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

LONDON, ONTARIO, SATURDAY, JULY 11, 1908.

NIGHT IN BACHELOR'S HALL.

All the fools in this country do not

belong to the cannon cracker and toy pistol brigades. John Alexander Dow

le know that interesting fact, and Mrs. Mary G, Baker Eddy is not quite un-aware of it, either. That astute money spinner is able to boast now that new "churches" of Christian Science have

(Reprinted from " Canzoni " by request.) (Reprinted from "Canzoni" by request.) They've gone away ! It seems a year, Aye! weeks of years. since they wore here ; And yet it was but yesterday i kissed them when they went away, Away from all the scorching heat That grips this bricked walled city street. And it was I who bade them go. Though she, dear heart protested so, And vowed I d Hnd ne joy at all, Nor any peace. In Bachelor s Hall, I laughed at that, but she was right; I never knew a sadder night Thase silen thall I call my own. I never thought this pisce could change So utterly and sceme ostrange. The night is holt, and yet a chill Pervades the house: It is so still. I mist the fold, and yet are here; I has the dott my when the re here;

VOLUME XXX.

Pervades the house; it is so still; I miss the living atmosphere T hat comforts me when they are here; I miss the sigh, long drawn and deep, The music of refreshing sleep, That undukies the gratic breast Of weary motherhood at rest. And is the unaccustomed gloom That shrouds the small adjoining form I miss the unders the multi-d screams, Of childhood troubled in its dreams, And is this all? Nay i more: I miss The strong, heart-thrilling joy, the bliss Of warding, with protecting arm. Between these proclous hearts and harm,

Of sing your song, all ye who roam, Your wisful song of "Home. Sweet Home But, though unhappy is your lot, You will not find a sadder spot In all the world than Home, when they Who make it Home have gone away. -T. A. Daly in Philadelphia Catholic Standar

. " THE LOVES OF THE ANGELS."

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point to the theory. Concerning this remarkable chapter in ethics and liter-ature the author writes in "McClure's:" " In June, 1830, Mrs. Woodbury gave birth to a son whom her followers believed was the result of an immaculate conception, and an exemplification of Mrs. Eddy's theory of "mental generation." Mrs. Woodbury named her child

episode, it is hard to say what else it suggests. A singular fact in relation to it was the silence of Mrs. Wood bury's husband regarding the whole matter matter.

Certain passages from Mrs. Eddy's instructions given in private are quoted by the author, as related by Mrs. Woodbury in explanation of the theory of "mental generation." In vow their lives to His service is sought to be given a meaning from which the soul of the Catholic shrinks in horror

as the very suggestion of the foul fiend. These frightful dreamings of an imposture intoxicated with success were all ventilated when Mrs. Woodbury took an action for libel against Mrs. Eddy a few years ago. Though the action ended in a fasco, it served a useful purpose in showing the world the sort of queens and augels of which the Christian Science heaven is com posed. It is most unquestionably the most grotesque and horrifying chapter in all the long history of impostures from the Middle Ages down to our own. --Philadelphia Catholic Standard and Times.

been formed during the past year at the ratio of four and one half per diem BISHOP MCFAUL ON THE BIBLE.

throughout the country. By "churches" it is to be presumed, is meant "circles," like reading circles or spell-Within the last fifty years, the Bible among non Catholics has been cast down from its high estate: "The Bible and the Bible alone the religion of Protestants." There is a growing ing bees-little knots of gossipers in back villages or suburban hamlets. Great interest is like'y to be aroused in these tendency among them to rank the sacred writings with the ordinary simple conventicles by the publication simple conventicles by the publication of "The Story of Mrs. Eddy and the History of Christian Science," by Georgine Milmine, in "McClure's Magazine." Chapter XII. in the works of human genius, such as Shake-speare, Dante and others. Let us, therefore, consider for a moment the position of the Catholis Church towards present month's issue is a series of position of the Catholic Church towards the Holy Scriptures. She gathered up the Sacred Books, declared them in spired, and recommended them to the study of her children. Previous to revelations of the character of the im posture that has fastened on the diseased brains of this country more amaz-ing than those pictured by Moore in "The Veiled Prophet of Khorassan." the discovery of printing, when books were produced by writing only, a complete Bible was a very The story is not merely astoanding: it is in parts blood cardling in its awful blaphemy when dealing with episodes relative to what the writer designates "War in heaven." These episodes deal with the quarrel between Mrs Eddy and her ablert lucturent and helme only, a complete Bible was a very valuable possession. Maitland, in his History of the Dark Ages, says: "I am inclined to suppose that at this day a copy of our English Bible, paid for at the rate at which law stationers pay their writers for common fair corp. paper would cost deal with the quarrel between Mrs Eddy and her ablest lieutenant and helper, Mrs. Josephine Curtis Woodbury. Mrs. Woodbury had set up a school of our own-a cult within a cult. She was, unlike Mrs. Eddy, imagin-ative and picturesque, and her followers were like herself. They included a few musicians, artists, and poets. Amongst the theories which Mrs. Eddy hat woven into her system of "Christian Science" was one that women could become pregnant by common fair copy on paper would cost between ± 60 and ± 70 (± 300.00 and ± 350.00) for the writing alone; and further, that the scribe must be both expert and industrious to perform the task in much less than ten months. It must be remembered, however, that the monasteries contained (most of them some, and many a considerable number of) men who were not to be paid for their work or their time, but who were women could become pregnant by means of dwelling on the idea. This she called in her books "mental generofficially devoted to the business." Beyond doubt, therefore, Bibles were far from plentiful in those days. Had ation." Mrs. Woodbury thought it might be a fine stroke to give practical not these patient, diligent monks de-voted their lives to transcribing the Scriptures, and transmitting them to posterity like some of the ancient classics, they would not have survived the wreck of the ages and kingdoms. Our enemies have asserted that the Catholic Church is afraid of the Bible,

because, if it were commonly read by ible the people, her errors might be dis-

ceive the interpretation of all difficult passages from the same unerring source.

'the pillar and ground of the truth?' 'Search,'then 'the Scriptures,' under her guidance, 'in which,' as St. Peter admonishes us, 'are some things, hard to be understood, which the unlearned and understood, which the unlearned hirs, woothing if "mental generation." In substance they are too shocking for any Christian who believes in the Divine birth of our Blessed Saviour to read calmly. It is enough to say is the being led aside by the error of the comparison of the statement is a statement of the statement is a statement of the statement of the statement is a statement of the statement is a statement of the stateme unwise, you fall from your own stead-fastness."

fastness." "In a word, whenever we take this Sacred Book into our hands, let us bless God, who has given such gifts to men, and raising our hearts and hands to the Father of Lights, and the God of all consolation, let us beg, with all earn-estness, that we may read for our im-provement in all virtue, and neither be deceived by misunderstanding what we read, nor lead others astray. * * Let us never forget those memor able words of the Prince of the Apostles memor-We have also the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Unthe day star arise in your hearts. Un-derstanding this first, that no prophecy of Scripture is made by private inter-pretation; for prophecy came not by the will of man at any time, but the holy men of God spoke inspired by the Holy Ghost.""

We often hear non-Catholics stating that there are errors in the Bible. That you may know what reply to make to such assertions, we will here quote from the Encyclical Letter of Leo XIII. on The Study of the Sacred Scriptures : "It is a lamentable fact that there are many men who with great labor make and publish investigations on the mon uments of antiquity, the manners and institutions of nations, and other illus-trative subjects, whose chief purpose in all this is too often to try to find mistakes in the Sacred Writings, and so to shake and weaken their authority. Some of these writers display not only extreme hostllity, but also great un-fairness. * * * Scripture, if they can only find in it a suspicion of error, they set down with the slightest possible discussion, as being entirely un-trustworthy. It is true, no doubt, tha: copyists have made mistakes in the texts of the Bible. * * * The fact, texts of the Bible. * * * The fact, however, is not to be too easily ad-mitted except in those passages where the proof is clear. It may also happen that the sense of the passage remains ambiguous. In this case, sound her-meneutical methods will greatly aid in clearing up obscuit; clearing up obscurity."

The Pontiff, after forbidding the limiting of inspiration to portions of Holy Scripture, the admission that the sadred writer has erred, and that in-spiration might be restricted to the domain of faith and morals alone proceeds as follows : "All the books which the Church receives as sacred and canonical were written wholly and entirely, with all their parts, at the dictation of the Holy Ghost. So far is

it from being possible that any error can co exist with inspiration, inspira-tion not only is essentially incompat-ible with error, but it excludes error so absolutely and necessarily that it is impossible that God Himself, the

munion with the Divine mind ; but she probably had no idea that any one of her students, ambitious to "deamo atrate over material claims," would actually attempt to put this theory into practice." If there is not something like blas pheny in the central idea in this strange episode, it is hard to say what else it nuggests. A singular fact in relation to it was the silence of Mrs. Wood bury's husband regarding the whole has not expressed the meaning of the passage or that I myself have not passage or th understood it."

Catholic Record.

Further, the Holy Father exhorts learned Catholics, throughout the world, to examine and study the Scriptures with the view of combatting the assaults made on them by non Catholics. "There is nothing," says he, " which is better calculated to imbue the masses with homage for the truth than to see it so joyously proclaimed by learned men who have gained distinction in some other field. Moreover, the bitter tongues of objectors will be silenced. At least, they will not dare to insist so shamelessly that faith is the enemy of science when they see that scientific men of eminence in their own profession show towards the faith most marked honor and reverence."-N. Y. Free-

THE CHURCH OF CHRIST.

man's Journal.

At the dedication of St. Thomas Church, at Thomaston, Conn., on Sun-day, May 31st, Rev. William O'Brien Pardow delivered an eloquent and timely sermon. Father Pardow said in

"We all share to-day the pleasure and satisfaction of seeing this magnif-cent temple raised to the glory of God. It was built by man for the good of mankind and we feel honored to day by our presence when it is dedicated to God. Every step has a meaning. Every Catholic Church has a grand idea back of it and it is not man's idea, but God's. The beauty and grandeur of the edifice is of secondary importance. It may be a beautiful church like this but whether it be the basilica of St. Peter's in Rome, lifting its massive dome far up into the blue vault of Heaven, or whether it be a bamboo hut, surmounted by a worden cross in Central Africa, the idea is the same. All proclaim the same truth, rest on the same unmov able cornerstone. A Catholic church is not a meeting house or place where chants are sung. Neither is it an auditorium, where one man addresses an assemblage of fellow men on the topics of the day, into which a slight tinge of religiousness has been for cibly injected to save appearances Nor is there any reason why it should be made more beautiful than the be made more beautiful than the churches of our neighbors. It is the house of God, the house of the sacri-fice of man. It is a teaching of God's own teaching, a transmission, the ex-tension of the incarnation of the Son of God down to men and women in the of God down to men and women, in the midst of whom the Church's corner-

stone is laid.

I realize that there are in our midst here to day many non Catholics. I re-joice to see you here. We all rejoice to see you here. It is as it should be. Now, if you will allow me, non Catho-lics, I will say a few words on our religion, which, to narrow minds may sound unfair. The mother Church can look behind twenty five milestones and see many changes in your belief. We would shudder from such possibilities In the last United States census statis tice, show that from 40,000,000 to 50, 000,000 people never set a foot inside of a church. We have become pros-perous, more rugged. Our minds and percus, more rugged. Our minds and our positions have been affected by these conditions. Many so-called ad-vanced thinkers of this twentieth cen-tory object to the visible kingdom of God in the world of to-day, but it ex-ists and was founded by Jesus Christ in order that this divine light and ists and was founded by Jesus Christ in order that this divine light and in order that this divine light and this divine strength, as explained in words of St. John the Evangelist, 'He gave them power to be made sons of God,' should be communicated to man-kind until the end of time. They are lond in praise of Christ's beautiful character and of his consoling lessons for the poor and afflicted, but they do not wish to be conformed in bread not wish to be confronted in broad daylight with a visible and palpable organization which has telling lessons for the rich as well as the poor. They do not relish Christ's kingdom on earth do not relish Christ's kingdom on earth to-day; they object to a voice that speaks a language which they cannot possibly understand; they cannot be-ileve that the word of God could have been handed down to man; they are practically without a foundation for the various forms of religion which they prefers they profess. "True it is that Jesus Christ de clared His kingdom was not to be o this world, but just as pointedly did He proclaim that it was to be in this world. For thus came I into the world, to give testimony of the truth.' His kingdom was not to be of this world, because the kingdoms that are of this world may be set up and then upset by men. His was from the Father and did not depend on universal suffrage or the ballot box. The kingdoms that are of this world are frequently stopped by some chain of mountains that cannot be tunneled or by an ocean that cannot be transited of by an ocean that cannot be bridged over. His kingdom was to overlap both land and sea and to reach out to the farthest extremities of the earth. Church, and receive the bread which the wrote it who inspired its exe it. He wrote it who inspired its exe its is like a friend of ours of whom a its is like a friend of ours of whom a its is like a friend of ours of whom a its is like a friend of ours of whom a its is like a friend of ours of whom a its is like a friend of ours of whom a is like a friend of ours of whom a is a Catholio, but did not work hard at it." If act, so convinced were the faise translations and comments cf. States and Doctors of the soundness satily to explain and to harmonize the the all important point, the most vital here its and its ancient and is nothing to fear from this ancient and for the so called "Higher is nothing to fear from this ancient and Valgate version, provided we receive it to be the assistered to the writes assistere is not the teaching of St. Augustine. He writes the teaching of St. Augustine. He writes the teaching of St. Augustine. He writes the writes the teaching of St. Augustine. He writes the teaching of St. Augustine to the the teaching of St. Augustine to the teaching of St. Augustine to the teaching of St. Augus

there any limitation as to the citizens of the kingdom? None whatever. 'Teach every creature.' Is there any limitation as to the duration of the kingdom? No. 'Behold I am with you all days,' so runs the document.

"Is there any limitation as to the truth to be taught ? Yes, there is. The Church is not reputed by her divine ounder to teach natural science. She Teaching them to observe all things whatsoever I have commanded you.' It is because not enough attention has been paid to this divine character of the Church that non Catholic Christi anity is in such a sad plight to day. No matter what the corporate body may be, if founded on solid foundation, it continues to exist notwithstanding the changes that will necessarily occur in its directorate. So it is with Catho licity. The doctrines as laid down by our Lord to the four Apostles, Peter, Paul, John and Matthew, are the same to-day as two thousand years ago and as they will ever continue to be. A lawyer argues upon a point of law. He is sincere in his ideas, we believe that he is right. With religion it is different. Because we do not grasp its meaning of everything that is placed before us we do not believe and refuse to believe that the doctrines extolled could have originated where Catholics claim and, in true adherence to their faith, can convincingly prove Christ died for one faith, that cannot

be denied, but at present there are six hundred different folds all worshipping along different lines and failing to agree on one essential. An essential is re quisite. The Catholic Church means what it says and says what it means. You ask why we are so earnest? Be cause we take the teaching of our Lord. You say we are selfish, in that we claim that ours is the only true religion. We still claim it. No others dare stand up and defend their Christ. If all are true then all Christianity has passed away, a fact which must be obvious even to the most superficial observer.

"Another point taken against Cath-olics is their belief in the infallibility of the Church. But this infallibility has weathered 2000 years of storm and whether the Church be in Rome or Siberia it has but one teaching and but one belief. For, after all, what is the infallibility of the Church but the power to convey Christ's message cor-rectly? If Christ wishes us of the twentleth century to believe what He taught, He must so surround by His protection the line of mortal men who have conveyed the message down to our time that the message will not be changed in transmission. Is this so hard to accept? We receive a message by cable from across the ocean regard-ing some stock market quotations. Give us some doubt concerning it and a panic follows. We do not question the infallibility of the wire and therefore give a copper wire credit which we deny Christ."-Providence Visitor.

MR. TAFT'S RELIGION.

From the Monitor Newark.

Why all this hubbub about Mr. Taft's religion? The Constitution guaran-tees to every citizen freedom of relig-ious worship. Why, then, this seem ing anxiety to announce Taft's relig-ion ? Who made the inquiry that

CATHOLIC NOTES.

1551

Archbishop Langevin is seriously ill with diabetes and has left for France to consult with a specialist.

A notable and promising event has recently happened in Ireland. The Benedictines, who have not been there since the reign of Henry VIII, have returned to the great joy of the people.

The Dowager Marchioness of Bute has decided to complete the restora-tion of the Greyfriars' Church at Elgin, England, which her husband, the late Marquis, had in hand prior to his death.

The reception into the Church of another Episoopalian minister is to be chronicled, in the recent conversion of Rev. P. W. Hemans, late curate in charge of St. Nicholas, Blackwall, England.

Brother Lawrence of St. Mary's Augustinian Priory, Lawrence, Mass., the oldest lay brother of any religious community in America, if not in the world, died last Sunday atternoon, in his one hundredth year. He was ninety-nine on March 25th.

Cardinal Gibbons has just given the Cardinal Gibbons has just given the final touches to the latest of his im-portant literary works and turned the manuscript over to his publishers, who will issue the work before his return from Europe in the autumn. The book is entitled "Discourses and Sermons on Various Subjects," and will fill about 525 pages of uniform size.

Cardinal Gibbons celebrated, June 30, his forty seventh anniversary as a priest and his twenty second year as a Cardinal. While the Cardinal is as a Cardinal. While the Cardinal is nearing his seventy-fourth birthday, which will be reached July 23, he is still hale and hearty, and soon expects to visit London and Rome to participate in important events.

Among the twenty young men re-cently ordained to the priesthood by Archbishop Farley in New York was Rev. Owen A. McGrath, for years well known as a college athlete and a star football and basebail player at Dart-month and the Boston Latin School. Father McGrath has joined the Paul-ints and will engage in mission work. ists and will engage in mission work.

Out in Davenport, Ia., Miss Bessie Johnson, teacher in a country school, was ousted, as she maintains, because she is a Catholic. Now she has brought suit against the trustees for suit against the trustees for \$10,000 damages. She probably will not re-cover so large a sum, but her courage is to be admired. We hope the jury will not prove to be so bigoted as the trustees appear to be.

Everyone will rejoice to know that Rev. Dr. Lambert, the scholarly editor of the New York Freeman's Journal, is now on a fair way to regain his health. He was able to say Mass last Sunday week, the first time in three weeks, and also has been able to drive about a little without each of the subset of the subset a little without serious results. Thousand of admirers the country over are praying that the recovery of this good and great man may be speedy and pernanent.

The Right Rev. Bishop Conaty of Los Angeles, recently confirmed seven three Indian children at the Sherman Institute at Riverside, Cal. About six hundred Indian boys and girls attend this non-sectarian boardingschool, of whom two-hundred and sixty are Catholics, belonging mostly to the tribe of the Mission Indians. Four years ago Bishop Consty built a chapel

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the people, her errors might be dis-covered. On the contrary, far from fearing the reading of the Scriptures, she has ever manifested her love and veneration for the Word of God. In-The Prince of Pe him at Ocean Point, Maine, in a pool which she called " Bethsada." Here, by the bye, is a fresh illustra-tion of the difficulty of getting into non Catholic minds what is meant by veneration for the word of God. In-deed, were the Scriptures lost, it is said, we might recover them by collect ing together the texts found in the writings of the Doctors and Fathers of

the "Immaculate Conception" in the Catholic theology. Bat to continue: "Mrs. Woodbury would not permit the child, who was called Prince for short, to address her husband as "father," but insisted that he address the Church, and the works of the scho Mr. Woodbury as " Frank"and herself Six months before the birth of Prince

Six months before the birth of Prince Mrs. Woodbury paid a visit to Mrs. Eddy, and she seems to imply that the vonerable leader oracularly fortold the coming of her child. "In January," writes Mrs. Woodbury, 'I enjoyed a visit with my ever beloved teacher, who gave comfort in these words, though at the moment they were not notes. though at the moment they were not received in their deeper import: 'Go home and be happy. Commit thy ways unto the Lord. Trust Him, and He

unto the Lord. Trust Him, and He will bring it to pass.'" This may have suggested to the faithful the visit of Mary to Elizabeth; but if there was any miracle play of this sort in pro-gress, Mrs. Eddy had certainly no in-tention of playing Elizabeth to Mrs. Woodbury's Mary. When word was tention of playing Elizabeth to have, Woodbury's Mary. When word was brought her of the birth of Mrs. Wood bury's "little Immanuel," as he was often called, she was far from being convinced. "Child of Light!" she exclaimed indignantly. "She knows it is an imp of Satan." In the libel suit which Mrs. Woodbury later brought against her teacher, a

hundred years. . . The writing is authentic, which in itself deserved redit in courts of judicature, and is of later brought against her teacher, a letter to her from Mrs. Eddy was read in court, in which Mrs. Eddy said : sovereign authority ; so that it ought not to be rejected or called in question

In court, in which Mrs. Eddy said: "Those awful reports about you, namely, that your last child was illegit imate, etc., I again and again tried to suppress that report; also for what you tried to make people believe; namely, that that child was an immaculate con ception. * * * and you replied that it was incarnated with the devil." by anyone." The preface continues: "Let us the previde continues. Lot the stick invariably to the doctrine of the Church, and receive the bread which she breaks for her little ones with gra-

"Mrs. Eddy was the more vexed with Mrs. Woodbury because she her-self had undoubledly taught that in the future, when the world had attained a larger growth in Christian Science, children would be conceived by com-

Supreme Trath, can utter what is not true. This is the ancient and unchanging faith of the Church. It was solemnly defined in the Councils of Florence and Trent. It was finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of that Council: 'The Books of the Old and the New Testament, whole and entire, with all their parts, as they are enumerated in the decree of the same Council (Trent), and as they are contained in the old Latin Vulgate edicontained in the old Latin Vulgate edi-tion, are to be received as sacred and canonical. The Church holds them as sacred and canonical, not because, hav-ing been composed solely by human in dustry, they were afterwards approved by her authority, not only because they contain revelation without error. but because, having been written under the inspiration of the Holy Ghost, they have God for their author."

It is thereby made clear that no Catholic is permitted to assert that there may be errors in the Scriptures there may be errors in the Scriptures because they were written by men, and that these original inspired instru ments could, on that account, fall into error. Such error would be attribut-able to God, the source of all Truth, Who cannot possibly be the atthor of error. Such has always been the teach-ing of the Fathers of the Church. "Therefore," St. Augustine declares, "since they wrote the things which He "since they wrote the things which He showed and said to them, it cannot be said that He did not write them. His members executed that which their Head dictated." St. Gregory the Head dictated." St. Gregory the Great goes so far to say : " It is most superfluous to inquire who wrote these things : we loyally believe the Holy Ghost to be the Author of the Book. He wrote it who dictated it to be writ

ion? Who made the inquiry that necossitated the explanation concern-ing his religion? It is a rather mys-terious proceeding altogether. We all know that there is only one religion that debars from the Presidency. That religion is the Catholic religion. The Constitution is a piece of brone The Constitution is a piece of hypo crisy so far as Catholics are concerned when it comes to the Presidency. It is not written in the Constitutio is not written in the Constitution, but it is written in the will of the majority that no Catholic may aspire to the Presidency. There are few that doubt that if Roosevelt were the candidate of the Roughly matter water the candidate of the Republican party, he would be overwhelmingly elected. But if Rooseoverwhelmingly elected. velt were to become a Catholic to mor-row, the road to the Presidency would be thereby blocked to him.

It is a pity that this all is true in this great American Republic. But true it is. We Americans proclaim from the housetops our principles of absolute religious freedom, and then go home to sharpen our political knife against a Catholic neighbor. Of course this religious prejudice is disappearing. But it still holds sway enough over American votes to make a Catholic nominee for the Presidency a political impossibility.

And how do the Catholics act ? They vote with pleasure and satisfac tion for liberal mind ednon Catholics for every office. It never enters their mind to inquire what a man's religion office. It never enters their is when it is a question of voting for or against him. Taft may be a Unitarian, but that fact will not keep a Catholic from voting for him. The dominant Protestantism of our day is unconfessed Unitarian Unitarianism. Protestantism is logic ally the rejection of Christ as God. It

any the rejection of Christ as God. It does not startle us one iota to hear that Mr. Taft is a Unitarian. Possibly he is like a friend of ours of whom a witty Irishman informed us that "he

and rectory near the school, appointing Rev. John J. O'Brien as chaplain, whose only duty is the spiritual care and instruction of these Catholic Indian children.

Cardinal Gibbons, accompanied by his Cardinal Gibbons, accompanied by his travelling companion, Rev. L. O Dono-van, will probably sail on July 13, from New York for London to attend the Eacharist Congress, which is to be held there from Sept. 9 to Sept. 13. hnt The Cardinal received a special invita-tion from Archbishop Francis Bourne, of Westminster, London, and cabled his acceptance immediately. The Cardinal will make one of the principal addresses Cardinal Logue, of Ireland, who re-cently visited this country, and Cardi-nal Vanutelli, the subdean of the College of Cardinals at Rome.

" Sister Mary Agness" and "Sister Mary Adela," the two bogus nuns who were arrested last week in New York, harged with vagrancy, were sentenced to six months each in the workhouse by Magistrate Wahle in the Tombs Police Court. The magistrate said : Police Court. The magistrate said: "It is a notable commentary on the state of religious feelings in this city that several of the people who gave you money were Hebrews. The fact that people have so much confidence in Catholic sisters, irrespective of their own religion, makes it all the more im perative that they should be protected from frand." from fraud.'

A handsome tabernacle of silver gilt has been erected in the chapel of the Blessed Sacrament in the new Roman Catholic Cathedral in Westminister. For years past, in anticipation of this event, a lady who has done much for the Cathedral has been collecting gold

lastics of the Middle Ages. It is true that the Church prohibited It is true that the Church prontoteed the reading of the Bible in the vulgar tongne without note or comment, owing to circumstances which would have produced injurious results; but, as produced injurious results; but, as soon as opportunity offered, and the danger had passed away, she was most anxious that the people should read approved translations of the Latin algate accompanied by explanatory

What must be our attitude towards what must be our attitude towards the Bible in these modern days? That of the Church in all ages. We quote from the preface of the English version of the Catholic Bible, annotated by the Rev. George Leo Haydock : "Among the many and great blessings which God has bestowed upon His Church, by cans of the Sacred Council of Trent we may justly reckon this as one of the we may justify recon this as one of the greatest, that out of so many Latin editions of the divine Scriptures He has declared, in the most solemn man-ner, the ancient Vulgate alone to be authentic, which has been approved in the Church and used during so many hundred wars.



THE LION OF FLANDERS.

2

BY HENDRIK CONSCIENCE

CHAPTER XXII.

The French general had pitched his camp in a broad pisin at a short dis tance from the city of Lille, and the tents of his countless warriors covered a space of more than two miles in exand renowned for his leads of arms, he had gathered around him a troop of eight hundred intrepid men, well ac customed to war; and with them he roved from place to place wherever there was fighting to be done. Many a time had he decided a battle in favor of he polace where he was not done. The breastwork which surround ed the host might have led a distant ed the host might have led a datasmit spectator to imagine that he saw before him a fortified city, had not the neigh ing of horses, the cries of soldiers, the smoke ascending from their nomerous time had he decided a battle in favor of the prince whom he was adding; and he and his men were liberally covered with wounds and scars. War was his element and his life; peace and repose were unendurable to him. Now he had smoke ascending from their monetone fres, and the futtering of a thousand flags, betrayed the presence of a milit-ary camp. The part assigned to the nobles and knights was easily distin-guished by the splendour and costliness of its standards and embroidered ban-ners; and while their velvet pavilions glowed with every color of the rainbow, the rest of the standards joined the French host, because many of his old companions in arms were there; impelled only by love of fighting, he recked little for whom or in what ause he did battle. the rest of the camp showed only the ordinary tents of canvas, or huts of straw. It might have been matter of Besides these were present, amongs others, Simon de Piedmont, Louis de Beaujeu, Froald, governor of Douay, Alin de Bretagne. At the further end of the straw. It might have been mous host did not perish of hunger, for in those days armies seldom took stores with them; yet they were supplied in such over

table, and apart from them, was a group of knights. It was the least honorable place; and as the F.ench would not admit them to their company, flowing abundance, that corn was suffered to lie about in the mud, and would not admit them to their company, they had found themselves obliged to occupy it. And truly the French were in the right; they were contemptible beneath contempt; for while their vassals, as genuine Fleming, were asserting their country's cause, these their feudal lords were banqueting with the foe! What blindness could lead these deconcaract traitor's to targ. like the most valuable articles of food were everywhere trampled under foot. The French took the best means at once to supply their own wants and to deepen the hatred with which the Flemings regarded them. They scoured the country day by day in large bands, plundering and laying waste on all sides; for the furious soldiers well understood the wishes of their general, Robert d'Artois, and their way was these degenerate traitor's to tear, like vipers, the bosom of their mother? Tney were marching under a hostile banner to shed the blood of their Robert d'Artois, and their way was traced by countless deeds of violence and devastation. As a symbol of the sweeping desolation with which they threatened Flanders, they had tied small brooms to the points of their spears; and their conduct amply re-deemed their pledge, for in all the southern part of the country there re-mained not a house, not a church, not a banner to shed the block of the soil brethren and bosom friends on the soil of their common fatherland; and for what? that the country which gave them birth might be made a land of slaves, and humbled beneath the yoke of the alien. They had time to feel that shame and contempt were their portion, and to feel at their hear's the mained not a house, not a church, not a castle, not a monastery, scarcely a tree standing-all were ruthlessly razed and gnawing worm. The names of these recreants have been handed down to posterity : amongst many others, Henry van Bautershem, Geldof van Winghene, destroyed.

Thus the French commenced their ex-Arnold van Eyckhove, and his eldest son, Henry van Wilre, William van Redinghe, Arnold van Hofstad, William van Cranendonck, and John van Raneel, were the most conspicuous. pedition. In the midst of their feroci ous course, no lear or apprehension of defeat occurred to them, so confidently did they rely on their overwhelming numbers. Flanders was doomed to a memorable destruction ; they had sworn The knights ate off silver dishes, and On the same morning on which drank the choicest wines from cups of gold. The goblets which were placed before Robert d'Artois and the two Guy had bestowed on Deconinck and Breydel the meed of their loyal good service, the French general had invited kings were larger and more costly than the rest; their coats-of arms were cun-ningly graven upon them, and their his most illustrious knights to a sump tuous banquet. The tent of the Count d'Artois was of unusual length and rims shone with rare and precious gems a artons was of unneual length and breadth, and divided into many com partments; there were rooms for the knights of his suite, rooms for the squires and standard-bearers, rooms for malines and standard-bearers, rooms for During the meal, a lively conversation went on amongst the knights on the position and prospects of the expedi-tion; and from its tone the fearful doom culinary purposes, rooms for all the various personages of his train. In the of Flanders might easily be gathered. "Most undonbtedly," answered the general to a question of De Chatillon, middle was a spacious saloon, capable of containing a large number of knights, they must be all exterminated. These and used alternately for revely and for the deliverations of the council of war. The silk with which the tent was cursed Flemings can be tamed only by fire and sword; and why should we let such wretched boors live? Let us make a thorough end of them, messires, covered was powdered with fleurs de les at the entrance hung the shield of the that we may not again have to stain our swords with their plebian blood." "Right!" said John van Raneel, the ouse of Artois, and outside, on a small eminence, waved the royal standard of France. The saloon was hung with rich tapestry, and rivalled a palace in Lilyard; "you say right, Messire d'Artois. We must make no terms with magnificence. the seditious rascals; they are too rich At the upper end of the table sat

and would soon give us trouble again Already they refuse to recognise us Count Robert d'Artois. He was still in the flower and full vigour of life, and a scar which traversed his right cheek, at once gave evidence of his bravery and imparted to his countenance a more forbidding expression. Although his face was disfigured by deep wrinkles their industry makes their blo and stained with dark spots, yet his eyes gleamed like a file from under his dark eyelashes with manly ardour and in magnifipence; and is not that an in-sult to us? Certainly, we will endure it no longer." Unless we wish to have a fresh outenergy. His manner was harsh, and denoted the florce and unrelenting man of war.

break every day,' remarked John van Cranendonck, 'all the craftsmen must Close to him, on his right hand, sat be put to death; for the survivors will never be quiet; and therefore I am of Sigis, king of Melinde; age had silvered his hair and bowed his head, yet was opinion that Messire d'Artols ought he eager for the combat. ot to spare one of them alive. pany he felt his martial ardor return And what are we to do when we the goblet which stood before him: and boasted that he would yet perform glorious feats of arms. The counten ance of the old man inspired respect; have slain all our vassals?" asked the burly Hugo van Arckel with a laugh. " By my troth, we shall have to plough our land ourselves ; a goodly prospect, it bore the impress of goodness and gentieness. Certainly the good Sigis Ha !" answered John van Raneel : would never have taken arms against the Flemings had he known the real state of the case ; but he had been per " I have a good plan to remedy that. When Flanders shall be cleansed of this suaded, as many others had been, that they were bad Christians, and worse than Saracens, and that it was a good work in the sight of God to chastise stiff necked race, I mean to bring French peasants from Normandy, and establish them on my lands." " And so we shall make Flanders a genuine province of France; that is a very good notion, and I will mention it and exterminate them. On the left hand of the Count sat Balthasar, king of Majorca, an impetu ous and daring warrier, the gaze of to the king, that he may urge the other feudal lords to take the same course. whose dark eyes it was scarcely possi-ble to endure. A wild gladness lighted up his features: for he hoped now to reconquer his kingdom, which had been I pledge myself that it will not be at all difficult "Surely not, messire. Do you not think it a bright and excellent plan ?' seized by the Moors. Near him sat De Chatillon, the late Governor General "Yes, yes ; and we will carry it out too ; but let us first begin by making a of Fianders, the man who, as the tool of Queen Joanna, was the cause of all this disturbance. His was the guilt that so lean sweep of the ground." The features of Rodolf de Nesle were working with inward emotion. The conversation greatly displeased him, for his noble heart revolted against many Frenchmen had been put to death in Bruges and in Ghent; and on his tyrant head lay the blood of all that such ferocity : and he exclaimed with were slain in this quarrel. He remem bered how disgracefully he had been expelled from Bruges; he craved no petty revenge; and he sat with joy in his heart and smiles on his face, for he held it impossible that the Flomings andor " But, Messire d'Artois, I take leave to ask you-are we knights or not ? and is it seemly that we should set to work after a worse fashion than Saraas ? You are carrying your ferocity ofar ; and I assure you that we shall could oppose the combined might of so many kings, princes, and counts. Next become a scorn and a by word to the whole world. Let us attack and defeat to him, and like him, eagerly thirsting for revenge, was his brother, Gay de St. Pol. There might be distinguished the Flemings ; that will be sufficient for us. Let us not call them a herd of also Thibaud, Duke of Lorraine, be tween Messires John de Barlas and Re-nauld de Trie; he had come to the aid boors ; they will give us trouble enough ; boors; they will give us trouble enough; and then, are they not in arms under the son of their prince?" "Constable de Nesle," cried d'Artois in anger, "I know that you are ex ceedingly fond of these Flemings. It is a love which does you honor, of a truth ! It is your danghtar, suraly, who has inof the French with six hundred hors and two thousand archers. On the left side of the table, next to Messire Henry de Ligny, sat Rodolf de Nesle, a brave and noble hearted knight ; on his face and noble hearted knight; on his face and noble hearted knight; on his face it was evident that the ferocious threats which the knights were uttering against Flanders were not to his taste. About the middle of the right side, between Louis de Clermont and Count John "" Measire d'Artois" argument Result de Clermont and Count John "" Measire d'Artois" argument the middle of the right side, between the middle of the right side, between the middle of the right side, between the sons of the old Count of Flanders) the sons of the son Flanders were not to his taste. About the middle of the right side, between Louis de Clermont and Count John "Messire d'Artois," answered Ro-dolf, "although my daughter dwells in Flanders, that does not hinder me from being as good and true a Frenchman as d'Aumale, sat Godfrey of Brabant, who had brought the French five hundred horse. Near him sat one whose gigan

THE CATHOLIC RECORD.

any one here present-my sword has given sufficient proof of that; and I shall have to demand a reckoning at your hand for the sconful words you have uttered before these knights. tic form might well strike the beholder with astonishment; it was the Zee lander, Hugo van Arckel; he raised his with astonisment; it was the 2.3e lander, Hugo van Arckel; he raised his head proudly above the surrounding knights, and his powerful frame suffici-ently indicated how terrible an advers ary he must be on the battle field. For many years he had had no other abode than the camp. Everywhere known and renowned for his feats of arms, he had generated are and him a trace of Bat what now lies nearest my heart is the honor of knighthood itself ; and I tell you that you are imparilling it by your conduct."

your conduct." "What mean you ?" exclaimed the general ; " is it not true that you wish general; "is it not true that you wish to spare these seditious traitors? Have they not deserved to die, since they have put to death seven thousand Frenchmen without mercy?" "Beyond a doubt they have deserved death; and therefore will I avenge on sthem the honor of the crown of my prince; but they shall find their death only on the battle.dedi and with arms

prince; but they shall not their death only on the battle field, and with arms in their hands. I appeal to these knights whether they deem it fitting that we should stain our swords by doing the work of executioners on poor

unarmed people while they are peace-fully ploughing their fields " "He is right," exclaimed Hugo van Arckel, with loud and angry voice; "we are fighting like the very Moors. The very proposal is a disgrace to us; the very proposal is a disgrace to us have let us recollect, messires, that we have to do with Christian men. Besides, Flemish blood flows in my veins, and I will not suffer my brethren to be dealt with not suffer my pretnren to be dealt with like dogs; they off it us battle in open and fair field, and we must fight with them according to the laws of honorable warfare."

"Is it possible," replied d'Artois, "that you can defend these base boyrs ? Our good prince has made trial of all other means to reclaim them; but all have been in valn. Are we to allow our soldiers to be butchered, our king to be set at naught and put to shame and then spare the lives of these das-tard rebels ? No, that shall never be I know the commands which I have re-ceived, and I will both obey them and cause them to be obeyed."

" Messire d'Artois," interposed Ro dolf de Nesle with angry impetuos-ity, "I know not what commands you have received, but I declare to you that I will not obey them unless they accord with the honor of knighthood; the king himself has no right to stain my sword with dishonor. And hearken, messires, whether I am right or not: this morning early I went out of the camp, and found everywhere the tokens of the most revolting rapine and devastation. The churches are burnt to the ground, and the altars descerated ; the dead bodies of young children and of women were lying exposed in the fields to be devoured by ravens. I ask you, is this the work of honorable warriors?" Having uttered these words, he rose

from the table, raised a portion of the hangings of the tent, and continued, pointing to the country : " Look you, messires, turn your eyes in all direc-tions ; everywhere you behold the flames of this atrocious devastation ; the sky is blackened with smoke; the whole country is in a conflagration. What does such a war as this betoken ? It is worse than if the ruthless North men had come again, and turned the world into a den of robbers."

Robert d'Artois became livid with anger; he moved himself impatiently in his chair, and cried :

"This has lasted too long ; I can n longer permit any man to speak thus in my presence. I know well enough what I have to do; Flanders must be swept clean, and it is out of my power to pre vent it. This strife of words discom poses me much, and I beseech Messire who are sprung from noble blood, as their rightful lords: they seem to think that the wealth which they gain by the Constable to speak no more in this tone. Let him keep his sword unstained we will all do the same : for no disgrace od noble can redound to us from the excesses of our soldiers. Let us now end this angry dispute; and each man see that still. They have built houses in Bruges and in Ghent which surpass our castles e does his duty." Then faising his goblet, he cried :

"To the honor of France and the ex-ermination of the rebels !" Rodolf de Nesle repeated, " To the

onor of France." and laid a significan mphasis on the words, so that every one might see that he would not drin to the extermination of the Fiemings Hugo van Arckel placed his hand

But at this moment the old king Sigis von Melinde arose, and waved his hand in token that he wished to speak. The great veneration with which both the combatants regarded him restrained them, atd they stood still in silence to hear him. The old man spote thus: "Messires, let your angry passions subside awhile, and give heed to my counsel. You, Count Robert, are not at this moment master of your life. Were you to fail, the army of your

Were you to fall, the army of your prince would be deprived of its leader, and consequently exposed to disorder and consequently exposed to disorder and disorganization; you cannot resolve to risk this. And now, Messire van Arckel, I ask you, have you any doubt of the bravery of Messire d'Artois?" "No, truly," replied van Arckel; "I acknowledge Messire R ibert to be a fearless and valiant knight." "Well, then," continued the king, "you hear, general, that your personal honor is not called in question : there

nonor is not called in question; there remains to you only the honor of France to av n ;e. I counsel you both to post-pone the combat to the day after the battle. I pray you speak, messires, is act my counsel wise and prodent?' "Yes, yes," answered the knights ; unless the general will grant to one

us the favor of taking up the glove his stead." "Silence !" exclaimed d'Arto's ; "I will not hear of it."

Messire Van Arckel, do you agree

to this ?' That is no business of mine ; I have thrown down my glove, and the general has taken it up; it behooves him to fix the time when he will give it back to

"Be it so," said Robert d'Artois ; and if the battle do not last until sunset, I shall come in quest of you that "You may spare yourself the trouble,"

inswered Hugo; "I shall be at your ide before you are aware of it." This was followed by threatenings on

both sides; but they proceeded no fur ther, for Sigis interposed with the words : " Messires, it is not fitting that w

should longer discuss this matter. Let as once more fill our goblets, and forget all bitter animosity. Be seated, Mes-sire van Arckel."

sire van Arckel." "No, no," cried Hugo ; "I sit here ao longer. I leave the camp immedi-ately. Farewell, messires, we shall see one another again on the battle field. Meanwhile, may God have you in His nolw heading " With these words he left the tent,

and called his eight hundred men to gether ; and in a very short time one might have heard the sound of trumpets and the clanging armour of a departing band. The same evening he reached the camp of the Flemings, and we may imagine with what joy he was received by them; for he and his men had the reputation of being invincible, and, ineed, they had deserved it. The French knights meanwhile had

resumed the interrupted banquet, and continued to drink in peace. While they were discoursing of Hugo's temer-ity, a herald entered the tent, and in-clined himself respectfully before the knights. His clothes were covered with due, the super tent form his brow and dust, the sweat ran from his brow, and everything indicated that he had ridden in great haste. The knights looked at with carlosity, while he drew parchment from beneath his armour. and said, as he gave it to the general. "Messire, this letter will inform

you that I come from Messire van Lens at Courtrai, to report to you the ex

treme peril we are in." "Speak, then," cried d'Artois, im-patiently; "cannot Messire van Lens hold out the cladel of Courtral against a handful of foot soldiers ?"

"Permit me to say, that you deceive yourself, noble lord," replied the mes-songer. "The Flemings have no coa-temptible army in the field : it has sprung up as if by magic; they are more than thirty thousand strong and have cavalry and an abundant supply of provisions. They are constructing Then followed the seventh and eight bands; the former under the command of John Count d'Aumale, the latter tremendous engines, in order to batter the citadel and take it by storm. under Messire Forry of Lorraine. Each was composed of two thousand seven hundred horse, men of Lorraine, Our provisions and our arrows are both exhausted, and we have already begun to devour some of our least valuable horses. If your highness shall delay but a day to bring aid to Messire van Leds, every Frenchman in Courtrai will perish; for there are no longer any means of escape. Messires van any means of escape. Messires van Lens, De Mortenay, and De Rayecourt besecch you urgently to extricate them from this peril." "Messires, "oried Robert d'Artois, "here is a glorious opportunity ; we could have wished for nothing better. The Flemings are all gathered together at Courtrai ; we will fall upon them where they are, and but few of them shall escape us; the hoofs of cur horses shall avenge our wrongs on this camp furniture and stores. vile and despicable peop's. You, herald, remain in tent; to morrow you shall return with us to Courtrai. Yet one toast more, messires ; then go and get your troops in readiness for departure : we must break up our en campment here with all haste." All now left the tent to obey the rear had command of the general, and from every part of the camp resounded the dourish of trumpets summoning the dispersed troops, the tramp of horses, and the clash of armour ; a few hours later the tents were struck, and the baggage-waggons packed—all was in readiness. Here and there a number of soldiers were occupied in plunder ; but in so large a camp this excited no attention. The captains placed them selves at the head of their companies, arranged the cavalry two abreast ; and in that order they marched out of the entrenchments. The first band, which left the camp with banners flying, consisted of three thousand light cavalry, all picked men, armed with huge battle - axes, and oarrying long swords hanging from the pommel of their saddles. These were followed by four thousand archers on foot. They marched onward in a dense foot. They marched onward in a dense mass, protecting their faces from the rays of the sun with their large square shields. Their quivers were full of arrows, and a short sword without a scabbard hung at their girdle. They were mostly from the south of France; but many were by nation Spaniards or Lombards. John de Barles, their cap-

tain, a brave warrior, role here and there between the ranks to encourage them and keep them in order. The second band was under the com-mand of Reginald de Trie, and con-sisted of three thousand two hundred

heavy c valry. They were mounted on horses of unusual height and on horses of unusual height and strength, and carried each a broad and flashing sword on his right shoulder; armour of unpolished iron protected their bodies. Most of them were from

their bodies. Most of them were from Orleans. Messire the Constable de Nesle led the third band. First came a troop of seven hundred knights, with glittering armour on their bodies, and graceful banderoles on their long spears; their plumes fell waving behind their backs as they rode, and their coats of arms were painted in various colours upon their armour. Their horses were covered from head to foot with iron, and more than two hundred embrolder-

and more than two hundred embroide ed banners fluttered over the troop. It was truly the most brilliant band of knights that could be seen, even in that age. After them came two thou sand horsemen, with battle axes on their shoulders, and long swords hang-

ing at their saddle-bows. At the head of the fourth band rode Messire Louis de Clermont, an experi-enced warrior. It was composed of three thousand six hundred horsemen, bearing spears, from the kingdom of Navarre; and it was easy to see that they were picked and choice warriors. In front of the first column rode the banner bearer, with the great standard

Navarre. Robert Count d'Artois, general-inchief of the army, had taken the middle division under his especial command. All the knights who had brought with them no soldiers, or had enrolled them in other companies, were with him; and the kings of Majorca and Melinde ode at his side. Amongst the others t was easy to distinguish Taibaut II., duke of Lorraine, by the magnificence of his armour. And then there came the gorgeous banners of Messires John, Connt Count of Tancarville; Angelin de Vimen, Ranold de Longueval, Farald de Reims. Arnold de Wexmael, Mare chal de Brabant, Robert de Montfort, and a countless number besides, who had formed themselves into a company This band even surpassed the third magnificence and splendour ; the belms magnithcence and spiendour; the beings of the knights were covered either with silver or with gold, and their coats - of - mail were advened with golden studs, by which their joints were secured. The burn ing tays of the sun fell on the glitter-ing steel of their armonr and sprenned

ng steel of their armour, and surround ed this peerless band as with a glowing fre. The swords which hung dangling at their saddle bows fell with a sharp and iron clank on the trappings of their steeds, producing a peculiar sound, which seemed their fittest martial music. Next to these noble knights followed five thousand other horsemen, with battle axes and swords; and this picked troop was accompanied by sixteen thousand infantry; drawn up in three divisions. The first con sisted of a thousand crossbow-men their defensive armour was simply a breastplate of steel and a flat square helmet; small quivers full of bolts were suspended at their girdles, and long swords hung at their side. The second was composed of six thou sand men with clubs, studded at the end with horrible s eel points. Th third was made up of "helm cleavers" with their long axes; and all these men were from Gascony, Languedoo and Auvergne.

Messire James de Chatillon, th governor-general, commanded the sixth band. It consisted of three thousand two hundred horse. On the banderoles two hundred horse. On the banderoles of their spears they had painted burn ing brooms, the emblems of the purifi-cation of Fianders; and their horses were the heaviest of the whole army.

them into hopeless confusion.

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for encamping. After a short deliberation, they turned a little to the right, and pitched their tents on the Pottel. and pitched their tents on the Pottel. berg and in the adjacent fields. Mes-sire d'Artols, with the two kings, and a few distinguished knights, took pos-session of a castle called Hoog Moss-cher, close to the Pottleberg. They placed numerous sentinels on guard, and then betook themselves in peace and without suspicion, to rest; for they were too confident in their num-bers to entertain any apprehension of an attack. an attack. And thus the French army lay within

And thus the rench army tay within a quarter of an hour's march of the camp of the guildsmen of Flanders: the advanced pickets could see one another slowly pacing up and down in

The Flemings, as soon as they had intelligence of the approach of the foe, had doubled their guard, and issued orders that no man should lie lown to rest unarmed.

CHAPPER XXIII.

The Flemish knights who occupied Courtrai were fast asleep when the tidings of the arrival of the French, passing through the city, and diffasing terror on every side, roused them from their slumbers. Guy commanded the trumpets to sound and the drums to beat; and an hour later all the soldiers lodged within the city were assembled on the walls. As there was reason on the walls. As there was reason to fear that the Castellan van Lens, would make a sortie into the city dur would make a sortie into the city dur-ing the battle the men of Ypres were summoned from the camp to watch the French garrison. At the Steenport a numerous guard was appointed to keep the women and children within the town; for they were so terrified that they were bent on fleeing again during the right. Inevitable death seemed to threaten them: on the one side the Castellan Van Lens, with his rathless soldlers might fall on them at any moment; on the other they saw the small number of their countrymen opposed to the countless hosts of France, and they dared not hope for victory. And truly, but that the heroism and intrepidity of the Flemings blinded them to all thought of danger, they had done well to think them of a last parting prayer; for not only did the foot soldiers in the French camp outnumber those in their own, but there were moreover the twoand-thirty thousand horsemen to dealt with.

The Flemish commanders calculated with perfect coolness the chances of the coming battle ; great as were their valor and i eageness, they could not conceal from themselves their critical position; heroism does not prevent a man from seeing the dark and threatening side of things, nor does it drive out the inborn dread of death; but it incricas man mith might to but it inspires a man with might to vanquish and to brave all depressing and disheartening forebodings :-- fur ther than this the soul cannot push its empire over the body. For themselves the Flemings had no fear; but their hearts were full of agonizing anxiety for the liberty of their fatherland-a liberty which was set upon this cast. Notwithstanding, however, the small hope which they dared to entertain, they resolved to accept battle, and rather to die as heroes on the bloody field than The youthful Matilda and the sister of Adolf, with many other noble ladies, where sent to the Abbey of Groeningen, where they would find a safe asylum, even in the event of the French be coming masters of Courtrai. When this and other preliminary matters had been arranged, the knights re

turned to the camp. The French general, Robert d'Artois was a brave and experienced soldier; but like many others of his country-men, he was too rash and self-confident. He deemed it quite unnecessary to take ordinary precautions in his proceedings against the Flemings, so certain was he that his first attack would throw rash confidence was shared by all his soldiers to such extent, that, while

the army of Guy was preparing for battle in the twilight, the French were sleeping on as unconcernedly as

triendly city. Trusting to their num-berless cavalry, they thought that

shough they were quartered in



he neither raised it from the table no spoke a word. All the others repeate the words of the general exactly, an ollowed his example. For some little time the countenand

of Hugo van Arckel has assumed a peo liar expression ; disapprobation a displeasure were depicted on it. length he looked fixedly at the gene as though he had made up his mind

brave him, and exclaimed : "I should do myself dishonor were now to drink to the honor of France. At these words the face of Rob d'Artois glowed with wrath ; he stru the table so violently with his goble that he made all the drinking-vesse ing, and shouted :

" Messire van Arckel, you shall drie "Messire van Arcke, you san dro to the honor of France; it is my will." "Messire," replied Hugo with im perturbable coolness, "I drink not t the devastation of a Christian land Long have I warred, and in many lands yet never have I found knight wh would defile his conscience with auc base atrocities.

"You shall do my behest ; I will it I bid you." / "And I will not," answered Hugo

"Hearken, Messire d'Artois, you have already said that my soldiers demanded too high pay, and that they cost you too much; well then, you shall pay them no longer for L will be longer some for no longer, for I will no longer serve in your camp, so our contention is at an

These words caused an uppleasant These words caused an uppleasant sensation in all the knights, and even in the general himself; for the depar-ture of Hugo would be no light loss. The Z elander meanwhile drew back his chair, threw one of his gloves on the table, and exclaimed with increasing

anger: "Messires, I aver that you are liars

"Mossires, I aver that you are liars ! I soorn you all to your faces! There lies my glove; take it up who lists, I challenge him to mortal combat." Almost all the knights, and amongst them even Rodoli de Nosle, snatched cagerly at the glove ; but Robert d'Artois threw himself so cagerly upon it, that he seized it before the others. "I accept your challenge," said he ; "come, let us go."

followed by Godfrey of Brabant with his own vassals, seven hundred horsemen, who formed the ninth band. The tenth and last was entrusted to ay de St. Pol ; he was charged with protection of baggage. Three thousand four hun dred horsemen of all arms rode in ad vance; th n followed a multitude of foot-soldiers with bows and swords. whose number might amount to sever thousand. On every side ran men with blazing torches, in order to set fire to every thing within their reach. Be-

nothing could resist them ; where had they been a little less thoughtle they would have first inspected the field of battle, and disposed their van and rear accordingly. They would then have found that the ground between the two camps was not at all fitted for the action of cavalry ;-but every thing within their reach. Be-hind came the endless succession of why should they exercise a superfluous caution ? Was the Flemish army worth it ? Robert d'Artois thought baggage-waggons, with the tents and

The French army, divided into ten bands, and exceeding sixty thousand strong, marched slowly through the country, and that the 1 too The Flemings were drawn up on the Groeningen Place. Behind them, to the north, ran the Lys, a broad river, country, and took the road to Court-trai. It is hard to conceive how far which readered any attack on that side impossible; in front flowed the Groeningen prock, which, though now this numerous host reached; the van was already far out of sight ere the rear had left the entrenchments. Thousands of banners flattered in the but a narrow water-course, was then a broad stream ; and its shelving marshy breeze above the marching host, and the sun was reflected with intolerable bands opposed an insurmountable ob stacle to the French cavalry. Their light wing rested on the portion of the walls of Courtrai near St. Martin's brightness from the armor of the val-iant bands. The horses neighed and champed the bit baneath their heavy Church, and round the left ran a tribu-tary of the Groeningen brook, so that the Flemings were posted, as it were, on an island; and any attempt to dis-lodge them must needs be difficult and burdens; from the crash of arms arose a sound like the rolling of a stormy sea upon the strand; but it was too monotonous to break the stillness of the deserted fields. Wherever the perilous. The space which separated them from the French army was a suctroops had passed, the sky was rudy with flame, and obscured by dense clouds of smoke. Not a habitation es-caped destruction; neither man nor heast was spared to the burgid. them from the French army was a suc-cession of meadows, which lay very low, and were watered by the Mosscher brook, which converted them into a kind of marsh. Thus the Fench cav alry were obliged to cross two brooks before they could come into action; and this was a very difficult and tedi-ous operation because the horses' horfe had no hold on the moist and slippery fround, and at every sten the DOOF beast was spared ; as the chronicles of beau was spared ; as the chronicles of the time bear record. The following day when the fiames were spent, and the smoke dispersed, there was neither the smoke dispersed, there was neither man nor work or trace of man, to be seen; from Lille to Donay and Cour-trai, Fianders was so fearfully devas-tated, that the French vandals might ground, and at every step the poor animals sank up to their knees in the boast with reason they had swept it as

boast with reason they had swept it as with a besom. Deep in the night the army of Mes-sire d'Artois arived before Courtrai. De Chatillon knew the country very well, for he had long lived in the city; and he was accordingly summoned by the general to select a suitable spot

JULY 11, 1908.

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Towards break of day, before the sun had shown his glowing disk above the horizon, the Flemings were drawn up in order of battle on the Groeningen break. Guw comwarded the before of love is Pain-and, as Charles walked out of the garden into the busy street, young as he was, a little lesson brook. Guy commanded the left wing in person, and he had about him all the or guilds of Bruges. Eustachian Sporkyn, with the men of Farnes, occupied the centre; the second corps was commanded by John Borluut, and was commanded by John Borluut, and numbered five thousand men of Ghent; the third, composed of the clothworkers and freemen of Bruges, was led by William van Gulick. The right wing bells, noises of all descriptions smote the air. Now and then crowded cars William van Gulick. The right wing which extended as far as the city walls consisted of the butchers, with their Dean Jan Breydel, and the Zeeland men-at-arms; and it was commanded by Messire John van Renesse. The remaining Flemish kuights had no dednite post assigned them, but moved hither and thither whereever they of Toil, and for the moment this great restlessness, this wild uncertainty written upon every face held him spell deemed their presence and aid neces sary. The eleven hundred horsen Namur were stationed in the rear, be-hind the line of battle; they were not to be brought at once into action, less they should throw the infantry into dis-

was necessarily alarmed.
"Where have you been, child ?" she asked, somewhat nervously.
"Just up the street," he answered, boyishly. "I woke quite early. The birds would not let me sleep longer, so I dressed and went out for a walk. At length the French army began to prepare for action. A thousand trum pets uttered their shrill voices, the horses neighed and weapons rattled on all sides, with a sound so ominous in the darkness, that the Flomings felt cold shiver thrill through them, But say, mother, the coffee smells find I'm awfully hungry." What a cloud of foes was about to burst upon them ! But to these valiant men this was nothing-they were going to die, that they knew: but their widowed wives and their children, what would become of them? At that solemn pleasantly, and with her there came a goodly amount of sunshine. In an in-staut Charles' red cheeks were be tween her warm hands. I dare say they never got such a rubbing be moment their thoughts reverted to those most dear to them. fore. "What a fine sprig of a boy he is, Minnie," she exclaimed. "My! won't he make the people stand around Sun-Fathers thought bitterly of their sons, doomed to iron bondage; sons bewalled in agony their gray headed fathers, left the helpless prey of tyranny. Within them were two contending enotions--inflexible resolution and crushing days when they're late for Mass. I am sure he will have no squealing babies in church, or squeaking voices in the innexible resolution and erdsning anguish; and when these meet in men's hearts in presence of a threatening danger, they combine and fuse into a transport of rage and fury. And this effect mean now produced on the Flore. choir either, for that matter, when he'll be Father Mathers. Ha! ha!-" and she laughed heartily as the bell in the hall announced that breakfast was effect was now produced on the Flemready. An hoar later the three stood at the ings ; their gaze was fixed and unpity ing, their teeth were clenched in fierce resolve, a burning thirst made their mouths dry and parched, and their breath came thick and rapid from their portal of St. Jerome's. Charles eyes opened widely. He was anxious to see this little world which his mother had pictured to him so often. In a minute panting breasts. An appalling silence reigned throughout the army; no one expressed his apprehensions or feelings his comrade; all were plunged in oughts of painful gloom. They were thoughts he said, as he bowed himself out of the room. Charles was very nervous, and standing thus drawn up in a long line, when the sun rose above the horizon, and disclosed to them the camp of the his eyes sought out every corner of the room. It was nicely furnished, plain French. but artistic. Upon the walls hung a number of choice Italian scenes in oil, and, on the desk in the corner, stood a The horsemen were so numerous, that their spears stood thick as ears of corn large marble bust of Shakespeare.

at harvest time. The horses of the advanced columns pawed the ground impatiently, and besprinkled their glittering trappings of steel with flakes of snow white foam. The trampets sent their lively tones, like some festal re-jolcing, to mingle with the sighing of the trees in the Neerlander wood ; and the morning breeze played wantonly with the waving folds of the standards, and with the streamers attached to the spears of the cavalry. At intervals, the voice of the general was heard above this turnilt of war; and the war "Noel! Noel! France ! France! cry, arcse from one company ; and as it wa caught up by each in quick succession, a deafening echo ran through the whole host. The French horsemen were esger, and full of courage; they the sides of their war steed with their spurs to goad them into dercer fury, and then caressed them and talked to them, that they might the better know their master's voice in the thick of the fight. Who shall have the honor of the first blow? was the

thought that filled every mind with eager excitement. This was a great point of honor in those days. When ever this good fortune fell to the lot of in an important battle, h a knight boasted of it all his life long, as a proof and token of his superior valour; and hence each one held his horse in readiness, and his spear in rest, to rush

Charles, spoke Mrs. Atherton. "'Per haps you will change your mind." "No, I'm sure those eyes are just forward at the first word of command, the slightest from th sign like Father Salvini's." he said. general.

THE CATHOLIC RECORD.

of you-not yet !" And from her own purse she paid the first year's taition for her son.

shone like diamonds. Truly, the price

came into his heart-and he thought of

The streets were now filling up with

people. Shop girle, laborers with dinner pails, men, women and children,

were on their way to begin their work for the daily crust of bread. Whistles,

passed by weighed down with the hu manity that must fight to win. It was a busy time-these moments of

preparation in the early morning hours for the day's work. Charles was deeply impressed with it all; it was so

trings caught a few notes of the song

When he reached home his mother

met him. She had been in his room

several times, and, not finding him,

Just then, Mrs. Atherton brushed in

the door opened, and a cheerful little

priest ushered them in the president's

"Father Salvini will be in presently

" Mother I" at last broke forth

Charles, "isn't Father Salviai a fine looking man? He doesn't seem a

"Child, where is he? Do you see his picture anywhere ?"

The two women exchanged glances and laughed heartily. "What are you laughing at, mother?" the boy asked in an injured tone of voice.

tone of voice. "Atyou, Charles. No-no-that is not Father Salvini, but Shakespeare,

" But, mother, his name is there a

Mrs. Mathers walked over to the bust and read the inscription. "See

Charles," she exclaimed, " it reads :-" To Father Salvini From his class vates."

looks enough like him to fool anybody,'

Salvini in his neat, black cassock, with

savini in his near, black caseock, with a smile that was pleasing. He greeted the three warmly. He was an old friend of the Atherton's and Mrs. Atherton always felt at home in his

company. Father Salvini was a man of thirty,

Father Salvini 'turned in his chair

" Well, if it isn't him, I'm sure it

See !

the great English dramatist."

plain as day." The child would not be beaten.

Why to be sure. Don't you see? He is there on the desk-the

bit cross.

him ?

was necessarily alarmed.

quiet Stanford, and his heart

his mother.

unlike

bound.

Charles was soon out amongst the boys. It was the half hour recess, and the college campus was fairly alive with excitement. Father Salvini showed the two women

the college park. It was a beautiful spot, with its well kept flower-beds, massive trees, and the singing river upning through it. Away in the distance a mountain also its glorious head to the clouds.

Presently they entered the woods, which the students were so loath to leave whenever the college gong sounded the call to work. The sun eams danced gaily through the heavy pranches overhead, and the sound of the merry student voices stealing from the college campus, disturbed the brooding peace around.

When they left the woods Father Salvini again turned to take a last look at the scene so dear to his heart. He oved the forest and all its associations. It was such a quiet place, such a cloister for meditation and prayer, and many a silent hour had he spent there n sweet converse with his God. He was a poet as well, and nature always appeals to the singer of songs. The woods were full of oak trees, and on their way home he told then how old some of the trees could possibly be. "You know, somehow of other," he

continued, " whenever I look at those gnarled oaks, tall and majestic, they remind me of the giant intellects that tower above the world's medicore crowd. Their feet are on the ground, but their heads-ahl they are sun

kissed and star-crowned." "Ah! that my boy would only become as an oak amongst the trees!" ex-claimed Mrs. Mathers. "Father Sal vini, I leave him to you. Do with him what you can. He is all I have in this

"I will do all I can for him, Mrs. Mathers," the priest answered, gently. "I will try to make a man of him. The world is badly in need of men-men, who have the strength of justice in their hands and the gold of virtue in their hearts; men, whom the lusts of file have not ruined, whose warning voices sound clear and distinct above the tamult and misery in the street. We want strong men, good men, pure men-men of conviction, with bones in their bodies. Charles is yet a mere boy, but he will develop with the years. Let me hope that the young sopling may thrive and grow into a stalwart oak, and provide shelter and comfort for you, Mrs. Mathers, in your old days!'

Father Salvini spoke entertainingly on the way. He was full of the wisdom of the sages and the poets. The college campus was still lively

with tumultuous boyhood, when the three returned from their walk. Charles, who had been playing ball with a group of boys, espied his mother and ran up to meet her. He could hardly contain himself; he was so de lighted with his new surroundings. "On, mother," he cried out joyfully.

"I love this place. The boys are so nice and I know I won't be a bit lonely here. I just met a boy who knows poor Thady, the cripple, at home. Won't Thady be pleased when I write him? Then I met another boy whose father served Mass for poor Father Flynn Then I met another boy whose father served Mass for poor Father Flynn years ago, among the hills of Donegal, and he told me a lot of the fairy stories of old Ireland. Be sure to tell him when you go book the Starfurd when you go back to Stanford,

Mother and son kissed each other good bye at the old college gate. Tears were shed, but then they were such tears as come with every parting. Father Salvini and the boy entered the college together. That evening in the chapel the priest offered up a special prayer for the widow's son. "Father of heaven!" he prayed, "take into Thy protection and care this fatherless shild '

the boy declared, stubbornly. Again a laugh sounded through the room, and Charles did not like the ring of it. "Look at the face closely When the two women reached home When the two women reacted non-Mrs. Mathers was in good spirits. "Mae," she said, "I will never shed a tear over that boy sgain? Father is a po Salvini is a good man, and for some time in the future my boy will be in the hands of a saint. I will worry no more. Mae, I feel like a new woman. My heart is easy now. The heavy stone is lifed." "Oh, yes," the boy replied later, as he examined the bust again, "the mustache and beard! I wonder if..." Just then footsteps sounded in the hall. There was a slight cough and the rathing of beads, and in walked Father

"Charles, my boy," he said sympa-thetically. "I have always thought kindly of you. You have worked faith-fully, and I can safely say that you ally, and I can sately say that you will carry off quite a number of the medals this year. Your teachers are proud of you, They see for you a bright future. In a short time com-mencement will be here and then you will leave us. I would like to see you happy and hopeful. my boy, Instead happy and hopeful, my boy. Instead you appear to be worried. The last months have shown me that some thing is weighing you down. Charles, you have always trusted me. Trust ne again ! Tell me just what is the natter and I know you will feel better."

The priest's searching glance was ull upon the student. Charles' eyes were upon the ground. A warm flush grept into his troubled face. Yes, he ould tell it now-tell all, and then he ould feel relieved. He made an fort, but the words fairly paralyzed his tongue. Then his eyes sought the open, honest countenance of the big-nearted man before him ; they had a bitiful look in them, but again the ords failed him.

For a few moments both walked on in ence - a silence that seemed to harles to have suddenly lengthened into a year. At last the words came to him. His voice trembled with emo-

"Father," he began, "I know I "bould tell you, but I cannot just now. My feelings won't let me. It will not be long-just a little while-and then I will tell you all-yes, everything."

The priest laid his arm upon the boy's shoulder and together they walked back to the college. Neither spoke, but in the mind of Father Sal vini a fresh thought had taken life.

For hours afterwards Charles could forget Father Salvini's words. The afternoon passed quietly, but the boy was restless. Then evening came a clear blue sky overhead, hundreds of flowers sending their perfumes through the air and birds singing out very hearts in gladness. Glori ous was the music that rushed impetu us through the glad green woods. and out of the college park, shaft would in and out of the college park, shaft up the melodies and gurgled on joyfully. It was the last evening in May, and its closing hours stole vory near to the hearts of the boys of St. Jerome's, for they marked the ending of a short but weet holiday. Already the crimson shadows were

creeping over the city, but the campus was still a thrill with life and excitoment. In his troubled state of mind Charles wandered through the park, along the banks of the river. Every thing around him was bright, and his heart was heavy. Sinking down on a bench he caught his head in his hands and stared for a long time into the busy waters at his feet.

The old bell in the chapel sent a sweet, clear peal through the air. A few minutes later the campus was defor the closing of the May devotions. The sound of the bell had interrupted Charles in his thoughts; he rose and retraced his steps to the college chapel -a chaste little building, nestling in

the shade of the maples. Out upon the air came the soft notes of the organ, now rising and falling in thrilling accompaniment to a sweet, boyish tenor voice. Charles halted for an instant and listened eagerly. Toni Longo, a rescued, little street Arab, whom one of the Fathers had found in a city concert hall several weeks pre-vious, was in the choir loft. His voice sounded like that of an angel, singing through the open windows of heaven.

When Charles reached the chapel door the song was ended. He bowed his head reverently and attempted to enter, but something pulled him back. Father Salvini was to deliver a dis-course on "Vocation." Charles felt he could not sit it out with a heart so restless as his then was. Again the organ played softly, and then Father Salvini's strong voice in prayer stole through the open door. To Charles'

almost he sank upon his knees and almost he sack upon his knees and pleadingly extended his arms to the Mother of all the living for help and coursel in his dark hour. All the evening his eyes had rested upon the gentle Mother. Did not the smile on her saintly face remind him of his own mother, back there in Stanford ? Did he not cling tenderly to that anxious mother-heart at home ? Presently loud sobs filled the quiet

chapel. Charles Mathers was shedding bitter tears-the first in all the eight long years at St. Jerome's.

Ten minutes later there was a gentle rap at the president's door. Father Salvini turned good naturedly from his desk and cried out carelessly : "Come in !"

The door opened slowly, and there stood Charles. On his way to his room from the chapel he had not the heart to pass his friend's door-little dream what the next half hour might bring

forth. "Sit down, Charles, my boy, and don't waste your strength standing. Why, I thought you would be in bed by this time. It is 10 by the clock, an the verger has already been on his rounds. He reported only a few min-utes ago that you had not yet put in an appearance. Where have you been 7 why, Charles, you had not you been ? Why, Charles, you are slok ? Your eyes look red and—" A look of sur prise stole into the priset's face. "No, Father. There is nothing the

matter with me except that I am heart sick. I just came from the chapel a few moments ago. "Some little affair of conscience

again, I presume ?" the good priest questioned with a smile. "Not altogether, Father. But I must

come to my story. My college year is nigh at an end, and Lemust decide what ature course I will take in life. I an afraid poor mother will be disap pointed," he continued, displaying deep emotion. "For years she has deep emotion. "For years she has looked forward to my coming home to her as one of God's annointed. It has een her highest ambition in life to see me a priest some day, but Father, I must tell you-O! I cannot. The thought of it nearly drives me mad and I am afraid it will kill poor mother. Father !--Father--I-cannot --become -a--priest. I feel that it is not my vocation. I have prayed, I have done everything, and yet that strange some thing within me whispers : 'Child ! am afraid it will kill poor mother thing within me whispers: 'Child! that is not thy vocation. There is other work for thee to do!' For months and months this has been ringing in my ears. I tried to fight the thoughts that rose up within me, but louder and stronger grew the strange voice with in. I often felt like telling mother ut I could not summon up courage to

do so. Poor mother !" Charles could go no farther. His feelings overpowe d him.

Father Salvini looked pityingly into the young man's face.

"Do not worry, my boy !" he said sympathetically. "The present triat seems crushing to you, but God will give your mother and yourself the necessary strength. If you think and feel that you should not become a priest, then give up the idea at once and be happy. Better this than to enter the priesthood for your mother's sake and be miserable all your days. Your mother will be disappointed, of course, but God will give her the nece sary grace to overcome the bitterness of it all."

"Yes, she will be disappointed, but then I intend to return to Stanford to live with her and make her comfortable for the remainder of her days. I au strong, and I feel these arms of mine should help to earn the means to keep her in comfort.' "Don't think of such a thing at

Don't think of such a thing at present, Charles," Father Salvini in terrupted quickly. "It would be the bitterest disappointment for her to know that you had given up your studies. Charles, my boy, your mother told me long ago that she would like to see you among men, as an oak among the trees. Do not go back to her weakling.

" But, Father," said Charles, sor-

3 Educational.

St. Jerome's College, BERLIN, CANADA

ercial course - latest busin res. High School course - p matriculation and profession college reaction and professional studies. I matriculation and professional studies. I ego or Arts courso - preparation for degrees d seminaries. Natural Science course -oroughly equipped experimental labora-ries. Critical English Literature receives ecial attention. First-class board and tuition uty \$150.00 per annum. Send for catalogue ving full particulars. REV. A. L. ZINGER. C. R., PRES.



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that I feel I am not worthy to labor in that I feel I am not worthy to labor in the Lord's vineyard, as mediator be-tween God and man. But I dare not think of it. The university course, would entail a great expense and I have no funds. Perhaps mother is in straightened circumstances now. Father, I feel I hould work—"

"Never mind, Charles," the priest interrupted. "Do not worry i When the times comes all the little difficulties, will be straightened out. The world is badly in need of men-honest, consci-entious souls-and I rejoice with you to know that you are thinking of taking your place out there-somewhere-in the lonely by ways to soothe the cries of agony in the Valleys of Pain."

To leave the boy to his own thoughts for a few minutes, Father Salvini rose and approached the window and looked out into the empty grounds. The passing moon three pleasant shadows over the grass, and in the distance the little river sparkled like a sheet of molten glass. When he turned and faced Charles again, he noticed that his eyes had a different look in them.

"By the way, Charles," he began. it just occurred to me that perhaps a tend might become interested in your ture and help you along over the chy road."

"But where might such a one be found ?

" Right in this city, but a few blocks away, we have a woman of means who devotes much money annually to works of charity. She is wealthy and very generous

"Who is she ?" asked Charles, excitedly.

"A Mrs. Atherton," was the reply. "We are good friends, and I see her frequently. By the way, she's the great friend of your mother. To be sure, you know her, Charles. You go there quite often."

often." " Mrs. Atherton ? Ah, yes. We are so near together, and yet she was far-thest away in my mind when you spoke, Father.'

" What do you say about going to see her to-morrow, Charles ?" asked the priest. "If necessary, I will bring all my inflaence to bear upon the matter." "Oh, I would so like to call and see

her !" said the young man, in those precious moments of newly found happi-

'You may go then !'' "Thank you, Father. You have made me feel very happy," Charles added gratefully as he rose to leave the room. And over his darkened horizon a new light suddenly dawned.

TO BE CONTINUED.

There is something in diverting our-

TO BE CONTINUED.

THE YEARS BETWEEN.

A Novel by William J. Fischer.

Authonof "Songs by the Wayside," "Winon and O her Stories," "The Toiler and Other Poems," Etc.

CHAPTER III.

THE STONE IS LIFTED.

dark, tall and handsome. He had the face we always associate with a Car-dical, clear cut, distinguished, and his outward bearing was that of a ruler--a Charles was up with the birds the mext morning. He felt refreshed after a good night's rest. The sun was just outward bearing was that of a ruler—a king amongst men. Born and educated in Italy, his English had that delight-ful accent so musical to one's ears. He was very talkative and recalled his early college days. Then he spoke of his yoang life out amongst the Italian hills, as he toyed carelessly with the little silver snuff box in his lap. He was in his olement and his andiance beeping over the hills and the dew rose heavenward like a young child's prayer. He could not resist the temptation of everything out of doors. He was im pressed with the lordliness of it all. Nature had never shown him so muc grandeur before. The birds fairly sang out their little souls in music, and was in his element, and his audience the vagrant gypsy breezes caught some was delighted. He was the son of a Duke. His father's castle stood on one the melodies and imprisoned them in their green tents in the tree tops.

of the historic hills just outside of Rome-the grand city of the Casars. Gradually the city streets became noisier, and soon at every corner people "So you have come to stay with us, (Charles," he spoke kindly. "Well! well! Classes open to day, and I will have the master of studies see you were passing on their various errands Charles, however, thought he was all alone-all alone with the beautiful Charles, he morning-as he wandered along the well-kept garden walk. Flowers there and arrange your work for to-morrow. I am sure you will work hard and be a credit to your mother." Well-kept garden walk. Flowers there were in abundance, and they made his heart glad. Presently he came upon a bed where roses had lived in the warm summer. The little green leaves were turning brown and he could see nothing but empty stems. At last his 6Ves came upon a solitary rose, its and faced the desk. For a few minutes he was busy registering the new stud he was busy registering the new stud-ent. Then he rose and said: "But come, and I will show you the grounds. They are particularly beautiful at this time of the year. I will introduce Charles to some of the boys." eyes came upon a solitary rose, its white leaves were already turning, and no wonder I It was dying of ioneliness. Eagerly he plucked it, and, when he gazed into its white soul, he noticed gazed into its white soul, he noticed that a poor dead bee lay coffined there, so still and cold. The rose had given up her gorgeous leaves and woven for that poor inanimate thing a low of the boys." "Just a minute, Father," inter-rupted Mrs. Mathers, "I would like to pay this year's tuition." Father Salvini again turned his back

that poor inanimate thing a lovely shroud. The anxious little lover to the women and sat down at his desk. Just then Mrs. Atherton tried to press a roll of bills into her friend's hand. would never again fly to her out-stretched arms and taste the honey on her scented lips. And the rose felt ad, and in her eyes the dewy tears her breath : "Not yet ! Mae, I beg CHAPTER IV.

LIGHT ON THE HORIZON.

From the day on which Charles en-tered St. Jerome's to the end of his soilege career, Father Salvini took a deep interest in his welfare. To be sure, there were many boys to keep the watchful eyes of a president busy, but somehow or other he always had a reor-ing of pity in his heart for the widow's son. For eight years the two had been together, and eight happy years they were for Charles. The kind priest had werely have a father to him. Whenever mehow or other he always had a verily been a father to him. Whenever anything haunted the heart of the boy he sought Father Salvini, and in his wise counsels always found peace

The last school term of Charles' col lege career was drawing to a close. The boy had developed into a fine young man, and more than ever before was he the delight of that motherly heart at Stanford. Until now, Mrs. Mathers had not been obliged to call upon the charity of her friend. She had seen her son through college safe ly, and now her whole thoughts were wrapped up in the forthcoming com nencement exercises. The classical and philosophical courses would then be over. Another three or four years at the seminary, and then then all would be ended—all this ceaseless

would be ended—all this ceaseless striving and waiting. Her boy would be a priest, and her cup of happiness would be filled to overflowing. In the mind of the student however other thoughts were stirring, but he threw a cloak over them and few sus parted that so thereful a few cost pected that so cheerful a face could cover so troubled a heart. But one did suspect. It was his friend, Father

Salvini. One morning the two met in the park. One morning the two metric the para. Father Salvini had noticed a great change in the boy for some months past, and this chance meeting afforded

ears it was the voice of a friend speak. ing, and, as he gazed through the open door at the inspiring picture before him-the altar ablaze with lights, the kneeling worshippers-and listened to the prayers, his feelings overpowered him. He slipped into the cozy chapel quietly and stole over unnoticed into a dark corner where human eye could not discover him.

Presently Father Salvini rose, and, turning, faced the boys and began his little heart-sermon. It was always customary with him to give the stadents a quiet talk on vocation once a year, shortly before the close of the school term. The most interested list ener in his audience on this particular evening was Charles Mathers. The time was near at hand in which

he was to give his decision as to what path in life he was going to follow. Now he stood at the very cross roads. No wonder that his young, untried heart quivered with fear. The future lay before him, bright it is true, but the dis taut fields were undiscovered and lay afar off, shrouded in purple mist.

When the discourse was over the boys filed out reverently. Then fol lowed Father Salvini wrapped in deep thought. Charles had passed un-noticed. A few minutes later all was quiet in the little chapel. Presently the trusty old sexton ascended the altar steps to extinguish the burning candles. The next moment he took a severe coughing spell-he was subject to them often-and it almost prostrated him. Charles ran forward from his hiding place and caught the old man in his strong arm, just as he was about to

fall before the attar. "I am all right now, Charles, thank you !" he said feebly, ten minutes later. "You need not accompany me. I can walk. I shall find my room without assistance, thank you ! But please put out the other lights, won't you like

a good buy ?" Thereupon the humble, hump-backed sexton stumbled out of the house of prayer. When all was dark again Charles wan-

past, and this chance meeting afforded him a good opportunity for saying something.

than you think, but I dare not enter tain such thoughts. In the end I should find them impossible anyway." dimensions of the whole character, and "What would be impossible ?" asked

the priest kindly. "I would like to become a doctor,"

exclaimed Charles. "Medicine holds of Onr Lord He seems to recompense for me many attractions, and I would it instantly by the most magnificent be happy to espouse her cause, now graces.-Father Faber.

something also so particularly pl asing to God that when it is done from a supernatural motive and in imitation



Surprising how easily and rapidly a roof may be covered with Galt "Sure-grip" Shingles. Simple matter to lock the sides together, and just as easy to lock the top shingle to the one below.

The nails are "concealed"-can never pull out. Galt "Suregrip" Shingles lie so closely to the roof that they really might be said to be cemented on. And they lock together in the tightest kind of a grip. These shingles form a solid armor of galvanized steel, affording not the slightest opening for wind to get under. They can't drop off or blow off; neither can they rust or burn off.

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THE CATHOLIC RECORD.

universe about which the same physical Anglicanism is abroad, either visiting bers. Those who still cling to the organization, and try to keep the life in foreign churches, or in the United States, trying to cultivate a small it, have no characters to lose, and endeavor to make a dishonest living on ranch of its own. Episcopacy seems We odd where puritanical evangelicalism the credulity of the ignorant. prevails. The "branch ' is lonely in read a few days ago in an American the land of the stranger. There are, paper that the nominee of the Republi can party for the Vice Presidency, Mr. however, a few who, not having bowed the knee to Baal, have hopes of a union sherman, had been denounced by the clasping in its embrace of truth and . P. A. as a Catholic. It turns out, however, that he is not a Catholic, but member of the Datch Reformed Church. The discovery has now been made that Mr. Sherman's son married a Catholic. and we suppose this will be a black mark against the father in his race for political preferment. Not a whit beaind the crazed bigots of the American republic are our own Canadian Orangenen. A press despatch to the London ee Press on July 3rd tells us that the Orangemen of West Toronto have orwarded a statement to the Board of Education of that city, protesting against the appointment of Roman Catholic teachers on the public school staff. Some time ago it was discovered that one teacher, a Catholic girl, was employed by the Board in some minor osition, and one member of the Board of Education, a very low type of Orangeman, moved a resolution that she be dismissed because of her religion. and breadth and depth. Be they all, To the credit of the Board be it said, this unlovely citizen could not get a seconder for his resolution. Making reference to this transaction, the Orangemen of West Toronto, in solemn conclave assembled, wishes to place upon record, in Tooley street tailor

"We regret that only one man on a board elected by Protestant people had backbone enough to stand for Protest ant rights, purchased with Protestan ands.

Dr. Sproule, M. P., Grand Sovereign of the Orange Association of British North America, has to say upon this incident. Here we have the great Orange Association, comprising, we are told, hundreds of thousands of stalwart defenders of the faith, the champions of civil and religious liberty, denouncing the Board of Education of Toronto because they did not dismiss from their service one of their teachers because she was a Catholic. Dr. Sproule and his army deserve, and will receive, but the contempt of all true Canadians.

A TEMPERANCE CRUSADE NEEDED.

From some parts of the Dominior omes to us the unpleasant intelligence that the drinking habit is very much in evidence amongst a section of the industrial class. This is a condition of things which bodes ill for the future velfare of the Dominion. Drinking intoxicants to excess means not only had citizenship, but, in its wake, arises nntold misfortune to the individual as well as to his family. We have been informed that in some sections of the eastern part of the Dominion men who strive earnestly during the week, to earn sufficient for the sustenance of their families, leave a considerable portion sample of what is known as Protestant of their earnings with the saloon keeper, and on the first days of each week they are physical wrecks, unable to perform their dutie as manly men should perform them. Conditions such as these should not be allowed to continue, and there is crying need for an awakening on the part of those who have at heart the welfare of the community. Logal enactments should go as far as wisdom would direct to minimize the evil effects produced by the trade of the rum eller. But there should be more than this. The spirit of reform should be made to permeate every class in the community. Temperance literature should be distributed, temperance lectures delivered, societies organized, and a general advance made all along the line towards fostering in the minds of all classes a regard for sobriety and decent living. Such a condition means much for the future of Canada. I drunken parents show but bad example to their children-if the children from week to week see but a besotted parent coming into the home on pay day -hov can it be expected that the children ciation in the United States and the the work of promoting the welfare of them have thrown in their lot with Orange Association in Canada. The his flock. The priest, as a rule, is al- them. It has happened many a time

the bench etties have been in the country the well disposed but careless laity would initiate a temperance creasing th will allow then pis to bata ce expendimovement they would find their pastors heart and soul with them, encouraging tures. Ture, after all, is the only true method of dug business. It a merthem in every way to promote and exchant sell. gands at less than cost tend the beneficent work.

it is only > q estion of time when he From the Sacred H art Review, of will go to the walt So it is with Boston, we take the following extract, benefit sociation. The Canolic O der which gives an index of what is being of Forester has taken a fim done in that great city in the cause of hold amorges the Catholic people total abstinence :

of the Dominion and we are glad to "Temperance Sunday " has evidently "Temperance Sunday" has evidently come to stay. The parade last Sunday of the Janlor Division of the Holy Family Temperance League excelled in point of numbers and appearance the parade of last year. Nearly ten thou-sand children, boys and girls, wearing the colors of the Holy Family Temper-ance League, and many of them bearing A merican figs, together with delega-tions from the Catholic Total Abstin-ence Union, made up the parade. It note the d of prosperity it has attained on the occasion of its silver jubilee in T ronto a copp'e of weeks tions from the Catholic Total Abstin-ence Union, made up the parade. It was an inspiring sight, this fine procession of brightly clad, happy - faced children, marching stardily along in the cause of temper-ance. The Rev. Francis J. Butler, founder of the League and its pre-sident, marched at the head of the pro-cession. together with the officers of cession, together with the officers of the C. T. A. U. of this archdiocese Chie Then came Major Leonard, Chiel Marshal, and his staff, followed by an escort made up of societies of the C. T. A. U. They were in turn fol-lowed by the thousands of children, wearing sashes and badges of brigh colors. At the head of each society

colors. At the head of each society marched its spiritual director, and many men and women members of the League marched with the little ones to see that oreer was maintained. There was no lack of bands, and warm as the day was the young crusaders marched briskly to the music.

THE ASCENDANCY PARTY IN IRELAND.

In many regards it would appear as if the Catholics of Ireland were brought into existence to be hewers of wood and drawers of water for their non-Catholic neighbors.

Figures given by the New Ireland Review illustrate the anti - Catholic bigotry that seems to prevail in the management of the Bank of Ireland. There are 15 directors of the bank. Of these 12 are Protestants, 3 only are Catholics ; by law 3 must be Catholics. In the head office there are 21 chief officials, with salaries amounting to £12,000 per annum. Of these, 20 are Protestants, who receive in annual salaries about £11,625; 1 is a Catholic, with a salary of £375. In the 67 coun

try branches there are 57 Protestants to 10 Catholic agents (managers). The Protestant agents receive in salaries about £22,750; the Catholics about

£3,225. In the same country branches there are 55 Protestant to 12 Catholic sub-agents. Among the humbler servants of the bank themselves there is the same singular disparity of numbers between Protestants and Catholics. Strange that such an institution should be called the Bank "of Ireland "-a country three fourths of the population of which are Catholics. But the disestablished Protestant church in that country calls itself the "Church of Ireland." Apparently those Protestants both of bank and church regard themselves, though a small minority. as the only element of the population worth taking into account. That is a

ascendancy in Ireland. People on this side of the ocean will last Sacraments. That way the first the Catholics themselves somewhat blameable for the conditions of ostracism practiced to their detriment. Doubtless the great bulk of the business of this banking institution sailing under the national name is done by Catholics. Is there anything to prevent placing their accounts in other institutions in which the ascendancy spirit is not in evidence? Or, again, is here anything in the way of establishing another bank which might with nore appropriateness be known as a national bank, and in which would not be practiced a discrimination against those adhering to the ancient faith of the Emerald Isle?

JULY 11 1908.

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The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Ottawa, June 1810, 1800. Wr. Thomas Coffer: My Dear Bir,—Bince coming to Canada I have reader of your paper. I have noted with ended of the second second second ready defends Catholic spirits. It strenu-ready defends Catholic principles and rights, mad stands firmly by the teachings and author-ready defends Catholic principles and rights. The benefits of the country. Following the benefits the same time promoting the benefits of the country. Following the benefits of the country of the benefits the benefits. With my bleesing on your work, and the country in Christ. Bonarus, Archbiehog of Byhesus. LINITERENTY OF OTTAWA. Disawa Canada, March Tib, 1800. mas Coffey :

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey : Dear Sir : For some time past I have read Pour estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas-tre, I can recommend it to the faithful. Biseing you and wishing you success. believe as to remain. Main, Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa, Apost. Deleg

LONDON, SATURDAY, JULY 11, 1908.

SPIRIT AND MATTER.

eternal principles, one of good, the Returning to the subject of Chris tian Science we propose to examine one other of evil. Evil cannot be a first of their fundamental theories. This principle, for evil is negative, or, mora more strictly speaking, privative. theory is not categorically stated, though it practically assumes the God, says Christian Science-and it is about the only point in which we agree denial of all matter. It does deny that with this effeminate novelty-God is we have bodies. Now such a negation love. Now God may allow disease, bu, must include all material things. The universe fades away, and dull earth He cannot allow any malignant mind to withdraws not into thin air but into control, deceive and injure mankind. He is ever at hand to ward off the the dreamy abyss of fanciful illusion. If any material thing has any reality it death-blow of an enemy and His light is ever shining for us that we is surely the body with which the soul is in direct and immediate relation. may follow it in simple submission. Is it an intellectual act by which the It is a far worse act of a loving God to individual Ego reasons the existence of leave man under the hallucination that oyes and ears, and parts which are he has a body than for Him to tolerate disease arising often from the very neither identical with one another or materiality of the body. Are these with the whole ? And if it is an in diseases all spiritual ailments ? The tellectual judgment, strong in its premises and exacting in its conclusion, worst of them all, the incurable comwhere is the mind's starting point, the plaint, is the universal deception under foundation upon which so tremendous which the human race labors that man an edifice is erected ? It is not the has a material body. It is not on result of judgment. It is simple matter alone that Mrs. Eddy has erred. apprehension. We are face to face It is about soul as well. Nor could any other result be expected. Mrs. Eddy's with the reality of the body. Our philosophy is an old fashioned cough reason dawned with the body's submixture, easing perhaps for a time an stantial shadow upon us, concealing irritated throat, but in no way getting many things, yet like the stars of night at the cause. Logic, psychology and revealing world upon world, and opensome other kindred subjects are mixed ing up the unmeasured lines of material together without regard to scientific existence and activity. We are in imprinciple or method. Anything which mediate communication with this material thing which we call body. Its promises relief to suffering, however unfounded it may be in theory or absurd existence cannot with consistency be n practice, wi have fo denied, any more than its influence can with success be ignored. It is to be systematic and have even the not the spirit, nor is it the result of scientific value of medicine it must first of all recognize the reality of both the spirit's activity. Our soul could soul and body, and the materiality of no more imagine the complicated the lat er. If there is any deception machine in which and through which we place it in the scientists themselves. its thought and will devise and determine the marvels of ingenuity, than it could create the external world itself ROMEWARD MOVEMENT OF Without a body to start with, the ANGLICANS. soul could not think a body, by reason of the radical difference of The unsatisfactory position of Anglitheir nature. The soul is simple, canism is impressing itself with greater spiritual, immortal. By no possibility force upon American Episcopalians of its own active powers, without preevery week. It is natural that when ceding material, could it frame a helpabroad this so-called " branch " should mate whose intimate relations would be find difficulty in taking root or product inseparable from it, whose dual organs ing much fruit. At home it has th would contribute so largely to the support of the State, from which it unity of human nature and the treasborrows strength and prestige. Both ury of human thought. One and one of these are lacking Anglicanism outwould be two, if thought is thought at side of England and the colonies Neither Henry, its first founder, nor all. Two eyes form but one vision. Is it an illusion that we have two eyes, or Elizabeth, its seal and protectress, can that we have any eyes ? " Man's hide behind the veil of statedom with real and only body is not matter nor their private character or their protestsubject to gun-shot wounds ; nor are antizing power in the robbery of Eog the objects in the universe 'delusions.' land's faith, the persecution of her They are very real and true objects. Catholic subjects and the plunder but we apprehend them falsely as matter, through our deceptive physical is too patent regarding what senses." This is a quotation-and these two sovereigns wished to do, and notes the doctrine of Christian Science actually did, the one out of debased upon the body. We therefore have passion, the other out of degrading eyes, but they are deceptive. These pride. There is little use scolding at eyes are not material, though they Henry or Elizabeth. It is amongst the afford us a false apprehension. How the Catholicity of their Church procan the senses deceive ? If they deceive, by what standard will the Christian Scientist determine the truth of his own doctrine? If the eyes are deceptive, and in reading we saw that Mrs. Eddy taught certain theories what can we say but that nothing is trustworthy? These theories are no more likely to be true than the created

senses work. Not simple or spiritual, still less immortal, yet contributing material for the soul's activity. The reality may not be denied, but the materiality is what Christian Science denies. Nor would it attempt denial were it not for disease. As long as the senses work normally no question need be asked. All is peace, harmony, action. Disease calls in the strong arm of spiritual law and power over body. Think that your leg is not broken, that you have no leg to be broken-your whole body being an illusion, how are things to be righted ? Even if the leg is an illusion, the broken form is a new modification, and a decidedly inconvenient one. Get the illusion back to the old form, or, in p'ain language, have the broken bone set. Show faith in God and common sense in conduct. Believe that the bone is set, that its parts are knitting together, or that the whole thing is a delusion, the work of a malignant enemy. It could not be a friend who suggested that the bone was broken. Why or how does the illusion of disease or accident take place at all ? If the body in its normal condition is a decep tion, by what cause is it disturbed from this satisfactory state? If the body is the result of the mind's delusion, the broken bone must also be attributed to some mind. To whose mind ? Not to the individual whose bone is supposed to be broken. To some malignant mind? This will leave mankind the sport of an evil spirit. This cannot be admitted even on the shallow reasoning of Christian Science. The evil spirit in question is either created or uncreated. If uncreated it is equal to God, so that we have two

senses have so completely deceived us.

Our senses tell us that there is a mater.

ial world outside of us, real as the

senses themselves, made up of parts

like the organs through which the

charity all Christians from the distant East to the colden West, and taking in the islands of the seas. We admire these men for their bopeful courage and their ideal desires. May they see their hopes fulfilled - and union setting in with full sail to the one harbor. " It is the Holy Ghost, " says The Lamp, the Anglo-Roman monthly, "Who inspires us to pray, and this universal preparation of prayer is the certain forerunner of spiritual action, that what has been conceived of the Holy Ghost in the hearts of Chris tian believers may in the fulness of time be brought forth as material. visible and actual unity." The Lump looks at the task from an Anglican point of view. That is too narrow. Let the horizon expand and the heart be enlarged. Farther away stand the Evangelicals - talking about Church Union yet not comprehending its height and millions more, sitting still in the ancient superstition of the Gentilesbe they all in our prayers for the Union of faith, that their may be but one fold and one Shepherd. The Lamp does include all in the expectation of leading all. Seeking that corporate union which for three hundred years has been scorned and rejected, though well intentioned these wise men of the East seem hardly to follow the Star. They are waiting to bring their whole kingdom with them. It is not the way to treat the call. What is needed is, not to complicate or delay the problem, but to rise and move with simple promptitude and filial confidence. Church Unity from the stardpoint of the Anglican Church involves, says The Lamp, three diverse and difficult propositions : " (s) reconciliation with our ancient Mother, the Church of Rome ; (b) the establishment of intercommunion with the O: thodox Churches of the East, whose separation from England and the rest of the West dates from the eleventh century; and (c) a return of the scattered progeny of the Reformation to the Apostolic fellowship, so that the Lutherans, Presbyterians, Baptists, Congregationalists, Methodists and others who went out from Rome or later from the Church of England shall be drawn again into Catholic commun-

ion." As a wish or as an ideal, that picture is well drawn, and not too highly colored. It is not pratical. Anglicanism as a "branch " cannot bear the message of peace to others. The question, " Who sent you ?" must suggest itself. Whither are you going to lead us, Eastern Greeks and Western Evangelicals ? To Rome ? We know the road to Rome. We need not pass by Canterbury or rest at Lambeth Palace. The problem, no doubt, is reconciliation with the ancient mother of Christianity-Rome. Outside of that reconciliation union is a name sweet to the ear yet false to the heart. Rome is indeed the mother of the hurshes_who has soon in the

fashion, this solemn pronouncement :

money, and can only say such members would better be left at home, as we are unable to trust our children in their

It would be interesting to know what

ago. It may " collid a sister society of the Cathone M . nal B neft: Associ stion, which is like wise a strong and carefully managed institution. We notice that L V M Brady, E C., of Toronto, is the grovincial Chief Ranger. A better selection coud n t have been made, because this gentleman occupies a very high piece in the steer of the citizens of the capital city of Ostario. We trust the order which he so worth . ily represents in this province may go on and prosper, and may its days be long in the land.

CONVERSIONS IN WINNIPLG

It frequently Li .s D. pleasure to chronicle accessions to the Church in the Archdiocese of S. B milace. The Central Catholic and North West Review of Winnipeg of June 27, states that on Trinity Suiday. June 14, Rev. John McDonald, S. J., received into the Church four converts Three of them, natives of E. J. Ld, were baptiz ed conditionally ; their names are Joseph Gould Frederick Hubert Vig gars, and John Henry Newman Withart All three were Ant lears. The fourth was a Danish lady, Mans Arnie Sorerson, Lutheran, who was baptized absolutely, never having teen taptized be

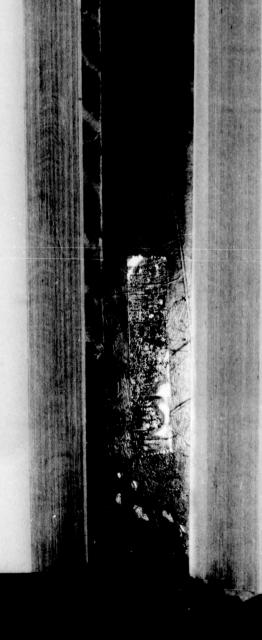
The ceremony took place in the large chapel of St. B. pilace college in the presence of the facilty and the students, at the hour of Vespers.

fore

On June 23, in the small chapel of St. Boniface college, Rev Lewis Drum mond, S. J., received into the Church, and baptized conditionally, James Slater, of Brandon, formerly an Anglican.

AN INTERESTING STORY OF CONVERSION

The Rev. Robert J. Pratt is pistor of St. Bernard church, Wabash, Ind., and both church and pastor have a strange history. Father Pratt born in Johnstown, O, in 1864 born in Jonatown, O, in 1864, of an Episcopalian father and a mother professing the creed of Alexander Campbell. On reaching his six eenth year, he joined the Methodist church, and later entered the Linistry. The other Sunday he announced that he would give his essent for a bondaries would give his reason for abandoning the Methodist pulpit to become a Catholic priest, and the day set for the explanation found the church packed with Catholics, and non Catholics among the latter being many Meth odists. Father Pratt related an incid-ent which, apparently insignficant, changed the course of his line. His father, who was a physician, was summoned to attend a Catholic girl who was dying from diphtheria. Oa his return he told his family of the re markable change that had come over his patient after the reception of the



of her Catholic churches. History possibilities that they wished to keep wided at the same time they could do

centuries long gone by her children fall back from her. She has listened in patience to their taunts and contempt. They, instead of gaining by their wandering from home, lost in strength and by division. Rome still stands, uncompromisingly clinging to her great trust of truth and grace, con-

fident in her own immortal vigor and the undying promise of her divine Spouse. "It I am alone," said Pope Liberius. "the faith will not fail." Rome's gates are ever open-she still stands upon the seven hills-her chief pastor's arms are ever ready to receive and welcome back his children, come whence they will, with faith unfeigned and the submission of love. Why wait? It is God's work which can noither be neglected or postponed.

THE SAME EVERYWHERE.

It is to be regretted that in this our day there is to be found, both in the United States and Canada, a class of will, unless by a miracle, become use people who, in the ordinary avocations | ful and respectable citizens. Time of life, desire to be known, and are was when temperance societies were known, as possessing a fair share of numerous in the land. Would there sanity in life's pursuits, yet on one were more of them now. Alto subject, the Catholic Church, they lose gether too many of our Caththeir balance, and must be rated as a olio men take things in an easy very peculiar people, compared with going fashion. They enjoy their homes. whom John Alexander Dowie would go to Mass on Sundays, and to Holy appear in a very favorable light. We Communion at stated periods. They refer to the American Protective Asso- expect the priest will do everything in

AN EXCELLENT CATHOLIC SO.

CIETY. We have in existence ? number o

Catholic associations connected with which are mutual benefit schemes which have done and are doing a very large amount of good practical work amongst our people. For working men especially were these orders primarily intended. The well to-do may take out policies in the old line assurance companies and these policies may reach mounts which would require a very considerable income to meet the annual charges. There is nothing, of course, to prevent the rich from belonging to the benefit societies also, and many of

good word the young man had ever heard spoken of the Catholis church, and he never forgot it. He told of his long struggle, his deep study of the church to which he belonged and the one the girl had died in. Con-vinced of the truth of the Catholic church, and conscions of the desire to become a priest, he sought the advice of a Methodist minister, who hade him, in the name of God, to go where his conscience led him. He received in-structions from Rev. Dennis A. Clark, pastor of Holy Family church, Colum-bus, who baptized him March 19, 1884. In September of 1889, he entored Mars St. Mary Seminary, Cincinnati, and in June, 1894, was ordained by the late Most Rev. Archbishop Elder for the diocese of Fort Wayne. He filled various pastorates until his appoint-ment to St. Bernard, Wabash, in 1900. At this time the Wabash con rega-

tion was worshipping in an old struc-ture, entirely too small. Father Pratt learned that a division of the Metho dist church would cause the sale of the old church property, and he suc-ceeded in purchasing the building from the Methodists.

One of the biggest events in the church history of Wabash was the dedication of this church, when visitors attended from all northern Indiana. So in a church home which had former-ly been that of his old belief, Father Pratt began his work in Wabash. The church was remodeled and almost rebuilt and is now one of the pretties in northern Indiana

Another interesting fact connected with the story of Father Pratt is that after the death of his father, his mother took up her residence with her priest son. She remained a devout Protestant and worshipped in her own church,

JULY 11, 1908.

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AN CCCURBINCE AT LOURDES.

CASE FEYCND MEDICAL SCIENCE Written for The Pilot.

When long past miracles are narrated te incredulous scoff because the medial documentary evidence is not always decise enough to satisfy a modern art of investigation. We have before however, from the pen of a distin as, however, from the pen of a distinguished American convert. Marie pushed American convert. Marie Longworth Storer, (Mrs. Bellamy Storer.) the history of a case not yet a set old for which the testimony is securate and abundant. The subject of the cure was Marie The subject of the cure was Marie

NO RELAPSE.

long, nearly an inch deep, and the skin which covers the opening is still rather

reddish. The others look as if they had been closed a year at least. As for the perforations of the intestine,

Dr. Jean, who is not even a practising Catholic, told me they must have closed

spontaneously at the same time as the

outer wounds ; for which he says there

can be no natural explanation. "We saw Marie Borel at the home of

to see us. She arrived running through the street, with her umbrella, in the

pouring rain, and had some color. Gen-erally, however, they say she is still

rather pale, but she does not look like an invalid. She tells very simply about her sensations at the time of her cure.

She did not expect to be cured, but

IS QUEEN ALEXANDRIA A

A CATHOLIC SHRINE.

Victoria :

CATHOLIC?

The following article, crude in many

be said of her than that she is an ex-

maintain a discreet silence when the

The

she believed that it was possible

The subject of the cure was Marie Borel, aged twenty seven, a resident of Mende, France. At the age of nine teen, she had an attack of typhoid lever, from which, however, she made an apparently perfect recovery. Two years later she began to auffer from sppendicitis. At the age of twenty-three she underwent the sual opera-tion for the removal of the arrendity a for the removal of the appendix at tion for the removal of the appendix at the Montpelier Hospital. It seemed at first to be successful; but within a few months, an abscess formed in the scar of the incident, and soon opened pontaneously. Another operation was performed by Dr. Bardol, at Mende, with the object of closing the fistula. It failed of good results, and the girl was placed for some time in Bonet's spparatus to rest her spine. When the apparatus was removed, she was prac-tically helpless, and was confined for the next thirty months to her bed, infering much from her spine, and from excruciating pain in other places. Fistula after fistula opened until finally there were six, three of them suppurating and intercommunicating. The poor woman was not only painful to herself but a most disagreeable case

to care for. At this stage, after she had passed entirely beyond the help of surgical skill, her friends bethought then of taking her to Lourdes. Here is the translation of Dr. Bardol's certificate, given before she was carried to the "I have attended Marie Borel, who

has been suffering for about three years with pyostercoral fistulae in the abdomen, as well as chronic inflamma-tion of the appendix and the caecum and an ankylosis of the lumbar region of the vertebral column, which pre vents the patient from rising or walk-

(Signed) DR. BARDOL. August, 1907.

Her wounds were dressed as usual twice a day on August 19 and 20. On the morning of August 21, she was sgain similarly cared for, and was in the same horrible condition. In the afternoon, the dressings were removed and the patient was immersed in the tank. A marked improvement was at once noticed. On the followidg day the second immersion took place, followed by a remarkable change for the better. The patient rose, unsupported from her bed.

D. BOISSARIE'S STATEMENT.

We quote the testimony of D. Bois sarie, one of the physicians of the Medical Burean at Lourdes, as transmethod bureau at Lourdes, as trans-mitted to Mrs. Storer: "She then came to the Bureau des Constations," where she was examined ander the direction of Dr. Desplats, of Lille. The dressings, which had not been changed since the previous day, Argust 21, in the morning, were per lectly dry, the fistulae were closed and healed. The vertebral column could healed. easily moved in every direction patient leaned forward, backward ideways. She showed us Dr. Bardol's

We saw her again at the ' Bureau des Constations' before her departure, and were able again to ascertain that the fistulae were healed : that there was no trace of suppuration : that the lina (ossa was normally soft : that the vertebral column could be moved freely in every direction. The result of the examination was confirmed by several medical men who were present at the 'Burean. 'We shall not endeavor to account

for such a fact, beyond affirming our conviction that the closing, in the space of a few hours, of six fistulous

THE CATHOLIC RECORD.

allied

Naterloo.

had for

the city.

hind, 'oft doomed to death, yet fated

not to die,' was realized, allegorically, in the relation of the Papacy to Rome, and in the case of Rome again and the

outside world. Its necessity to that world's well-being and tranquility was

recognized and confessed when the

"The statistics of a great city's population from decade to decade may

be likened to the breathing of the hu

tal to the banks of the Bosphorus.

epoch. At the beginning of the eight

157,000; in 1775, 165,000. Then came the French invasions, and with them

powers met in council at Vienna,

her especial pleasure to see the wonder Underneath the Dresden Madonna is water color showing the Shepherds being led to the stables at Bethlehem, of the Protestant physician and his wife who were present at the examination following. and underneath this again is a repro-duction of Guido Reni's wonderful The latter said: "We don't have such things happen in our religion. I shall become a Catholic." Whereupon the husband said : "So shall I." Head of Christ with the Crown of Thorns-that well known example of what is called by the purists meretrici-ous art, for when you gaze on it the eyes seem sometimes to be closed and a Two months later the Marquise de Chambrun, Mrs. Storer's daughter, visited Marie Borel. The Marquise

moment later to be dimly open and full of inexpressible sorrow and suffering. Tho whole room presents, indeed, more the appearance of a shrine than a visited Marie Borel. The Marquise sent this account to her mother : "Her case is one of those which leave no room for doubt, nor for any natural explanation. She is a gentle looking girl, with a look in her eyes bedroom-at least, so far as the char acter of the artistic objects immediate v around the hed is concerned not like everybody else. She showe s her scars. "The one in front is four inches

ly around the bed is concerned. Of the secular objects in this most interesting room, one of the most prom-inent is the large photograph of Sir Dighton Probyn, standing on the cir-cular table. Sir Dighton was for many years the private secretary and major domo of the Queen when she was Prin-cess of Wales. She was deeply at tached to him and no crowned head ever had a more faithful and valuable eervant. ervant. The large screen near the bed contain

on the leaf nearest the bed a series of photographs of the King at various ages. The top row is composed en-tirely of photographs of his Majesty, Madame Grousset, of Mende. I had gone there to get her address, and Madame Grousset sent for her to come while undergeath is a similar series of the Q een herself. All the other photographs on the screen are pictures of the Queen's family and the royal connections. The Queen, who is no mean artist in

water colors, has very artistic taste. This she had displayed in a way which has sometimes been rather disco ncert ng to the King and the keeper of the morning of her cure she promised that if she got well she would give her life to God and to the poor. She is now about to enter a religious order of "Supurg ardemplades." palace. Ever since she became Queen she has been gathering in her rooms many of the most beautiful and valu able decorative objects in the palace about to enter a religious order of 'Speurs garde-malades.'" Mrs. Storer, in presenting her his tory of this remarkable case, which she dedicates with permission to His Emin ence Cardinal Gibbons, comments on the present widespread denial of the supernatural, the dimming of the faith in the Divine, and the disposition to defy humanity. Only in the Catholic -which is, thanks largely to George IV., a perfect treasure house of works of art. She affects no particular per-iod, and therefore her rooms contain a mix ure of objects which, fine in themselves, are not arranged in any scheme or chronological sequence. In Backingham Palace the Queen

defy humanity. Oily in the Catholic Church is real faith found, and here, exercises supreme and undisputed sway, and when she chooses to remove just as in the days of Christ and the from one of the other rooms some Just as in the days of Christ and the Apostles, are miracles wrought which compel the attention even of sceptics. Closing this beautiful testimony to the power of God manifested at the inter cession of Our Lady of Mercy, the writer adds : "The miracle of to day is the miracle of yesterday." whose absence leaves a painful blank, she does it without let or hindrance from anybodr. There are those who assert positively

that Qieen Alexandra would have entered the Charch of Rome years age if she had been entirely free to have acted in accordance with her natural

sympathy and desire. Queen Alexandra is a woman of the strongest religious instinct. Brought up in a strictly religious atmosphere in a court the most austere in Europe, she became on her marriage to Prince Edward of Wales a new religious force LONDON HEARS THAT SHE HAS JOINED THE OLD CHURCH OF ROME -HER BEDROOM RESEMBLES VERY MUCH

at the English court. VISITED & MISSION.

respects and evidently written by a person unfamiliar with Catholic practice Thickly veiled, the Princess of Wales, as she was then, made frequent visits to the Catholic mission in the Eist End of London and there she came and terminology, appeared in the Baltimore Sun of recent date. We reproduce it because we are in-clined to believe the main statement made therein. There were similar rumors circulated about the late Queen under the powerful_influence of a pale, ascetic young [priest, who afterward became known to the world as Cardinal Vaughan. Victoria: Rumors that the Qieen of England has leanings toward the Catholic Church have long been rife among those who know her. Others of her fixed being architically design the

The Princess made these visits to the East End alone ; no one at court had the least idea that they were taking place. They went on for several years, and then the Princess told the Prince friends have emphatically denied that there was any truth in these rumors, asserting that no more can truthfully of Wales about them. There was trouble for the Princess for some time after ward. The visits to the East Eng tremely High Church woman. Those few who know her most intimately mission ceased, never to be renewed. Changes were made in the personnel of the royal household, all " dangercus influences" being carefully removed and for some time afterward the Princess was carefully watched, and often

subject is brought up. The furnishing of the Queen's bed-room is pointed to as evidence of Alexandra's leanings toward Catholic-Among the great English Catholic ism. A woman's bedroom reflects her tastes and her character more than any families there is not one from which she dares to select a member for a position in her honschold; she dares not even other room in a house can ; this is even more true of a queen than of an ordinary woman, for her bedroom is the one place on earth to which a queen can have an intimate friend among them Queen Alexandra has given many quiet evidences of her interest in the Cathoretire and be absolutely free from all convention, the one place on earth that lie Church.

she can call her very own. When the Queen accepted a present

DUTIES OF MOTHERHOOD.

In an interview in the New York orld Cardinal Gibbons is quoted

ollows : " Any woman who instructs her neigh bor or friend who is a wife how to avoid the responsibilities of motherhood is after the overthrow of Napoleon at taking as great a responsibility and committing as deadly a sin as if she became the accomplice of a murderess. In fact, this sort of thing is murder of

the most cowardly kind. "No doubt many women thoughtless-ly discuss this subject with one another. It is no unusual, in all probability, for subject to the more that the more another. man system on the doctor's stethoscope. They record the rise and fall of the country's health with equal mathemati cal regularity. The fluctuations in the Roman census for the past few centuries older women to advise their younger Roman census for the past few centuries tell of the violent seismic movements in the great world of political action and social struggle, on the Italian pen-tion the social struggle, on the social struggle, and the social struggle social sisters, who are about to assume the relations of wifehood, not to bring children into the world for a few years, out to 'have a good time and travel.' This instruction that has been given insuls as well as this continent of Europe, in a very remarkable way. In the young wife is probably without the knowledge of the husband. "Such a wife will in time inevitably

speaking of the population of Rome, it is necessary to be as circumspect as in advertising to the population of sea-side resorts; both are affected by the seasons, by sudden invasions of tourists, by causes outside the ordinary every day life of humdrum agiet places destroy her own happiness as well as that of her husband. She may think she is enjoying herself, during the excitement of certain indiscretions and dissipations that seem to fascinate some of the American women within life of humdram, quiet places human settlement. No city first rank encountered such recent years, but the really 'good time radical fluctuations in regard to num-bers and well-being as the city of Rome since the removal of the imperial capiwill never come to the wile who estab lishes herself among this class of women and their male associates. "The social evil (I use the term in a Old

miclers estimated its population, in more general sense than it is usually applied) is a far greater evil in this country than the drinking habit. It is chronicle's estimated its population, in the heyday of its pagan glory, at a couple of millions. The first reliable census since the beginning of the modern epoch was that of 1198, under true that the lower forms of the social evil and intemperance in drinking are allied evils; they go hand in hand. The social evil in all its phases is such Pope Incocent III. which showed the population to be 35 000 only. This was low enough estate for the place that a delicate subject to handle that it seems impossible to educate our people enough estate for the place that had for centuries been known as the mistress of the world, but lower still toward righteous living in this regard. ""We can educate regarding tubercu-

came when the Popes held court at Avignon. Then the nadir was touched Avignon. Then the nadir was touched in the figures 17,000. When the Pope losis and alcoholism, but the people must, for obvious reasons, remain ignorreturned in 1377, there was an immedi ate rise in the tide, until the time o ant upon this most important of al questions now confronting the America people more than ever before. The very existence of the nation depends Leo X. the census showed a total o 60,000. The storming of the city by the French, under the Constable of Bourbon, in 1527, made a great gap in the population, either by death or flight; only 33 000 showed on the sucupon the personal conduct of each man and each woman. Both have responsi-bilities that neither can shirk. Sorious living on the part of our people must reeding census. Under the vigorous rule of Sixtus V. city and country were take the place of frivolous tendencies if the nation is to thrive and continue given security and peace, and the urban numbers rose again and kept steadily increasing from that period to the first to be happy. There is no influence among mortals so powerful for good or evil as the relations between the sexes. French invasion of the revolutionary

MORE DANGEROUS HERETICS.

teenth century the population of the city/was 138,000, having quadrupled in the course of one hundred and fity years. In 1730 it was 145,000; in 1750, The Catholic Church is often blamed by those outside the fold because, anciently, she accorded severe justice to heretics. What Catholic has not been taunted with the Spanish Inquisition renewal of the old story of decline and disaster. By 1800 the population had dwindled to 153,000; by 1805 it had still further fallen, showing only 135, 000, and by 1810, during the imprison-ment of Pius VII. in France, only 123, 000 renewal of the store of the st It is true that many who hurl it as a reproach are barely familiar with the fact that it existed, while of thousands who use it as a phrase very few really know what it was or what was done

under its activity. The same ignorance provails with re-gard to the Church's treatment of the 000 remained in the city, and of these according to the official showing, 30,000 were paupers, living on charity or the public taxation. Bankruptcy and ruin came to noble, banker, merchant and Cathari, a dangerous sect that existed during a goodly part of the twelfth and thirteenth centuries, and was sometimes mechanic alike during the twelve dreadful years of the French republican and imperial despctism. Had this not known as the Albigenses, and called themselves simply "The Be lievers." Externally pious, their doc trine was one that denied the Divinity interrupted the city's course of ad-vance, at the end of the twe've years which it embraced there should have been more than 200,000 inhabitants in of Christ, taught the transmigration of souls, repudiated Christian marriage and forbade man to touch a woman, ex cept to give her "the kiss of peace." " The return of the Pope once more

Tuey kept lengthy fasts in which not a few starved to death. Even that bigoted Protestant, Henry Charles Les, brought a renewal of growth in the city's population, for in 1815, the sucsays, in his "History of the Inquisi-tion," that when the Church put down ceeding year, the census showed 128-000 souls resident therein; in 1820 it tion," that when the Church put down the Albigenses, "the cause of ortho-doxy was, in this case, the cause of progress and civilization." Yet the showed 135,000, and in 1831, 150,000. By 1846 the population numbered 180 000, but the revolutionary movement in 1848, which drove the Pope to Church is called ornel because of her Unirch is called order because of her alleged severity toward them, just as Gibbon blames her for putting down the Adamites, who despised clothes of any kind and held free-love a noble Gaeta, turned the increase into a de cline, for when the census was taken again, in 1852, it had fallen to 175,000 When this trouble was over and the Pope enabled to return to his rule, the period of tranquility was marked virtue. The startling renaissance of false

by a resumption of the onward moveprophets and dangerous sects, in our own day, and particularly in our own city of Chicago, ought to convince the most anti-Catholic that possibly the Church for in 1858 the figures again ros to 180,000. Thus is will be seen that the population of the Eternal City has always been dependent on the permay not have erred so greatly in her

yet appear to exist), were much before the public on account of their horrible

fasts and penances in order to drive

NO MORE RHEUMATISM " FRUIT-A-TIVES " CURED HIM

Christopher D. Graham is a well known citizen of Ottawa-formerly in the City Hall and largely instrumental in forming the Ottawa Hunt Club. Mr. Graham's voluntary testimonial as to the great benefit he received from taking "Pruit-a-tives" will carry conviction.

Ottawa, Out. Nov. 26th, 1907.

I have been a sufferer from Rheums atism for a long time - pains in my shoulder and joints practically all the time. I tried various treatments without benefit and then I was recommended by a friend to try "Fruit-a-tives." I took several boxes of the tablets and now. for a long time, I have been entirely free from all rheumatism and rheum atic pains.

I wish to state, also, that I suffered from haemorrhoids, or piles, for years, I used all kinds of ointments and treatment and nothing did me any good, but after taking "Pruit-a-tives" for my theumating I am entirely cured of them dreadful piles. (Sgd) C. D. GRAHAM.

"Pruk stives" - or "Pruk Lie Tables" are sold by dealers at 50 a box -6 for \$2,50-or will be sent on receipt of price. Fruit-stives Limited, Ottawa,

her refusal to break the fast. Adam Thompson, leader of the cult, who is sought for starving his wife to death after a forty one day fast, intended to after a forty one day fast, intended to purge her of the devil, is still a fugi-tive, and no trace of him has been found in the last twenty-four hours. The warrant for the arrest of Mrs. Hunter charges her with disorderly conduct, and Captain Walker said she would be taken to Waukegan and forced to eat, even if it were found necessary to force food down her threat. to force food down her throat.

Is it not a deathly religion which prescribes a fast of forty one days ? it not incredible that people could be (ound willing to believe in it? We can understand why the Sercombe and Spirit F ait farms should flourish, but spirite and harms anound harms, our what are we to think of howling holy lunatics who yield to the Pilgrim Brotherhood lunacy? It is easy to assert that they become maniaces through religious zeal, but is it not startling that the boasted enlighten-ment of the age allows them to go so far? If there is anything in modern culture, it ought to teach them to have common sense.

We notice another thing standing out We notice another thing standing out boldly as a mountain-peak, namely, that an inquisition exists to day as dis-tinctly as in the much-condemned Middle Ages, and that, as then, it is disposed to be severe. Chief of Police Walkar is a Grand Laquisitor rushing fanatically after poor Adam Thompson. He means to punish the agile wretch for teaching a religion that brings death. St. Angustine held onblic debates with St. Augustine held public debates with the leaders of the Manicheans and convinced them of their error by refuting their arguments. Chief Walker, like Count Z ska, resorts to the strong argument of the sword, and if he catches Apostle Thompson, there may be one prophet less in Zion. Every one of

5



Dear Sirs :--

regard such cases, we must acknow-ledge the intervention of a supernatur all power, and confess that we are in the presence of a miraculous fact." With this statement, Dr. Boissarie sends the appended letter to Mrs.

1 19, 1884. Storer : toied Ma nati, and

I by the Elder for Le filled 1 8ppoint-1, in 1900. oon regaold atruc ther Pratt ie Metho

to Lourdes. e sale of id he sucmy respect. Iding from

ts in the was the en visitore 1 Indiana. ad formerlef, Father Wabash. and almost) prettiest nnected att is that his mother her priest Protestant n church, the beauti een them, recently A postolate, n-Catholics n.-Catho

space of a few hours, of six fistilous openings, four of which discharged faceal matter, is beyond the scope of the ordinary laws of medicine, and that the action of natural forces is not sufficient to account for it. "Unless we wilfully ignore and dis-

jesty's bed, a beautiful plece of furni-ture of the Louis XVI, period, with an elaborate canopy and curtains of rich old brocade. The only note expressive of royalty is an imparial crown amof royalty is an Imperial crown em-broidered in gold upon the white cover-

The first object that strikes the eye is a crucifix, the figure of Christ, life-size, beautifully carved in ivory. This significant object is hung at the head of the royal bed, under the canopy, jast where it would be hung by the Mother Burean Des Constations Medica'es, "Madame, I remember perfectly your visit to Lourdes, and I send to you Superior of a convent.

To the right of the bed is a collecin English an account of this cure; but I shall be able later to give you, to-gether with the photograph of the wound, a more detailed description. To the right of the bed is a collec-tion of religious objects to which those who assert that the Queen is leaning toward Rome point as evidence of the truth of their assertions. High on the Even as it is, however, it is very con-clusive. I wish that Mr. William James might entertain a desire to come wall hangs a lovely sixteenth century painting of the Blessed Virgin Mary in its original frame, with wonderfully ohased and pieroed brass doors. Over the head of this picture and set in the Accept, madame, the assurance of framework is a reliquiry, or box, in-tended to contain a relic of some saint who is the object of special devotion D. BOISSARIE." TWO PROTESTANTS CONVERTED BY CURE. Mrs. Storer further translates from

by the owner.

BEDROOM AND SHRINE.

•

Le Croix de Lozere Marie Borel's own Ingenious and detailed statement as to Debaters point out that the little holy water font, of the same period, placed underneath this picture, is just where it would be placed by a picus Catholic, who, on going to bed and rising, blesses herself with fingers which have been immersed in the fort. To the left of the sixteenthecempre Ingenious and detailed statement as to the horror of her condition and the frightful pain she endured. She arrived at Lourdes more dead than alive. "We have never before had such wounds to dress," said one of the nurses at the hospital of St. Benoit Labre. The strangest part of the case is that she was not sanguine of a cure. She even wished to change places with another sufferer, whose life, she believed was of more importance to others than hers. strangest part of the case is that she was not sanguine of a cure. She even wished to change places with another more importance to others than hers. Then, she innocently confesses to apag of jealousy at witnessing the in-stantaneous cure of a young paralytic. On the whole, her sentiments were resignation to God's will, and confi-dence that all things are possible to Him. But she had a vague idea that she would lose her mind if her bosile to Him. But she had a vague idea that she would lose her mind if her bosile the significance of what the mar-vel really took place, however, she was the significance of what the merry of God had wrought came to her. It gave

crowded room is occupied by her Ma-Queen Amelia, of Portugal a few years ago there was somewhat of a disturb ance at court. Queen Alexandra had ance at court. Queen Alexandra had the crucifix and altar put up in her bedroom; the Duchess of Baccleuch, mistress of the robes, a vigorous cham-pion of Protestantism, declared that if they remained there she would re-sign, and three other members of the household took sides with the Duchess. For some time the royal household was

THE PAPACY INDESTRUCTIBLE

"The papacy is indispensible to the peace of the world," writes John J. D'Shea in a thoughtful article, " Medival Mercenaries, Modern Brigands and the Papacy," in the American Catholic Quarterly Review. It is suggested by Prof. Salembier's work, "The Great Schism of the West."

Schism of the West, " "The Papacy is indestructible by human power, because it rests on a foundation of the earth. The destruc-tion of Rome as a city never meant the destruction of the Papacy; the seizure and imprisonment of a Pope, the chain-ing of one to the chariot wheels of a ing of one of the charter wheels of a conqueror, as more than once was affected, almost in a literal sense, meant nothing more than a transient victory of brute force over the impalp-able and intangible power of the spirit-usi soul of the world. We have among the Gridbulia had mean who have among the Catholic body many who believe that the temporal power is dead beyond hope of resurrection. It were well that they read the history of the past five hundred years. Several times during that period it was believed that Rome had fallen forever, and the Papacy as dead as the ancient Caesardom. When Bonaparte seized Rome, hauled the Papal flag down from the Castle of San

always been dependent on the per-manence of its government, and its manence of its government, and its prosperity on its population. During the many enforced absences of the Popes, the city has always fallen into a state of dilapidation and insecurity. These conditions were in themselves enough, but the wild exaggerations of unfiendly transformed to the state of the sta unfriendly travelers multiplied the evil a hundred fold.

In M. Tournon's interesting report he took care to censure and confute the misrepresentations of travelers, in-cluding a rather distinguished fellow

countryman, M. Bonstetten, as to the limited industries of the Roman popu-lation. These industries, they gave out, were chiefly confined to the manugenius is openly running another. The Ethical Culturists frankly disavow God ; the Anarchists defy Him. And yet there are thousands of deluded persons facture of beads, rosaries, agnus deis, relics and indulgences'-whatever the who, apparently, cannot get the fact into their heads that the modern cults latter might mean as a substantial 'in-dustry.' In the year 1813 M. Tournare dangerous to the body as well as to the soul. In Wednesday's American we find the following : on's statistics showed there were 682 The arrest of Mrs. Mary Hanter,

on's statistics showed there were 682 factories and workshops in Rome. The woollen industry alone gave employ-ment to 2,000 workmen, while the silk factories, the linen factories, tanneries, paper mills, iron foundries and various other classes of workshops, employed many other thousands.

"Does any Catholic who has stud-ied the history of Rome genuinely be-lieve that there is finality in the pres-ent arrangement, or rather derange-ment? 'Accomplished facts' is a phrase that has been overmuch em phasized. It is an unsafe rule as to calculation as to the future. In no instance is it so misleading, so unwar ranted as in regard to the center o the Papacy. In the inscrutable ways of God, the mutations which, in regard to other sovereignities denoted the annihilation of old-established dynasanimitation of old-established dyna-ties and the complete overthrew of systems and ideas which they repre-sented, have passed again and again over the firmament of the Eternal city, Papal fing down from the Castle of San Angelo and ran up the tri color in its place, most people belleved that the prophecy of the Collsseum was about to be negatived by the fact. Rome had fallen and the Collsseum still stood. But a few years showed that it was not Rome that fell, but the bubble empire that decreed its fall. The milkwhite

reputed severity. Who that reads the newspapers has not grown familiar with stories of Christian Science causing inthose money seeking q tacks ought to be clapped into jul.-New World. numerable victims by rejecting med ical aid? Several years ago the Mazdaznans, or Sun-Worshippers (who

An Unfair Exchange.

The Philadelphia Episcopalian who complains of the unfair exchange in converts between the Catholic and Episcopalian Caurches certainly has trath on his side. Writing in the Bulevil spirits from their devotees. On one side of the city Sercombe is alleged to be running one free love colony; in an opposite direction, the Spirit Fruit trath on his side. Writing in the Bul-letin of that city, he says: "Some of our most highly esteemed men are going over to Rome, while our Bishops are squabbling over politics, or trying to have their salaries increased for the benefit of their fashionable wives and daughters. The deep thinkers, those who have given up all for God, are leaving us for a religion whole Bishops seem to be more concerned for the glory of God and for the spiritual welfare of their clergy and laity than for show and politics. It does not seem fair for Rome politics. It does not seem fair for Rome to get the flower of our clorgy and give

member of the "Pilgrim Brotherhood" politics. It does not seem fair for Rom to get the flower of our clergy and give thirteen days, was ordered to day by Chief of Police A. A. Walter, following Sagan."

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6 FIVE-MINUTE SERMON.

Fifth Sunday after Pentecost.

GOOD READING.

Converse in fear during the time of your fourning here," (1 St. Pater, i. 17.) Printing as an art has been of such

against the use of it.

So many books have been written, so much knowledge has been spread abroad by means of them, so many evils and abuses exposed, and so many thousands, indeed hundreds of thousands, of lives made happier because of the printingpress, that it deserves a place among the greatest of God's blessings to men.

This we admit, and gladly and heart-feltly thank the Lord for the benefits He has been pleased to bestow upon us through the press. We know it has had, and still has a noble office, and has done and solid has a holde once, and they are done and righted wrong; it has advanced knowledge and has given joy to many a heart. And it has done well when it has done these things. It has done well when it has added justice and truth and the light of a good life.

For all these reasons its influence and power are deservedly great, so great that to lightly estimate them or overlook them mould be time them or overlook them would be to ignore great factors in human affairs. Nor do we wish, nor do we seek to lessen this in-fluence as long as it is exerted in the cause of what is right; but the press, like many another thing good in itself, has been misused.

It has been made to pander to the grossest vices of men. It has been made to lie, to steal, to be impure. It has been made to teach false religion, false politics, and false morality. At times it has been the very worst enemy of mankind; filling men's minds with theories entirely impracticable, or suc as, put into effect, would destroy their happiness. Nor have men hesitated to prostitute

its high calling for the sake of further-ing personal gain and ambition, or even revenge. The trust and confidence of that the public have not unfrequently been abused, and error commingled with truth so subtly, and right with wrong, that the public sentiment has been arrayed against truth and justice; for modernists. They would like to think themselves Catholics. For them there is only one Church. They were getting ready to slip in under the banner of the there is an almost unaccountable impression given many people that what they find printed is of necessity true unless it is absolutely proved to be

Our care must be, in the light of the frain from expressing their admiration facts before us, to distinguish between the good and the bad press. We must for that Church toward which they are ready to confess that they are so con beware of the evil sent flying, as it were, upon the air, and hold ourselves aloof from the crowd, when it is being stantly drifting. Here is what The Outlook said : But America to-day stands in pecuhurried along to its ruin by bad advice liar need of that contribution which the Roman Catholic Church is peculiar-

and by bad principles. Good books and good papers are doing God's work in the world-as apostles in their way; but those that are bad are working in the interest of he "prince of darkness." A good press sheds a bright light the

over the earth - the light of truth : a is reverence for constituted authority bad press is like a heavy cloud obscur-ing the sun. We can have nothing to and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach. And within the reach of its influence are those who most need to be taught. That do with evil ; we should hate evil. Let us have nothing to do with bad books and bad papers. Let us neither read them ourselves, nor permit others to Church is a vast spiritual police force, read them, when we have authority to prevent them. Let us banish them from our houses; that at least we can do, for there we are supreme. Let us strive also to have them banished from the shops where we deal and from the land wherein we live. in the community. Standing as it does on the authority of the individual con

LIKE THE CURSE OF BALAAM.

man with God which is the essence of Protestantism, The Outlook congratu-As a general rule Catholics are more lates America upon the evidences of spiritual prosperity in the Roman Cath-olic Church in this country, and it amused than edified by the sensational epithets hurled by such preachers as Sam Jones and Sam Small and men of gratefully appreciates the service which that Church is readering to the comthat class. Clergymen of the kind are on a par with those other gospellers who blow cornets or whistle grand operas or munity by inculcating the spirit of rev-erence for law and lawful authority which is the foundation of civil and rebeat bass dams in the pulpit. More and more, nowadays, we realize that our ligious liberty. riends must draw a crowd, even it preacher has to shoot off the hair of his bald-headed parishioners with a revolver. The Rov. William Sanday, baseball expert, is pretty well known hereabout as a flinger of fearful English. They are beginning to know him in Pittsburg, likewise. He has been saying things, and now they're afraid he'll say more. Last week he as ailed his brother-preachers, and then they declared him anfair because he did not attack the Catholic Church. Probably they hoped he would. If so, like Balao, who fetched Balaam a long way for the pur-pose of having him curse israel, they were grievously disappointed. The Rev. Sunday rose and dropped the following remarks: "Somebody asked me why I did not attack the Catholic. Not much while we have so much filth and dirt in our own dooryards. It keeps me busy with a muckrake in the yards of the Baptists and the Methodists and the Presbyterians and the Congregation-alists. The best friends I have on earth are in the Roman Catholic Church. The Roman Catholic Church has said Mass over the rotting remains of Unitarianism in the last fow years. The Roman Catholic Church is the Church of God and will stand for ages, notwithstanding that the Unitarian church has Harvard College back of it. No sir, you will never hear a word against the Roman Catholic Church from me. I will rebuke the sins of its members, but you will not hear a word from me against any church that stands or the word of God and the truth of or the word of God and the truth of Jesus Christ. I want you to be Chris-tians. That is all I ask. Go to the priest and confess if you wish. Tell him how mean you have been, and that you will do better. If you are con-verted at these meetings I will send your name to the priest if you want to join that church." We fear the Ray. William will have

THE CATHOLIC RECORD.

Gerontius sleeps ; but that sleep for

omehow a life where all is changed

WORLD REGINS TO RECEDE.

The world, he finds begins to recede

angel voices are heard by him

PROTESTANT COMPLIMENTS TO THE CHURCH.

 D: part, Christian soul, in the name of the Father Who
 Created thee; in the name of the Son Who re-deemed thee.
 May thy place be in peace and dwelling with the holy ones of Zeon."
 And now the work is over; the day is done. Thinking Catholics and especially those who are much in contact with Protestants, should remember some of the compliments that have been paid to the Catholic Church on the occasion of the celebration of the centenary of the foundation of the diocese of New him is short lived. He awakes re freshed; there is light and freedom may seem to some like an attack upon the liberty of men to say anything the liberty of the liber all a ound him ; a strange freedom. He all a onna nim; a strange freedom. He would cry out, but can not. He hears the whispers, "He is gone," and so he wonders: "Am I alive or dead?" Not dead, surely; for still there is with him the power of thought continuons. Yet it is not the life that was; but somehow a life where all is charged merits. Not one of the great secular newspapers of New York but uttered

hearty words of congratulation on that occasion. Very few of them failed to point out that the Church was doing save in its inward essence. much not only for herself and for her own members, but also, and indeed in a very striking way, for our country and the liberties of our people. It is not so surprising that the secular press concerned to at the secular press from him, and the strange rashing moion, as if with wings of light. Light and life and music fill the air supposedly at least unbiased, though we have not always found so in the past, should have been calling him home.

The angel that guarded his life sings for him. Of the work that is over, and the task that i ready with its recognition of what the Catholic Church has accomplished. It For home returning the crown is won. can scarcely fail to be a surprise, how ever, when such papers as the Even-ing Post and the Nation put aside their old ime prejudices in order to pay con-Henceforth it is the soul of Gero tius listening to the angel's recital of man's first disobedience, and through Christ of his redemption with its consequent duties and hopes. And here occurs the interesting plea of the soul: "Why wait so long? It appears as if years had elapsed, and

always been very bitter and still per sistantly misunderstand and more per yet we have not reached the Father." But the angel reminds him he has scarsistently misuaderstand and more per-sistently misrepresent Catholiz deas, find themselves compelled, for surely otherwise they would not have printed them, to utter words of praise of the Catholic Church, then it behooves But the angel reminds him he has scar-cely started yet; the prayer of the priest is not yet ended. If he would but listen he still may hear the whis pers of those who, down there, lament Catholics to note what has been said as his departure. So onward through choir angelic the definite result of the influence of the Church in over-coming prejudice where even a minimal amount of good will is

soul is borne, while each greets him with celestial music, until at last the shown to us. The Oatlook (New York), the week house of judgment is reached. Now the angel sings of the soul's ap-proaching agony, tells of the period of purifaction; how the soul, as it is ushered into the Great Pressnce, will after the celebration, when the fall significance of it had been brought home to the editors, expressed itself in a striking way with regard to the present position of the Church in America. In see how the stains of sin become magnisee now the scales of an become magni-fied in the wonderful light that there will be set in contrast. And so on ward, beyond door and linkel, into the pres ence of the divisity. Here the angel again recites the this very editorial The Outlook declares "it may not be improperly term that "It may not be improperly termed a Protestant journal, or if the word Protestant appears to be polemical a modernist journal." It is carious how all the thinking Protestants want to be

Saviour — the momentary delay, the longing and yet the necessity of waiting until it would be purified from all stain of sin. Then the chant of the souls in purga

Church, but now the encyclical on modernism has barred them for the tory, whither the soul has gone the tender parting of the angel : In the meantime they cannot re-

Farewell, but not forever, brother dear; Be brave and patient on thy bed of sorrow, Swiftly shall pass thy night of trial here, And I will come and wake thee on the mor row.

SYMPHONY OF CELESTIAL SONG. Cardinal Newman gives us in this poem a symphony of celestial song wherein are blended the voices of mer this

made holy, the voices of men made sad, whose refrain is taken up by the angels of God and by them borne bely fitted to farnish. For the chief peril to America is from disorganizing forces and a lawless spirit; not from yond the stars. It is a psalm of life's setting and the excessive organization, but from dis order and disorganization. One of the chief lessons Americans need to learn soul's awakening which is endless. awakening to that other life

It is a golden resary of prayer, bind-ing man in his life's last struggle in all his weakness to the throne of power and

mercy and peace. It is the song of the harvest ho of eternity, where the sower of infinite seed gathers in his harvest of souls. It tears from death its victory and gives glory to him who for himself and for all his children has conquered death and the grave and gives us life forever-more.—N. Y. Freeman's Journal.

CARDINAL'S FAREWELL.

LEAVES A MESSAGE IN WHICH HE ISSUES WORD OF WARNING

Cardinal Logue, who spent five of the most eventful weeks of his life in this country, sailed last Saturday for Ireland. Before he went on board he gave out a farewell address to the American people in which he pointed out what he considered the two greatest perils in the United States, over-prosperity and divorce. This is what

the Cardinal wrote : In saying farewell to America, I de

nost bountiful natural resources and

I say a people, happy, contented, pros-perous and worthy of the advantages which this country affords to all and

even to the stranger, to the poor emi-grant whom dire necessity drives from his native home and to the exiled

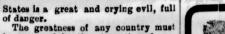
his native nome and to the exiled patriot whose only offense is that he sought liberty and justice in his own land and found them not. America, has a glorious future before her, if she be but true to the ideals of the

founders of the republic.

founders of the republic. Prosperity and material power are beset with dangers; prosperity often degenerates into luxury, and power may turn into injustice. America, 1

may turn into injustice. America, 1 am sure, will be well able to take care

am sure, will be well able to take dare of herself in the face of a foreign foe, her greatest enemy will be within her borders. Luxurious living would weaken the strength of the country and injustice would ruin its prosperity.



be measured by the strength and pur ity of the home. Divorce disrupts the home and desecrates its sanctity. I feel that the American people appreciate the teneficent influence of the Catholic Church is its fight for the home, in which the first lessons of respect for author-ity and the necessity of obedience must be learned; and these lessons cannot be instilled into the mind of the child if the home be not what it ought to be.

Among the mementoes of my visit I Among the mementoes of my visit i an taking back with me a beautiful American flag presented to me some few evenings ago. I prize it most highly, both for its intrinsic beauty and for what it has represented and does represent to the people of my race and faith. They found under its starry folds sanctuary from oppression starry folds sanctuary from oppression and advantages of happiness denied them at home. May the stars and stripes be true to its past glorious his tory and never be unfuried in an unjust cause, but ever remain the flag without a stain .- Buffalo Union and Times.

THE ANGELUS.

A traveller in Europe writes thus: I know nothing that saddens me more than to return to our own country after having been a little while in Belgium or Tyrol. There the poor

In Beightm or Tyrol. There the poor people seem to wonderfully live in the presence of God. If you were to go through a Tyrolese village at 6 o'clock in the evening you would hear from every cottage a hum like that of a hive of bees; every num has there, mother, children and ser-vants, saying their prayers. It is much the same at noon, only then many of the people are out of doors, in the fields or in their gardens. The church bell rings at 12, and the mowers put down their scythes, and take off their caps, and fold their hands in prayer for about a minute. and then go on with their work. One market day at Innspruck I was

dining, and there were a party of farm ers at another table having their dinner. The Church bell rang the Angelus. Then they all rose up and standing reverently, the eldest man in the party began the prayer and the rest responded. And the women shopping were standing still in the market, and those at the booths selling, stood also with folded hands, and the men had their hats off, and instead of the buzz of bargaining, rose the murmur of prayer from all that great throng. St. Anthony's Monthly.

BLESSES INDIAN CHIEF AND TRIBE.

His Holiness Pope Pius X., has recenty imparted through Very Rev. Joseph Scientgerath of Columbus, the Apostolic Benediction to the Chief and members of an Indian tribe in British Columbia. A mission has been established among the Indians at Nootka, B. C. and Rev. Father Stern, a former pupil and grad uate of the Josephinum, is in charge

On the occasion of the Peter's Pence On the occasion of the Peter's Pence collection by the Waisenfreund, the Indians of this mission, voluntarily made a subacription among themselves and gave it to their beloved pastor, PAIN AND CHRISTIAN SCIENCE. Over in England a Mr. Chesterton Father Stern, with the request that it will be forwarded with the rest to the Hely Father at Rome. Dr Scent gerath on the occasion of his recent audience with the Pope, made a spe-cial presentation of this small effering from the faithful red men of far away has been dissecting Christian Science. Here is a specimen right from his operating room : "Christian Science says that pain is from the faithful red men of far away from the fathrul red men of far away British Columbia. The Holy Father expressed his pleasure at this proof of their generosity and then imparted in his own handwriting to the Indian chief and his tribe, the Apostolic Benediction says that a man need not think of death thought of death with awe. And the ethical results of the two principles have been exactly what might have been ex-Benediction. Father Stern's mission in British

pected. Marred by a million other mistakes, betrayed and tortured through the agony of eighteen centur ics. Christianity has never lost its strongest and most distinctive note, Columbia is an arduous labor, but he is meeting with much success, and this welcome incident will give him and his charges renewed encouragement and his charges renewed encouragement and inspiration .- Catholic Columbian.

A Few Facts Worth Considering: You are getting older every day and a Policy of Life Insurance will cost you less now than at any future time.

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His Honor the Mayor			1.25
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Catholic Record, London, Canada

No political, no military loader, it One Year's Growth is well known, can succeed without that intimacy with his aids, that affec-tion from them, which the leader can always command, but must steadily The strength of a bank is tested reward with acknowledgment by smile, word, favor, costing nothing by its ability to successfully weath. in thuselves, natural to a great mind and heart, but utterly repugnant er financial storms. to leaders of scant intellect and no

The strength of a Life Company hearts. Shall those who work for God be less mindfal of their fellow-workers than the great soldiers and the pollis tested by its ability to grow in hard times."

Last year the New Business of



amounted to \$7.081,402-a gain over not a reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christian Science 1906 of \$1,577,855 bringing up the total insurance in force to \$51,091,848 --a gain over 1906 of \$4,179,440, and Christianity says that even God yet the operating expenses were just about the same as last year.

> The Company also made substantial gains over 1906-In Assets, \$1,271,255; in Reserves, \$966,221 ; in Income \$171,147 and in surplus \$300,341.

the physical note; that talk of the body Agencies in all the principal towns

and cities in Canada.

JULY 11, 1908.

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CHATS

JULY

We fear the Rev. William will have ew names to send, but he's an amus-ing specimen-very. Evidently he knows the difference between a toma-hawk and a tomtit.--Ohioago New World.

-Buffalo Catholic Union and Times.

Church is readering to the com-

science and the direct relation of every

THE DREAM OF GERONTIUS.

" The Dream of Gerontius, " by "The Dream of Gerontius," by Cardinal Newman, is the Christian poet's study of death and afterwards. Not argumentative, for in the pale shadow of death arguments fail, but filled with the genius of a faith that is stronger than death. The eminent singer follows the soul in its flight from the couch of pain, gives it words to answer the angel greeting, and songs for the choirs to sing, as through space the soul of Gerontius sweeps onward to the great white throne for judgment and morey.

In this very beautiful poem it is Gerontius, the youth of saintly life, lying there on his death bed, feels at last the summons has come-he may not remain-that torrible inward sink ing, these pains and that sense of dis-solution-falling-falling. "Oh, Jesus, have mercy on me. Mary pray for

me." Then the assistants there around be-gin their litany of the dying. Alter nately the chant goes on --the prayers of the attendants and the soliloquies of of the accounts and the world make his profession of faith, and searcely is it ended before the shadows deepen, and doubts and strange fears begin to as advois and strange tears begin to as-sail him. He begis those around him to pray for light to guide him -- for strength to endure and to resist-so the chant continues. "From all evil good Lord deliver him."

From the perils of dying ; From any complying With sin, or denying His God ; or relying On seif. At last From all that is evil, From power of the devil Thy servant deliver For once and forever,

and injustice would ruin its prosperity. I could not but be struck on my visit to the home of Washington, at Mount Vernon, on the banks of the Potomac, at the perfect air of simplicity that marked that homestead and the tomb of the father of your country. If I may be allowed to draw a lesson from Homat Vernon I should like to say to the American psople that the alarming increase in the number of divorces in the United And now, worn out with stuggle, Gerontius fain would rest, would sleep. And the priest as the face pales, and the pulse throb dies, and the eyes grow fixed in death, bids, in the language of the situal, the which dearth. the ritual, the spirit depart.

sire to express my deepest sense of gratitude to the people of this mighty nation for the magnificent reception I A WORD OF ENCOUR GEMENT. A kind word, an encouraging word

have received everywhere and from everybody I had the pleasure of meet A kind word, an encouraging word is not much, but it means a great. deal. It has saved many a soul from defeat. It has strengthened many a heart made weak by long vigil and constant striving. Let us not be niggardly with the encouraging word to those who, we know, are doing their best in God's service. Their place may be humble and obscore. nave received everywhere and from everybody I had the pleasure of meet ing, not only from those of my own race and faith, but also from represen-tatives of nearly every nationality and many different religious beliefs. I am leaving your hospitable shores with impressions that will never fade from my memory. My admiration and I might add, my affection for this coun-try are not of yesterday; I have al-ways entertained the highest concep place may be humble and obscure ; all the more reason this why they may grow discouraged and dishearbened, all the more reason this why a word of observed and such as the second tion of the lofty purposes of the Ameri can republic ; but my experiences here of cheer and appreciation will begrateful to them. It is for the good of the cause that such cheer be given. It is God's interests that are served during some weeks have afforded me an opportunity to come in touch with the reality. I found a land blessed by God with

A great people and petty thoughts or revengeful feelings go ill together. The strong do not wall; the brave make no outery. In proportion to one's power should be his forebearance by such words of encouragement. The Rev. John Talbot Smith, LL. D., in a recent sermon said something in this connection the truth of which is



Name......

Date.....

certain actuality, and, therefore, a certain sanctity has clung round the hard pain of prosaic men. Men in misery were sometimes, in hours of im Head Office - WATERLOO, ONT. patience, dismissed as nuisances who could be not cured. But they were never London Mutual Fire despised as cowards who ought to have despised as cowards who ought to have cured themselves. Even in the refusal there was pity; therefore, even in the pity there was respect. And while Christianity has run so many centuries and Christian its increase and the tot for the second and Christian Science not yet for one, yet Christian Science also has already yes contact to over the second of manners and even its own type of face, which pro-vokes the Christian to experiments

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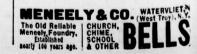
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JULY 11, 1908. 300"

CHATS WITH YOUNG MEN

Chords and Discords.

It is related that a certain castern hing was so disturbed by ary mistor-ture which came to him that he was rowerless to look beyond it to any pos-sible pleasure or good fortune fate might fill be guarding for him. Present affiction seemed the only reality and being in life powerfal enough to overtill be guarding for min. Treson aff ction seemed the only reality and nothing in life powerful enough to over-come it. On one occasion a ring was to be engraved for him and those who loved him and deplored his pessimistic mode sought an inscription that should embody the greatest wisdom and con-solstion in the fewest words—something that coming at once to the mind in hours of depression and despair should ward of the twin demons of fear and melan-choly—a sort of talisman to protect him from his own wayward fancies. Many beautiful sentiments were sub-mitted, but nothing which contained such a message of joy as that which his daughter caused to be inscribed in the ring: "This, Too, Shall Pa-s," was ring: "This, Too, Shall Pa-s," was the translation of the tiny cabalistic

characters. It wouldn't be a bad idea to have this motto writ large and hung in a conspicuous place in the homes of many f the moderns, for the poor Persian ting has many followers-even among ting has many bolowing over a hong Americans. Most of us don't have to plunge very deeply into retrospect to recall something that presaged most dismal results that we worried over by night and struggled over by day, and then when our strength was well nigh exhausted some unforseen circum-stance turned the scales and every

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stance turned the scales and every thing came out right, and better far than we could have planned it. Don't waste any energy on imaginary hattles. Life brings actual warfage enough, and ever so vigorous a target e, with visionary foes won't help you any in real contests. The ills you arm yourself to meet with such show bravery very likely never come your way at all. It is oftener the unexpect-ed that happens. Tene the ed that happens. True, there is an occasional man who goes about uccon aciously seeking failure. He reads it between the lines of his morning paper. He sees it in the tiniest purchase for the home-but he never dreams he is

or moto is not for such men. It is those to whom there come times when in spite of every effort the walls seem closing in around them. But But somehow they usually manage to pull through, or if they fail the experience oves a stepping stone to something

Is it not almost better to go through the breakers in a fool's paradise of carelessness than by constantly antici pating bad luck make yourself a mag net to attract it ?

The motto, however, should not be held sacred to matters of great import-nce. The unimportant affairs of life often create untold annoyances. Very insignificant trifles cause many a day of sorrowful depression. If we could only hold to that thought: "This, only hold to that thought: "This, too, shall pass"-we know it does pass. The little griovances go by and are as if they had never been. We forget them; but new ones come, and they will go like the others. "Every cloud has a silver lining," is no mere figure of speech or protic

is no mere figure of speech or poetic fancy; it is a literal truth in life as well as in nature. No matter how black the clouds, how impenetrable the gloom behind them the sun is shining sometime it will burst through in and sometime it will burst through in a grand blaze of glory. Whether you are foolishly grieving over some petty annoyance or staggering under the weight of an inexpressible suffering. I tell you as I tell my own heart, Divine Love is over all-This, too, shall pass.

A Beautiful Thought. How few men seem to have found : conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as creatures of time, endowed merely with animal passions and intellectual faculties, their projects, aims and expectations are circumscribed by the narrow outline of life. They forget

OUR BOYS AND GIRLS.

What Happened to Jimmy Rain or shine Jimmy the carrier of the evening paper took it to Mr. Dal-ton's door all through the long winter. A bright little fellow he was, raised on the streets, but he could remember just a little of how once he wasn't just a little street boy carrying papers and doing odd jobs; of a time when he lived in the country, where the grass was green and there was plenty of room to breathe. And how he longed to go back ! Bat

And how he longed to go back 1 Bat there seemed no way now, since he had no father and mother. As the birds began to sing in the city parks and the flowers to bloom, it eade him wish to go all the more. And one evening late, when he carried the paper to Mr. Dalton, he heard a cheery voice saying to him: "Y.u meedn't bring the paper for two weeks. Ind people. bring the paper for two weeks, lad, we're all off to the woods, a camping trip, fishing and hunting for all those days

And the b.y's heart felt like a load in his breast. Mr. Dilton saw his face, and then clapping his hands to-gether, said : " The very thing ! Take you with us. I can see you're hungry for the woods, too. Could you get off for a few days and help me about the camp, carry fish, dig bait, all such things ?" He needed no answer, for big tears

were rolling down Jimmy's face. "It's what I've been a wanting to do, and I ain't got no boss 'cept the paper man, and I can put Joe Trent in my

All right then. Show up at day-

"All right then. Show up at day-light in the morning; we start bright and early," Mr. Dalton said. And Jimmy showed up! His face-was shining, his clothes nearly brushed. Oaly to think he was going to the country with Mr. Dalton to fish, to hunt and sleep in a tent! A glorious time it was for he was at A glorious time it was, for he was at

Mr. Dalton's heels, digging worms, carrying the poles, and often fishing himself all day long. But he loved best of all to see Mr. Dalton in his fish ing clothes, taking the shining fish off

the line, one after another, to be fried for supper in real camp fashion. He forgot the noisy city, with the jingling street cars and heavy wagons, and would not let himself think of the time when fishing and hunting would be over and he would be yelling be over and he would b "papers" along the streets.

At last the two weeks were over and he helped pack up with a heavy heart; yet it had been such a happy two weeks.

yet it had been such a happy two weeks. "I ve been wanting to tell you of a plan of mine, Jimmy. Mr. J.mes is a tarmer friend of mine here, and he wants a boy to live with him. I've thought perhaps you'd like to stay rather than go back to the city. There would be cows to milk, stock to water, wood to bring in but there would be wood to bring in, but there would be fishing too, and wading in the creek ! A faithful boy like you can fish with me every summer if he wants to.' For an answer Jimmy gave him a

great bear-hug. And that was how Jimmy Norton came to be Farmer James' little boy and worked and played in the beautiful country .- Sacred Heart Review. Others' Eyes are on You.

"There ! I guess that will do," said John, as he took a shovelful of ashes out of the stove. "The pan isn't empty, but it's near enough ; nobody will se it. If I can get the store swept in about five minutes, I can finish that story I'm at before anyone comes."

The store was swept very much as the stove had been cleaned. The open spaces presented a good appearance, but out-of-the-way corners and the places underneath boxes and barrels told a different story. However, John said it was "good enough." The story was finished and the paper hidden out of sight before the clerks arrived. Then Mr. Willis, the proprietor, came in, bade them all "good moning," glanced around the store, and went into his private office. Presently he called John. "Take these letters to the office as soon as you can. They will be just in time for the 9 o'clock mail.

THE CATHOLIG RECORD

s'artling.

cipal source of interest for newspaper

prominence in the newspapers.

and so I shall never hear her!" "Don't slums in New York and L adon with be so sure of that," said the singer. "Let us go in the house!" They went in and the old lady was seated. "Now, "Let us go in the house!" They went in and the old lady was seated. "Now, listen," said the singer. " and I will sing to you !" She sang ard the old lady was melted to tears, an invari able effect from the singing of the great lady. Now you have heard Jonnie Lud!" said the sweet singer, as she took her leave. Many a time did she in this way gratity the poor as the took her leave. histly a time did she, in this way gratify the poor in their own homes. No soul of earth, in human mould, even had a greater desire to bless the people with its gifts that did Jennie Lind. No soul ever carried sweeter, richer blessing to the

SAINT STEALING.

Rev. Dr. MacArthur in his address to the current events class of Calvary Baptist church, New York, last Suniay is reported to have shattered some time honored beliefs about St. Patrick. Of Lite years Protestant divines have taken a great interest in the Apostle of Ireland and not a few attempts have been made to kidnap him as an ornanent for some sect that originated in the sixteenth or seventeenth century. The New York preacher is not original in his claim, but he is interesting and amusing. Dr. MacArthur finds that St. Patrick was a good Baptist and and the laid would be determined by the laid and the Irish people Baptists! It would be interesting no doubt, to hear Dr. MacArthur's explanation of how they afterwards became good Catholies

Fancy St. Patrick & Protestart! St. Patrick, who, when exhorting his dis-ciples, cried out: "As you are Christciples, cried out: "As you are Christ-ians, so also be Romans." (Book of Armagh, fol. 9). St. Patrick who made no fewer than four pilgrimages to Rome, where his mission was blessed by Popes Celestine and Sixtus III., where he rendered to St. Leo in 444 an account of his work, and where in 455 he received from St. Leo the Great the

pallium. Really, this hankering of modern Protestant for Catholic saints is very pitiful. They have none of their own and naturally they feel the want of them. We sympathize with them in their destitution, but we really must refuse to allow them to appropriate Catholic saints who lived a thousand years be fore Protestantism was ever heard of

PROTESTANT PAPERS CORRECT A PROTESTANT BISHOP.

True Voice.

It is nothing short of grand larceny. -

When Bishop Gailor (Protestant Episcopalian) lof Tennessee declared the other day, that there wore in Catolics preaching and practising atheism and anarchy, the statement seemed so absurd on the face of it that are did not imagine any one would atago. we did not imagine any one would attempt either to contradict it or corroborrate it. Since then, however, we have seen it quoted by Protestant speakers and writers, as if the good Bishop were a statistical expert who

had made a complete study of con-ditions before he spoke. In the Protes tant Episcopal Living Church (April 18) a Chicago correspondent takes courteous issue with Bishop Gailor and declares that the aparchists of Chicago do not claim anything like 200,000 altogether. The anarchists in Chicago number all told only 15,000, and this includes lapsed Catholics, lapsed Protestants and lapsed members of every other church on earth, for Chicago's population in-cludes peoples of forty five different languages. Bishop Gailor is more languages. Bishop Ganor is successful as an advocate than as a statistician. We hope that the Con-

statistician. We hope that the Con-gregationalist (April 18) which quotes Bishop Gailor's words as if they were thal, will take note of the correction dnal, in the Living Church, as also of the following in the Churchman, another organ of Bishop Gailor's own communthe Churchman, another

" What Christian people need today." says Bishop Gailer, " is to know each other better and so get rid o

" NEWS IS SIN."

defending the basic principles of Chris tianity-old fashioned Christianity we mean, not the kind of cult that believes Some one said not long since that what we need at the present time is a set of new definitions for the changes Carist to be a more man and still calls itself Christianity. Protestants who believe in the divinity of Jesus Christ that have taken place in recent years in many of the old things, which make should understand that Pope Pius X is defending their belief as well as the be-lief of the Catholic Church. * * We the old definitions unquitable for them. At a banquet of the Associated Press the truth of this expression was illusare not surprised to see the Christian trated by a new dednition for " news," suggested by no less a person than the manager of the A. P. He said in effect Register, a Uultarian paper, defend any man who tries to undermine the faith of the world in Christ as God, but it does seem inconsistent for orthodox that news is a rather elusive thing to define briefly, but probably the best and most complete definition that could Protestant sheets to be abusing the Pope because His Holiness condemns a heresy which seems to overturn not some dogma peculiar to Catholicity, but be given of what is thought news at the present day, meaning by that the hap penings which are likely to interest men and women because of some strik ing quality in their novelty, and which

the very foundation stone of Christian ity -Sacred Heart Review. therefore, news bureaus must select and distribute to their customers, could be best summed in the single word sin. An Irish Judge. 'News is sin," he said. If you will The sellers of indecent post cards would all speedily be put out of the business if the methods pursued by an Irish judge were to be universally employed. During a trial of persons you will find that they are practically all violations of the ten commandments. Go over them with a pencil and note at the head of each the violation of what commandment they tell about and you will realize this very thoroughly. To most people this will be quite nost needless to say, ever, it will not be for those who have

readers is, of course, always the mur der cases. It is the most serious sin, Three men are my friends ; he that there med are my friends; he that loves me, he that hates me, and he that is indifferent to me. Who loves me teaches me tenderness; who hates me caution; who is indifferent to me teaches me self reliance. and, therefore, rightly demands most interest and is given most prominent place and the most space. The more of the bloody details that can be obtained. the more does it suit some people. It is essentially barbaric to like to see or to

Protestants Should Understand

The truth is (and Protestant editors,

who study the matter with an open mind and in good faith, will discover it sooner or later) that Pope P us X is



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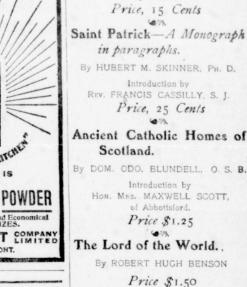
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take the front page of a paper and note what are the items that are considered worthy of a place there, and very often of large head lines and display type,

arrested in Dublin, through the efforts of the A. O. H. for such sales, the judge gave sentence for thirty day's imprisement. Waen petitoned to inflict a fine instead, he refused, say-ing it was an intolerable scandal that such a thing should happen in the eity, and the public must be protected. On the attorney's pleading that the prisoner had no one to mind his shop the judge replied, "So much the been thinking seriously about what is presented in the newspapers. The prin better.

that instability and decay are written as with a sunbeam, upon all earthly ob-jects—that this world, with all its pageantry and pomp and power, is crumbling into dust-that this life is scarcely deserving of a single thought, excepting as it forms the introduction to another, and that he alone acts a prodent, rational part, who frames his plan with direct reference to that future and endless state of being. Siu has so blinded the understanding, and debased the affections, that men never fail to invest some temporal good with fan-cied perfection, and idly imagine that the attainment of it would satisfy the desires and fill the capacities of the im-mortal spirit. How little do they know themselves! The soul is not of the earth, and yet how many there are who strive in vain to chain it to the dust. Though the soul's native strength has been impaired, and its purity tarnished and its glory changed, it will not al-Ways be a prisoner here. Send it forth, if you will, to range through the whole material universe, and, like the dove dismissed from the ark, it will return without finding a single place to rest; for it has no resting place but the bosom of God. World Against Us "

John hurried to the office as he had been bidden, but, having deposited the letters safely, saw no reason for haste. Indeed, he even indulged in a game of marbles before returning to his work. marbles before returning to his work. When he entered the store again, Mr. Willis made no comment on his tardi-ness, but remarked, "Well, John, I've almost learned my lesson." John stared. "What lesson, sir ?" "Whay, the one you've been teaching me."

me."

John was more puzzled than ever, and all day long he wondered what lesson he could possibly teach Mr. Willis. The next morning John's work was done as speedily and no better than the day before. Mr. Willis came before the clerks, and sent John out on an errand. While he was gone, the gentle-man, with a quiet smile, began to inves tigate the corners that John thought "nobody would see." when he re-turned, Mr. Willis said: "John, I told you yesterday I had almost learned my lesson. To day I know it thoroughly. Would you like to hear it?" The next morning John's work was

hear it ?'

"You have been teaching me how well I can get along without you. I thought the stove needed cleaning and "World Against Us" "Let Catholic young men," says the Catholic Columbian, "get rid of the feeling that the world is against them because of their faith. Some anti-Cath-olic feeling certainly exists in this Country, but it is never too strong to keep down ability and character. Nat-ive talent combined with hard work and Bathlows wing is the and Editors of store sweeping every morning, but it seems they don't. So I shall not need you any longer than this week." — Ex.

One Thing I Desire.

At Bath, England, Jenny Lind threw the people into raptures with her songs, as she did, indeed, everywhere. Even those who did not hear her, were tactfulness wins in the end. Editors of magazines look to merit and not to the The same with all other lines of busi-ness. He that loveth God with his whole heart feareth melther death nor purish-ment, nor judgment, nor hell ; for God.-A. Kempis.

antiquated and ignorant prejudices." Yet just after opening this hopeful prospect of reconcilation he gives a striking example of those 'v ory anti-quated and ignorant prejudices," by contrasting "two hundred thousand

contrasting "two hundred thousand lapsed Roman Catholics preaching and practising atheists," in Chicago with the aggressive forces of reform in America, which he implies are largely represented by members of Protest-ant churches. There is just as much and as little reason for associating atheism in Chicago with Roman Catho-lies as for connecting the agmership of lics as for connecting the ownership of

· 以目的"公司"和新闻的"新闻》(新闻》)。

THE

KELSEY

Ontario

do very little, but if every right-ded person did that little we soon all have a decided reform in this matter. - Buffalo Catholic on and Times.

harm they are working.

and shivering, counting the cost er and over again, and giving per-tips by halves at last. Bat, with good urage, we give and it is done, and ir hearts are happy.—Father Dignam, S. J.

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VERY CREDITABLE SHOWING OF HOME BANK.

PROFITS FOR THE YEAR WERE LARGE AND CAPITAL WILL BE INCREASED. TORONTO "GLOBE'S" REVIEW OF ANNUAL STATEMENT.

8

Our readers will be pleased to read the review of The Home Bank of Canada's annual statement as it appeared in the Toronto "Globe" of Friday last, third inst. The Home Bank's branch in London is located at 394 Richmond Street, and other branches around London are at St. Thomas, Ilderton and Thorndale. We reprint the "Globe's" review word for word.

During a period when financial conditions have been plainly laboring under a depression the Home Bank of Canada closes its fiscal year with a favorable report, showing that it has not only escaped a shrinkage in deposits, but COMMENCEMENT EXERCISES made a gain of \$100,000. The Rest account has been added to, and is equal to one-third of the

bank's paid up capital. In view of the opportunities available for profitable extension the directors of the Home Bank consider the time opportune for increase ing their capital stock, and half a million dollars will be called for at once. This new stock will be offered for sale at the price the original stock of the Home Bank has uniformly main-

tained. A COMPACT INSTITUTION.

The annual reports of the Home Bank of Canada are always of more than ordinary in terest. It is a compact institution, and its tinancial status may be readily comprehended, Its operations are not spread out over a wide territory where the conditions prevailing are not familiar to the general public. Counting the head office at 8 King street west, there are now six branches in Toronto. Branches are also loca ted at London, Winnipeg, St. Thomas, Walker ville and Fernie, B. C. The other branches. ten in number, are located in the older parts of Ontario and it may therefore be concluded that the business of the Home Bank is conservative in character, and the estimate of its assets is on a fair basis of equity.

DISPOSITION OF PROFITS.

An analysis of the annual report shows that the net profits for the year just closed amount to \$95,411,31. It is explained that this figure is arrived at after deducting all charges for management and allowing for doubtful debte. To the net profits for the past year there has been added the credit balance carried over from 1907 and the premiums on capital stock sold during the year, the three items bringing the profib account up to \$144,799.54. After paying dividends, \$62,705 has been added to the Reser ve account, and \$30,953,32 carried forward into the Profit and Loss account for the curren Jear,

FULL MEASURE OF SECURITY. The assets of the Home Bank are greater by nearly a million and a quarter dollars than its intilities to the public. These liabilities con sist of Home Bank bills in circulation through. out Canada ; money deposited on savings and n account not drawing interest, and an amount of less than \$20,000 due other banks. the whole approaching the sum of five and s half million dollars.

STATEMENT OF ASSETS

The assets a mounting to \$5,734 963 08, are made up as follows;- Gold and silver coin on hand. Dominion Government notes and de with the Dominion Government as ecurl ty for note circulation, \$506 281. Notes and checks of other banks on hand

and halances due from other chartered banks

in Canada, and from banks in Great Britain and foreign countries, \$632,241. Railway, municipal and other bonds, \$325,

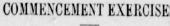
e current loans and bills

ported the election of the following Board of Directors :- Eugene O Keefe, Thomas Flynn, Lieut-Col. John I Davidson, Edward G. Gooderham, W. Parkyn Murray, Lieut-Col. Jame Mason, John Persse and John Kennedy. At a subsequent meeting of the new board Mr. Eugene O'Keefe was re-elected President and Mr. Thomas Flynn Vice President.

DIOCESE OF LONDON.

STATIONS OF THE CROSS ERECTED A

st. PinLip's CHURCH, PETROLLA. On last Sunday morning, in St. Pinlip's Church, Petrolla, were erected a beautiful set of Stations of the Cross the gift of members of the congregation. The Right Rev. Mgr. Meu-nler, Administrator of the Diocess of London, solemnly plessed each station as it was erected. Before the ceremony the Right Rev. Mon eignor Meunier celebrated High Mass, and afterwards ascended the pulpit when he gave a graphic and most interesting description of his recent visit to Palestine. Clearly he ex-plained the sanctity of the fourteen haly spots near Jerusalem that correspond with the memorials on the walls of this fourtee. He has trodden over this sacred pathway and prayed and mediated on the agony of Christ. At the close Father Gnam, the pastor, most cordially thanked the generous people who had added so nobly to the beauty and devotion of St. Philip's church. ST. PHILIP'S CHURCH, PETROLIA



LORETTO ACADEMY, GUELPH.

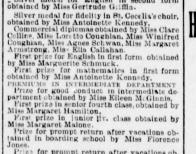
The closing exercises and distribution of prizes took place yesterday afternoon at Loretto academy. Several choruses. Instru-mental ducts and solos wore arlistically ren-dered by the young ladles. The occesion was honcred by the presence of Rev. J. J. Connoly, S. J., and Rev. J. C. Coffee, S. J. At the close Rev. Father Connolly addressed the young ladles in his usual happy manner congratulatic is them on the work so success-fully accomplished during the past year. Fol-lowing is the program : Ave Maria. Venzie, Senior Choral Class

Senior Choral Class. God Save the King.

God Save the King. HONOR LIST-SENIOR DEPARTMENT. God Save the King. HONOR LIST-SENIOR DEPARTMENT. God medal for Christian Doctine in senior department presented by His Lordship. Right Rev. T. J. Dowling D. D. Bishop of Hamil-ton. obtained by Miss Ella Foley. Gold medal for good conduct obtained in barding school by Miss Antoinette Kennedy. Gold medal for good conduct obtained in day school. by Miss Tottle Pigott. Gold medal for English in third form pre-sented by the Very Rev. Dean J. M. Mahony. rector cf St. Mary s cathedral. Hamilton, obtained by Miss Katherine Haiter. Gold medal for Innguages in third form, presented by Rev. J. J. Craven, pastor of St. Fatrick's church, Galt, obtained by Miss Elearor Schutter. Gold Medal for Innguages in third form. presented by Miss Clare Collins. SILVER MEDALS AND PREMIUMS. SILVER MEDALS AND PREMIUMS.

subcod by Miss Clare Collins. SILVER MEDALS AND PREMIUMS. SUver medal for catechism in intermediate department obtained by Miss Madie Brandon. Silver medal for mathematics in second form obtained by Miss Helen Hanlon. Silver medal for English in second form obtained by Miss Gertrude Griffin.

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CIX TEACHERS WANTED HOLDING Of second class professional certificates Duties to commence at opening of fall tern Apply stating salary, to secretary of Art prior Separate School Board, M. Galvin, Arr prior. Ont. Applications will be received u to July 15th, at 7 p. m. 1551-1

CECOND CLASS PROFESSIONAL TEACH O er, för Separate school No. 5, Raleigh Salary \$400 per year. Applications to be re-ceived by August 1st. Apply to J. D. Lambe Sec. Treas, Chatham, Ont. 15514.

TEACHER WANTED --CATHOLIC- FOR Public school section No. 1, Carrick, Dutles to commence after vacation Apply stitus galary and qualifications to John M. Fischer, Secretary, Formosa, Ont. 1551-2.

"Pioneer Priests of North America 1642 1710. Illusirated. By Rev. T J. Camp bell, S. J. Published by Fordham University Press, Fordham University, New York. Price \$1,60. WANTED FOR SEPARATE SCHOOL NO 2. Massey, Ontario, two female teachers holding 20d and 3rd class prefessional certifi-cates respectively and capable of speaking and teaching both French and Roglish. Dutles to commence Sept. 1. Address T. F. Fisherty, M. D., Sec. Separate School No. 2. Massey, Algoma, Ont. 1549 4

WANTED FOR THE WIKWEMIKONG WATED FOR THE WIRWENDRONG Griss Industrial school a temale teacher (Catholic) for the junior class 1st and 2nd readers. Duties to commence on Aug. 15th. Salary \$300, and board and lodging. Apply to Rev. Father Th. Couture, S. J., Wikwemi-kong, Mauliculin Island, Ont. State certifi-cates, experience, etc. 1551-3

WANTED CATHOLIC TEACHER. FIRST or second class professional, for Separate school, Regins. Knowledge of music and German preferred. Salary 800 per annum. Duties to commerce August 17th. 1968. Apply at once to L. L. Kramer, Box 57, Regina, Sask. 1560-3.

ANDY.

FKMALE TEACHER WANTED FOR R. C. S. S. No 3, March, holding 1st or 2nd class certificate, None but experienced teach-ers need apply. Duties to commence after mid summer holidays. State salary and experience Apply to Thomas Scissons, Sec. Treas., Dun-robin, Ont. 1519 3 416 Queen St. west TORONTO, Oat. ; Without Medicine

CATHOLIC TEACHER WANTED, MALE U or female. One speaking German preferred for Separat School Sec. No. 2, Carrick. State salary and certificate. Duties to commence after summer holidays. Apply to Jos. Sch-wehr, Ambleside, Ont. 1550 3

TEACHER WANTED FOR R. C. S. S. No. 6 Arthur. Duties to commence atter sum-mer holidays Picease state salary and quali-fications. Applications not conditioned after the last day of July. Apply to E. J. Brennau, Sec. Treas., Kenliworth, P. O., Ont. 1513.

MAID WANTED FOR GENERAL HOUSE work; two in family. Apply eveninge 586 Waterloo st. city. 1551-tf.

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Home Bank

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MISSION

NEW BOOKS.

7 14,748.

The Home Bank holds stocks, bonds and de bentures to cover the sum of \$2,326,802, ad-vanced in call loans

The bank's premises in Tcronto and othe places where it has branches together with safes, furniture and other office equipment are valued at \$196 000.

BUSINESS IN MANITOBA.

The annual meeting of the Home Back of Canada was held at the head Office on Tues-day last, and in speaking on the report the President sald in part :

Simma M. Quillan, Murriel Schollicht, and Con-Anderson. Marie Heffernan, obtained by Elsie McDonald. Prize for prompt return after vacation merited by Martina Pizott. Frances Orton, E leen Sleeman, Emma McQuillan, Frances Malcolm, Kathleen Thorpe, Olive Kelly, Marcella Anderson. Marion Carthedge, Cleo. Coghian, Marjorie Crsy, Vora Higgins, Altec Collins. Ellecn Kleopfer, Bernadette Pennylegion, Freda Stuhl, Marie Heffernan, obtained by Kathleen Thorpe. Prize for lady-like deportment meriled by Muriel Scholidel, Frances Orton, Kathleen Thorpe, Elsie McDonald, Emma McQuillan, Thelma Busselle obtained by Frances Orton. "We consider the present time favorable for placing \$500,000 new stock on the market, and it will first be offered to the shareholders as required by the Bank Act, and such as is no taken up will probably be placed in the Northwest Provinces, in which part of the country there is springing up a large demand for our stock. There are a considerable number of shares now held there, and in view of a very probable large increase in that number, and that we have recently established a business connection in Manitoba that should produce results valuable to the bank, it has been considered advisable to ask you to place two gentlemen on the Directorate who are resi-dents of and stand well with the community in that rapidly-growing country."

(Suggested by the marriage of the well-known author, Dr Wm. J. Flecher, to Miss Carolyn Kuniz.con June 8 1908 at the Church of St. Louis, Waterloo, Ontario, Canada) You will observe that the deposits, which in view of the general withdrawal that has taken place, might have been expected to Before the altar of God's hallowed fane. The bride groom greets his bride-O mellow chune Of marriage bells proclaim Love's golden prime! Glad choristers, your music fling like rain show a decrease, not only do not do so, but show an increase of nearly \$100,000. With not mal conditions existing we would likely ha shown a large increase.

narray of the second se "The conservative policy adopted by, the Directorate is still adhered to, and while we might possibly have spread out more, and have had a great number of branches, we think the policy we are pursuing is best in the interests of the institutio year [] Biest be their union on this mundane sphere Ne'er to dissolve but at th' Eternal Toyst! - ELEANOR C. DONNELLY in Chicago New World.

There were present at the annual meeting Anton Simmers, R. B. Street, Eugene O Keefe Colonel John I. Davidson, Thomas Flynn, E G, Gooderham, J. S. Robertson, W. J. Green Edward Galley, D. Fitzgerald, Edward Flan agan, William Crocker, G. F. Burns, F. E Luke A. W. Thomes. Harold Muniz, Matthew O'Connor, H. Orewe, T. W. Ellis, A. R. Denl-son, W. Lavole, Widmer Hawke, J. Batho, J. PILES Dr. Chase's Oint ment is a certain and guaranted cure for each tradi-every for a mod O. Paterson, James Matthews, W. T. Kerna han, W. H. Pertridge, J. J. Foley, M. A. Thomas, H. G. Hopkirk, A. E. Brownlee, C. E. P. McWilliams, Philip Jamieson, Major James Cooper Mason and Lieut Col. James Mason.

Messrs. W. T. Kernahan and Arthur R. Denison were appointed scrutineers and re-DR. CHASE'S OINTMENT, THE CATHOLIC RECORD. -

McKenzle, obtained by Miss Elear or Knowles, First prize in senior third class awarded to Muriel Scholfield, All rights reserved

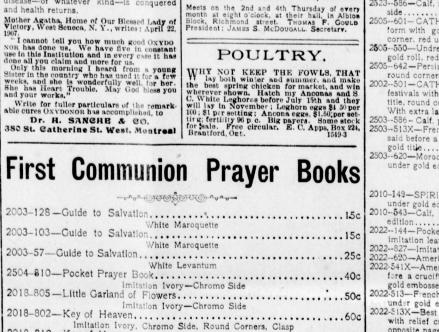
No one is now incurable in any form of disease until the prime conditions of life are lost by irreparable injury to some vital

Herenles Danche

First prize in senior third class awarded to Murch Scholleid. First prize in senior second class awarded to Emma M. Quillan. Prize for good conduct merited by E'sle Mc-Donald. Eleanor Knowles, Mar ina Pigott, Buma M. Quillan. Frances Orion. Theima Busselle Regins Kennedy, Muriel Scholleid, Hilda Gordon, Frances Malcolm. Katle Mc-Kerzle obtained by Regins Kennedy. Prize for regular attendance. merited by Elicen Sleeman. Prize for regular attendance. merited by Elicen Sleeman. Prize for vibiling merited by Edna Dooley. Prances O'ron. Holen Clark Elisk McDonald. Emma M. Quillan. Murfel Scholleid, Marcelia Anderson. Marie Heffernan, obtained by Elice McDonald. organ. Oxygen is Nature's great physician, When the blood and all the tissues are plentifully supplied with Oxygen, additional vitality is begotten, which enables the sys-tem to throw off disease of any kind.

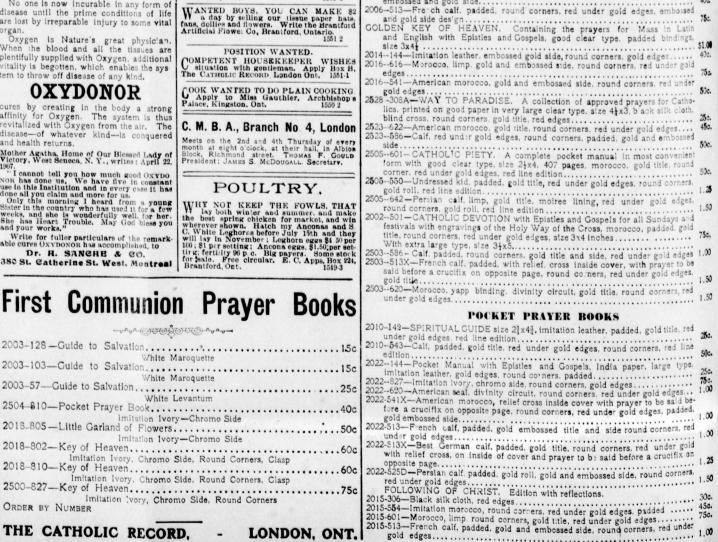
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cures by creating in the body a strong affinity for Oxygen. The system is thus revitalized with Oxygen from the air. The disease—of whatever kind—is conquered and health returns.



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