollock, United States Judge for the district of Kansas, he advanced an argument that will form the groundwork of discussion in many homes, bearing as it does upon the responsibility of parents. A man twenty-one years old had been arrested and had confessed to many thefts from letters in the post-office at Topeka.

a better Cocoa than :PPS'S

food. Fragram, nutritious and maintains the system in robust health, and enables it to resist

winter's extreme cold. Sold by Grocers and Storekeepers in 1-lb. and 1-lb Tins.

Here's a New One-



THINK of the most delicious eatable you ever ate, then buy a box of Kellogg's Toasted Corn Flakes.

You'll find that with Ice Cream or Fruit it affords a decidedly rare flavor -makes a wonderfully palatable dish. There's no describing the taste, Over 37 Million Packages

yet the tongue instantly appreciates it. Try it yourself, to-day, and be sure you get

10¢ Pkg.
All Grocers

TOASTED CORN FLAKES

the human race.

This is very good. The inference to be drawn by all of Joan's sex is that in order to do noble deeds it is not necessary to do—as Joan was called to do—the work of a great military leader. Opportunities for pure and unselfish service surround all our girls every hour in the day and every day in the year; and, if they would be like Joan they should ta'e advantage of these opportunities to be sweet-tempered, pure-minded, helpful and trustworthy. The greatness of the Maid of Orleans was reached through her goodness. The Catholic Church does not orneans was reaction through the common mess. The Catholic Church does not beatify her because she was a great leader of men, because she saved the crown of France, but primarily because of the virtuous life which she led. And a virtuous life is possible to every young woman, no matter what her pos-ition, if she will co-operate with divine grace.-Sacred Heart Review.

One Mother Only.

noting the happiness and usefulness of he human race.

This is very good. The inference to he took from his pocket a pair of warm, complaining of the affront which they he took from his pocket a pair of warm, home-knit gloves, and looking at them one moment, with a strange, fond glance, he raised his eyes to mine, and uttered just one word—" Mother "— and two great tears coursed down his furrowed cheeks.

Above the tear of the approximately complaining of the affront which they had received in being asked to discharge those duties. The third young officer was prompt, energetic and thorough, and acquitted himself with credit.

"How is it," demanded Lord Napier, "that you thought such matters worthy of so much care?" The young follows.

Ah, boys, what a world of fond and wistful remembrance was in that one little word, and how much it told! The loving mother hands that had so carefully knit those gloves, were folded forever to ret; but rarely did that son— -now an old man himself-draw them on or off, that he did not think of her, and perhaps with a longing wish that he had been more tender, more thoughtful, more dutiful while she was with him.

Will not you, then, who have still a mother with you, think of this, and not wait till she is called away, to show your loving remembrance of all she has done for you?

Have you ever thought, boys, that though you may have many brothers and sisters, many uncles and aunts, and even several grandmothers, you can never have but one mother? And, oh! how many there are that realize this only when this one mother has been taken from them. Others may kindly try to fill her place, and to care for you as she would have done, but still there will ever be the consciousness, "it is not the mother I once had."

I am led to speak of this by something that touched me deeply, not long since.

An old man stood near me, preparing for a long, cold ride awaiting him; and The Fun of Doing Well.

"How is it," demanded Lord Napier,
"that you thought such matters worthy
of so much care?" The young fellow
flushed. He thought the general believed that he was an officer who had wasted too much energy on matters of no great moment. "Beg pardon, general," he answered,

"Beg pardon, general," he answered,
"but it was just the fun of seeing how
well I could do them."

The grim old general's face relaxed
into a pleasant smile, and he said: "You
are promoted to a captainey. Go and
see how much fun you can get in doing
your best in that position."

Do your little bit right, and influence
will in time back you up.—Selected.

The Crowded Brain. A boy returned from school one day with a report that his scholarship had fallen below the usual average, and this conversation took place:
"Son," said the father, "you've fallen
behind this month, haven't you?",

" Yes, sir."
" How did that happen?"

"Don't know, sir."
The father knew, if the son didn't.
He had observed some dime novels scattered about the house; but had not thought it worth while to say anything until fitting opportunity should offer it-

self. A basket of apples stood upon the floor, and he said:
"Empty out these apples and take the basket and bring it to me half full of chips." Suspecting nothing, the son

"And now," he continued, "put those apples back into the basket." When half the apples were replaced the boy "Father, they roll off. I can't jut

any more in."
"Put them in, I tell you."

"But I can't."
"Put them in? No, of course you can't put them in? No, of course you know why you fell behind at school, and I will tell you why. Your mind is like that basket; it will not hold more than so much; and there you've been the past month filling it up with cheap dirt dime novels.

The boy turned on his heels, whistled, and said: "Whew! I see the point."

Not a dime novel has been seen in the house from that day to this .- Catholic

WANTED 500,000 HEROES.

In a sermon preached at Maline in 1863, Mgr. Dupanloup, the celebrated Bishop of Orleans, said:

"Atheistic philosophers, agnostic fol-lowers of Voltaire and critics, I ask you for the sake of suffering humanity, to publish this advertisement on the fourth page of your journal:

"Wanted - 500,000 heroes of both sexes, to care for the sick, to instruct neglected and troublesome children on condition that these heroes and heroines keep themselves chaste, patient, forbearing, working ten hours a day for 33 cents, and receiving in return to certain remedy in frequent Communion.

Professional.

DR. P. J. MUGAN, Physician and Surgeon Office, 720 Dundas street. Hours 11 to 12 a, m. 1 to 3; 6 to 8 p. m. Phone 2058.

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Open Night and Day. Telephone-House, 373. Factory 543.

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A SPLENDID GIFT

CANZONI"

T. A. DALY

mainly in Irish and Italian dialect, are full of the spirit of humor and pathos.

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Frances S. Betten, S. J.

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urn limit Oct. 31. Liberal stopovers choice of routes. Go by the direct dian line—see your own country—the the Rocky Mountains. Visit the le Exposition and other special attract

Nearest C. P. R. Agent or write R. L. Thompson, D. P. A., Teronto

supplement their salary, injuries and calumnies, while they deny themselves even innocent pleasure.

"Print this in your papers; I will pay for the advertisement. You laugh at me. Not without reason, perhaps.

And yet you are wrong. This army exists, and it is sublime. One only Master could have created it and in-THE SAINTLY BISHOP OF ORLEANS' REMARKABLE ADVERTISEMENT FOR AN
ATHEISTICAL JOURNAL.

In a sermon preached at Maline in

> Is it not noble, this phalanx, praying, serving, conforting, teaching without cessation or rest, their only thought the smile and benediction of their Master, while the world slanders and curses them?

Where there is least of our self there is most of God.—St. Francis de Sales.

Orange Meat Leads

N a long series of digestion experiments carried on by Professor Harcourt, of the Guelph Agriculture College, with the Human Subject, taking all the necessary precautions to insure accuracy, he determined the digestibility of various cereals and together the following series.

Percentage of the constituents digested: Organic Matter Calories per gram.
 Orange Meat
 93.4
 3.733

 White Bread
 98.1
 2,468

 Entire Wheat Bread
 94.8
 2,256

 Graham Bread
 92.5
 2,395

According to his determination, **Orange Meat** is 50 per cent more valuable as a food than bread. To persistent users of Orange Meat a large reward is offered. A private postcard in

every package of Orange Meat gives details of how to get a cash prize of Seven Hundred Dollars, or a life annuity of Fifty-two Dollars. Read carefully the private postcard in every package detailing

particulars of a most remarkable Cash Prize offer.

Harry Lauder Makes Records for

No vaudeville entertainer has made a bigger hit in this country in recent years than this clever Scotch comedian. On his last tour he received five thousand dollars a week and delighted crowded houses night

Harry Lauder has made twelve of his best selections into Records for the Edison Phonograph.

You can hear them at your dealer's any time, and you can hear them in your own home if you wish. The best songs of the best entertainers everywhere, as well as the world's best music, played or sung by trained musicians, are all at

the command of one who owns an Edison Phonograph and Edison Records. FREE. Ask your dealer or write to us for illustrated catalogue of Edison Phonographs, also catalogue containing complete lists of Edison Records, old and new.

Edison Records, old and new.

We Want Good Live Dealers to sell Edison Phonographs in every town where we are not now well represented. Dealers having established stores should write at once to National Phonograph Company, 111 Lakeside Avenue, Orange, N.J., U.S.A.



You cannot possibly have

A delicious drink and a sustaining economical. This excellent Cocoa

CATHOLICITY IN ITALY.

A HOPEFUL PICTURE ON THE PRESENT CONDITION OF THE CHURCH IN IT MOTHER COUNTRY.

Most contemporary pictures of the conditions of the Church in Italy are so depressing that it is encouraging to read in the London Saturday Review, from in the London Saturday Review, from a writer who seems to be clear-sighted and impartial, an impression of Catholicity in the Italian cities which is distinctly optimistic. The writer is evidently a non-Catholic and his observations are thoughtful and worthy of serious consideration. He says:

"Happily, if we turn to the Catholic and his observations are thoughtful and worthy of serious consideration.

"Happily, if we turn to the Catholic side of the question, we discover that there is a distinct reaction in Italy there is a distinct reaction in Italy against the existing order of affairs. The Italian people, notwithstanding allithat has been done against their religion, is still Catholic. Visiting Italy gion, is still Catholic. Visiting Italy after an absence of nearly thirty years, I was surprised to find at Genoa and Milan, cities where I had lived for many years of my early manhood, the churches exactly where they were, and just as full as ever. The interminable series of religious feasts were in progress just as ligious feasts were in progress just as they were two hundred years ago. If anything the churches were cleaner, the services more orderly, the music distinctly religious in character, and the people everywhere exhibiting signs of an increased piety. It was also pretty evident that there existed a great number of the rising generation who were not only indifferent to religion

who were not only indifferent to religion but were willing to insult it wherever the chance was offered them.

In Venice the Corpus Christi procession was grossly insulted two years ago by a crowd of young men at the corner of the Procuratie. But on the other hand whomes the two was ago the new decrease. of the Procuratie. But on the other hand, whereas the ty years age the procession of the Corpus Christi was prohibited in Genoa, this year it took place with uncommon splendor in nearly all the large cities except Florence, and was everywhere received with favor by a year crowd.

"The churches are much better cared the four habit of spitting has greatly decreased; they are moreover well filled, services are more orderly, and the use of sacred instead of profane music is use of sacred instead of profane music is universal: and practical sermons are heard in Italian churches which would not have been thought of thirty years ago. There are thousands upon thousands of Catholic clubs of all classes not the least interesting of which are established in nearly every city

for the training of youths in gymnastics.
"The fact that 15,000 Italian Catholic young men were assembled at the Vatican this year in honor of the Papal Jubilee and went through gymnastic sports in the presence of the Pope is a healthy sign. Some 5,000 persons marched through the streets of Turin marched through the streets of Turin lately in procession to celebrate the Papal Jubilee. Nearly every window in the Borgo at Rome was illuminated, and some 70,000 person crossed the bridge of San Angelo to attend Mass in St. Peter's in connection with the same St. Peter's in connection with the same auspicious event. From one end of the country to the other, there is a distinct reaction, and the outlook for religion is more hopeful than it was perhaps twentymore nopelut than it was perhaps twenty-five years ago. . . In every city and amongst every class of society you will now find men who are alive to the fact that with the disappearance of religion all that is noble and great in their coun-

try also tends to disappear. "I do not think that the modernist movement in Italy is of much impor-tance. The people of that country are too logical not to see that if you cast doubt on the Virgin Birth and the Resurrection of Christ, you cannot long re-main Christian in the orthodox sense.

main Christian in the orthodox sense.

There is, however, one fact that must never be forgotten by those who write about Italy—the Italian people will probably never cease to be Catholic and the ground the Characteristics. lies, and the sooner the Church and the State become reconciled, the better it will be for both the moral and material interests of a very great and very brilli-ant people. But the State must return Christian idea which made Italy great in the past, and which will make her great in the future, should the common-sense of the people realize that the very existence of their country depends upon a nice adjustment of the religious difficulties into which circumstances and above all, the machinations of an unscrupulous minority have driven her. scrupulous minority have driven her. It is certain, too, that whatever may be the faults of the clergy, nothing justifies the brutal and scurrilous attacks made upon them by such an organ as the Asino, whose main object is to excite contempt for religion in the hearts of the rising generation, and lead to the of the rising generation and lead to the inevitable destruction of social order.

"I visited recently the new seminary at Bergamo and found it splendidly up-to-date, with baths, a fine library, and a to-date, with baths, a fine library, and a gymnasium and even a riding-school. The professors were first rate, and excellent classes of hygiene and agriculture, and innovation, had been capitally organized. This is a good move, for it is essential in Italy, especially in the rural districts, that the priests should understand by increased agriculture, in rural districts, that the priests should understand hygiene and agriculture, in order to influence the peasants in the right direction. Classes in art and archgeology have also been introduced into the seminaries, and there will no doubt be of great use to the rising generation of the clergy who will become the future

ther can make demonstrations against existing authority, proclaim strikes of a most pernicious kind like the vast strike which has nearly ruined Parmo and its neighborhood, no one has the right to attempt to re-establish order — a fact that the unfortunate soldiers and carabinous with the disease of the rowdy demonstrated in the that the unfortunate soldiers and carabineers, sent to dispel the rowdy demonstrations, have had to learn, occasionally at the cost of life and limb.

Sooner or later, the egregious mistake of tolerating the existence of such a paper as the Asino and its imitators will be realized. The rising generation, (at least that part of it which is not in

When Your Child Has a cold

Are you satisfied with anything that sells under the name of cough

Or do you search out a medicine of proven value such as Dr. Chase's Syrup of Linseed and Turpentine.

How few cases of consumption there would be if every child's cold were looked after as it should be.

Did you ever think of it in this way?

It is the neglected cough and cold that leads to the dreadful lung diseases sooner or later. From repeated attacks the lungs are weakened and there comes pneumonia or consumption with their dreadfully fatal results.

dreadfully fatal results.

How watchful parents should be of their children. How careful to use effective treatment instead of trusting to cough mixtures which are often of little value or of harmful effects. Because it is prepared from linseed, turpentine and other simple but wonder-fully effective ingredients, Dr. Chase's

Syrup of Linseed and Turpentine is par-ticularly suitable as a treatment for children's coughs and colds. Croup, bronchitis and even whooping cough yields to the influence of this

great medicine and for this reason it is

kept constantly on hand in the majority of homes and has enormous sales.

Mrs. John Chesney, Innerkip, Ont.,
writes: "Dr. Chase's Syrup of Linseed
and Turpentine cured my little girl of
whooping cough when the doctor had
given her up and since then we always
keep it in the house as a treatment for
coughs and colds. It is the best mediomes and has enormous sales

cine we ever used There is no getting round statements such as this and you want the most effec tive treatment possible when your child becomes ill. Dr. Chases Syrup of Lin-seed & Turpentine, 25 cts. a bottle, at all dealers, or Edmanson, Bates & Co., Toronto.

the hands of the priests, is becoming a danger to the country. . . If roused to excess, they soon become absolutely ferocious; and should a revolution break out as a result of the active and papal, anti-monarchical and anti-Christian consistency it may be even more tarrife. spiracy, it may be even more terrific, though shorter, than anything France has ever seen. Therefore, in the in-terests of humanity, it is not only an unwise but a wicked thing that a paper which excites the ignorant week by week against the clergy should be toler ated; one day it may lead to an awful massacre, for it must be remembered that results on the clergy have grown of late years exceedingly frequent, and not a few have had fatal results. Anti-clericalism in Italy is a danger which the Italian government ought, in the true interests of the peace and progress of the country, to combat by every means at its disposal."

ARCHBISHOP HARTY OF MANILA MALIGNED.

EDITOR OF BAPTIST ORGAN THE CULPRIT. Trying to strengthen an argument by the use of a lie is not only immoral, bu likewise foolish. We are led to mak in consequence of an outrageous statement concerning Archbishop Harty, of Manila, which appeared some time ago in The Word and Way, a Baptist

The editorial statement organ. The editorial statement was made for the purpose of convincing Bap-tists that the Catholic Church in this country is a huge political machine, worked by the hierarchy and the elergy to promote Catholic interests, and the Catholic electorate is a well-organized compact body that in politics takes the compact body that in politics takes the word of command from their ecclesiastical superiors. The exact words employed by the writer of the Word and Way article are: "The people of our country are slow to recognize that there is a Catholic vote;' that it is a big yet and that it is used by the Catholic vote." vote, and that it is used by the Catholic Church to promote its own interest."

If a concrete example of the manner in which this "Catholic vote" is utilized could be furnished, the effect would be to strengthen the conviction amongs: Baptists that a Catholic politica political machine really exists. The Word and Way scribe was equal to the occasion. Without further ado he produced a pastoral which he attributed to Archbishop toral which he attributed to Archbishop;
Harty of Manila. Its character may be
judged by the following extract from it:
"First, it is the duty of all Catholics to
vote when they get a chance; second,
the voter has a binding and a heavy
duty to induce only Catholics."
and to vote only for Catholics."

and to vote only for Catholics."

That we were justified in confidently asserting (last December) that Archbishop Harty was not the author of the pastoral published by the Word and Way is shown by the following communication from the Archbishop him. munication from the Archbishop him self:

Manila, March 11, 1909.

My dear Dr. Lambert,—My attention, has just been called to an editorial in your issue of December 26 last, "A Palpable Libel upon the Church.". I would not consider it worth while to notice the false statement printed in the Word and Way were it, not for cere-

Word and Way were it not for cer-tain attacks upon the patriotism of Cathcustodians of so many inestimable treasures of art and antiquity.

"From these observations it is evident that Italy is undergoing at the present a rather violent crisis, and that it requires a stronger hand at the helm than that of the present Prime Minister to avoid disaster. This people have got it into their heads that it is their duty to do as they like, and whereas ther can make demonstrations against the church that has been the fruitful cause of whatever good evists is the full cause of whatever good evists is the control of the particism of Cathelolics. So numerous have been the calumnies and misrepresentations uttered against the Church in the Philippines since I have taken possession of this see, that to answer them my time would be entirely taken up from morning until night. If calumnies in general are an abomination in the sight of God and man, then how characterize those uttered against the Church that has been the fruitful cause of whatever those uttered against the Church that has been the fruitful cause of whatever good exists in these islands to day?

Not only did I never issue a pastoral on the eve of any election, but I have

DR. A. W. CHASE'S 25c. is sent direct to the diseased parts by the Improved Blower. Heals the ulcers, clears the air passages, stops droppings in the throat and permanantly cures. Cata thand Hay Fever. Blower free. All dealers or Dr. A. W. Chase Modical Co., Toronto and Buffalo.

never treated in any pastoral nor even touched upon or adverted to the subject of the duties of citizens at the polls.

Catholics will not be affected by the publication of such palpable fibels as the jWord and Way places before its readers. But all honest men must wonder how they who profess to be followers of Him Who was the Way and the Truth can adopt the methods of the one that "stood not in the truth, because truth is not: in him," who "when he speaketh a lie, speaketh of his own; for he! is a liar and the father thereof." (John viii., 44.)

† J. J. HARTY,

KNIGHTS OF COLUMBUS.

The sixteenth annual convention of the State Council of Massachusetts of the Knights of Columbus was held on Tuesday in Lawrence Encampment Hall, Rev. James N. Supple of Charlestov

the state chaplain, made an eloquent address, in the course of which he said: Let us view our order with the eyes of one devoted to its highest interests and most jealous of its good name and character. The powerful, important and necessary part that the Knights of Columbus are to play in the future pre servation and advancement of holy mother Church and of her divine faith in the hearts of the American people becomes more evident as the years roll by. We cannot fail to note the irreligous conditions of other countries. tous conditions of other countries. Society is on the brink of ruin and the life of the Church threatened. The same irreligious influences which have brought about this deplorable condition in those countries are at work here in America, and we fear for the future of American rights and liberties and for the preser

vation of our beloved republic.

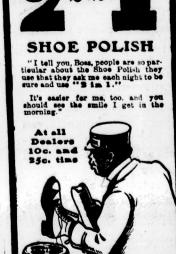
"The existence of the Kuights of Columbus is providential, the work of Christ is calling together as his apostles the Catholic laymen of America, to band themselves together and in charity to go forth and teach the nations by word and example. The times demand revival of faith and an awakening of religious activity in the hearts of see the efforts that are being ex-We see the efforts that are being exerted to draw away the hearts of men from the observance of law and order, of obedience to authority and of justice. The sanctity and perpetuity of the marriage contract is being destroyed The command of God, 'Thou shalt not kill' is ignored and there is a slaughter the command of God, 'Thou what not kill' is received. of the innocents enacted day by day. These evils are enunciated and defended to-day from so-called Christian pulpits.

"Thinking men cannot fail to see the hinking men cannot fail to see the lessening of virtue and morality in the home and especially amongst the very young of both sexes. This danger of immoral homes is now threatening us. immoral homes is now threatening us. The reasons for this widespread corruption are many. Want of a family religious life, want of faith, neglect of vigilance and the worldly and sensual spirit on the part of parents. But one chief reason and source of corruption is the widespread system of education is the widespread system of education is the widespread system of education and immoral contrains in the contrains the contrains and immoral contrains the contrai through certain irreligious and immoral papers, novels and light literature. Adults and children have their souls, hearts and minds fed on such foul and demoralizing reading.

"Our order has for its corner stone practical Catholicity. What is practical Catholicity? Practical Catholicity means for us an exemplification of the control of the catholicity means for us an exemplification of the catholicity means for us an exemplification of the catholic means for us an exemplification of the catholic means Christ's teaching in our daily lives, living as Christian men with a firm and intelligent faith, with an earnest hope and with an ardent charity. It means a faith that is visible to the world in the faithful performance of our duties and obligations as a father, husband or son and in the good example we set in the sobriety and honesty of our lives. "Practical Catholicity means to be

Christian men in our public life, in our performance of our public duties as professional men, as business men and as citizens; realizing our obligations to our clients, our employers or our country. Would that all of our citizens country. Would that all of our citizens both of high and low degree, had the spirit of a Bright, a Gladstone or an O'Connell. If they had they would first place all public interests at the feet of Jesus and ask Him what He thought of them and how would He advise them to act. They would have written in their minds and on their hearts that memorandum which was found on the body of place all publ the martyred president of Ecuador, Garcia Moreno, 'My Saviour, Jesus Christ, give me greater love for Thee and profound humility, and teach me this day what I should do for thy greater glory and service.'

"It means that we give to the young men an example whereby they may learn to love virtue, truth and honesty We should make our counc of life. chambers the centre of Catholic truth; we should educate our members by bringing within their reach lecturers



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and teachers who will intelligently explain to them the serious problems of life and of the day. We must banish from our midst all that tends to degrade from our midst all that tends to degrade our young men or teach them unChris-tian principles. No council, however insignificant it may think itself to be, but has this work to do and should do it. "We should build up Catholic spirit

and nobility of character, not tear down. We should hate and combat the errors We should hate and combat the errors of so-called Catholic men and the errors of the unbelieving world; not alone infidelity, but socialism, which is destroying religion and society abroad and is aiming to accomplish the same result here in America. Life is a warfare and struggle and we must debt sort for struggle and we must fight, fight for what we know are the holiest and best interests of our country and Church, for the best moral and spiritual interests of

ST. ANNE DE BEAUPRE.

THE NINETEENTH ANNUAL PILGRIMAGE FROM THE DIOCESE OF KINGSTON TO THE SHRINE OF ST. ANNE DE BEAUPRE,

The above Pilgrimage will take place this year on Sunday, the 20th July. It will be under the patronage of His Grace, the Most Revd. C. H. Gauthier, D. D., Archbishop of Kingston. The pilgrims can go by the G. T. R. or C. P. R. as in former years at specially reduced pilgrims can go by the G. T. K. of C. P. R. as in former years at specially reduced rates. Both companies will run two special trains to which will be attached first class sleeping and dining cars. The very best accommodation will be provided. The dining cars will be under the supervision of the ladies of the parish of Gangaque who will snare no parish of Gananoque who will spare no pains in looking after the wants of their patrons.

No doubt a great number of people not only from the diocese of Kingston but from the surrounding districts will avail themselves of this grand oppor-tunity of visiting in the easiest way pos-sible and at the lowest rates the famous shrine of good St. Anne that they may obtain for themselves and their friends great spiritual and temporal favors.

To those who may not desire to go on the pilgrimage a splendid opportunity will be given to visit the historic and beautiful cities of Quebec and Montreal and many other places of interest along

All persons desiring information regarding the coming Pilgrimage can obtain it by applying to the agents of the two great Railway Companies, the C. P. R. and G. T. R. or to the Rev. John P. Kehoe, Pastor, Gananoquo, and director of the Pilgrimage.

Religious Reception.

Of the sixteen Sisters who made their profession in the Convent of the Good Shepherd, Carthage, Ohio, on May 12, Sister M. of St. Francis Regis Sullivan, Sister M. of St. Francis Regis Sullivan, of Amherstburg, Ont., pronounced her final vows, Sister M. of St. Sylvester, of Stratford, Ont., Sister Mary de Lourdes Sullivan of Amherstburg, Ont., and Sister Mary of Holy Innocents Kehoe of Huntsville, Ont., pronounced their first vows. His Grace Archbishop H. Moeller received the vows and delivered an eloquent discourse on the duties of the religious state.

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God sees the sufferings that we en dure, and never will this suffering be too poignant or too prolonged. His glance rests upon it; He watches the effect of the remedy and the progress of the evil.

Awake arise gray dreams and slumber scorning. For every dormer looking on the east is portal to the banquet hall this morning. Where May doth call her lovers to her feast Lo I as it were a pledging goblet, glowing. In her rose fingers over which do run. The golden bubbles poured to overflowing. Up, up, she lifts the sun! Oh, drink with her this airy wine of spring. That from her hands her winged breezes bring. Sweet philter for all hearts on earth to be! Hark! how the birds are drunk with it and sing: Mark, where the flushed winds spill it on tee.

sea,
How, lapping it, the waves go caroling;
See how dull earth, meek flower and stately

tree,
Where'er the breezes haste it,
Rejoice that they may taste it.
Shall we then, slumb'ring, waste it—
This draught of cestage?
O! lovers all, in this sweet wine
Pledge you and your loves and mine—
A cup with you!
And drink the May with me!
Up! up! with you.
—T. A. Daly, in Catholic Standard and Times.

OIED.

QUINLIVAN—At Warkworth, on Saturday, May 8th Josie Quinlivan, aged twenty-four years. May her oul rest in peace MacDonEll.—At Property of the Control MACDONELL.—At Fasnakyle, Alexandria, Ont-sutherland Chisholm Macdonell. May his soul res

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