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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MAY 22, 1909.

LONDON, SATURDAY, MAY 22, 1909.

A FEW REMARKS.

That old friend of ours has been talking to us again about sundry things in his own enthusiastic way. His hair is gray, his step faltering, but his heart is young. Yet his face has been drenched with sorrow's rain, and his feet been bruised by the stones of life. He is without bitterness, however, and pain has but given him the vision that sees the true value of life. He tells me that the best things in the world are to be had for nothing. At some time or other we speak likewise, but merely to portray a passing word or to echo the thought of one another. But our friend's belief is of the very warp and woof of his being. He is owner of the stars: the sun paints pictures for him on foam -flecked waters : the wind plays symphonies for him, and the leaves and flowers are for him a source of measureless wonder. Rather queer, this talk, he says. It is not practical in an age which worships the god of Getting On, lauds the Captain of Industry and scorns everything that cannot be measured by the rule of the dollar. But the vision that can discern the reflections of the Infinite is better far than riches, or the acclaim that going and coming gives neither peace nor joy in any permanent degree.

BEWILDERING.

provide pants for the heathen is not necessarily a refuge for the sanctified. But it is ever a cause of bewilderment that some of us who pose as good Catholics seem to be ignorant of the essentials of Christianity. We refer to the people whose voices are always heard in the land, criticizing, censuring, retailing gossip and scattering slander with a complacency that is startling to the poor mortals who believe that love is the dominant note of Christianity. They should regulate their consciences and get them attuned to the law. One reason for the progress of socialism is that the beautiful and compelling argument, "See how these Christians love one another," is not made so often as it

TOO MUCH TALK.

In reply to a correspondent we beg to say that it boots little to rail at organirations without the fold. That they have Catholics on the membership roll, and have nets spread on all sides to catch the unwary, are details which may be true, or due largely to the imagination of our friends. But, assuming that his contention is justified by facts, what we ask is, what is he going to do about it? Writing letters to journals is an ineffective barrier to the inroad of the non-Catholic society. Voluble utterance, energetic as it may be, is but to tate the atmosphere. But what our friends should do is to perfect their own organizations. What is more to the point is the shepherding of the lads who drift in the streets and are played upon by bad influences. Looking out from well-appointed homes, and bemoaning that some of our own are picked up by the non-Catholic is surely a strange way to remedy the evil. But why don't they do something for their brethren? Why don't they plan and work for their brethren? Why not devote some of the time they lavish on their pleasures, on the trumpery things that represent but a waste of time, to the souls for whom Christ died. Why don't they study their religion and realize their duty and responsibility towards their brethren? Instead of talking-work; and in place of aimless censuring give us achieve-

THE "BETTER CLASS CATHOLIC." Surely some humorist on the staff of a contemporary penned the account of a concert which was attended by the better class Catholic." At first we thought it was a kind of modernistic entertainment, but a careful reading of the article allayed our dismay and removed all suspicion as to orthodoxy. But "the better class Catholic" is a phrase that is un-Catholic. The Church has no caste system. Before her altars all stand on level ground. In one spirit were we all baptized, into one body, whether Jew or Gentile, bond or free. in a Catholic parish all should be breth-ren, aiding one another and giving a ren, aiding one another and giving a due quota of attention to parochial in-terests. The Catholic and the sunshine healthful.

of contributions should not take themselves too seriously. The best asset of a parish is not the man with a bankbook but the man with a prayer-book.

A TERRIBLE INDICTMENT.

From time to time we have commented n theories subversive of Christianity and antagonistic to sound ethical doctrine, championed by professors in some seats of learning in the United States. We were accused of special pleading and reminded that a study of the theories in question would keep us within the domain of accuracy. But in a current popular magazine a writer has, after a searching investigation, laid bare the ravages made by these theories in the American secular university. He found that the Ten Commandments were no more sacred than a syllabus. From the college stand-point there is no Godthese are established covenants. They teach young men and women, plainly, that an immoral act is merely one con trary to the prevailing conceptions of society; and that the daring who defy the code do not offend any deity, but simply arouse the venom of the majority -the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that there are "no absolute evils" and that "the highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case." He found that marriage was regarded as a transitory standard, and that home, as an institution, was doomed: that the conceptions A big prayer-book is not a passport to of right and wrong were as unstable as the eternal city. A sewing circle to the styles of dress: and that society can make any kind of conduct right.

> If this indictment be true there should be some means, drastic if you like, to cleanse the secular university. If the leaders of to-morrow are to be men devoid of sound moral principles the future is far from being roseate. And yet we were told by parents that the faith of children entrusted to the care of the secular college would not be imperilled, and that commingling with students of other and no creeds, and under the direction of professors who are not lacking as to personal magnetism-that all this would but strengthen their character. How it could, never troubled them: they simply acted on the belief that the Catholic college wore the badge of inferiority in the world of learning. A man may come through these teachings unscathed, but the rule is that he is either a poor Catholic or a polished imitation of ungodliness. Perchance the day is not far distant when all seats of learning shall hold in reverence this golden rule, "no man can be the client of science who does not love justice and truth: but there is no truth or justice without the light of the knowledge of God."

TO BE PROUD OF.

Writing in the London Daily News, a correspondent says that in thirty-two counties of Ireland, excluding the cities of Dublin, Belfast and Cork, where crime was of a very normal type, there and demand act and react on each other; and if in many instances the former produces the latter, in regard and thus helping its circulation, you enable a copy to go into some home they grow in years. Isn't this after all they one this proving in the years. Isn't they grow in years crime was of a very normal type, there were only one hundred and thirty-eight indictments, mostly of a very ordinary character. This number works out at only four a county in thirty-five to each million of the population. He asks: "Do the records of any country in the world exhibit such immunity from crime?"

sent out; this time in the name of fourteen Archbishops and fifty-seven Bishops. Here are a few lines from what they say about the Catholic press: "Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must practically depend the solution of the question, whether or not the Catholic press is carcomplish the great work which crime?"

THE CATHOLIC PRESS.

By the Rev. Patrick H. Casey, S. J. I am going to speak on the Catholic Press. The subject is suggested by a recent Gospel. The good shepherd a recent Gospel. The good snepherd guards his sheep from the wolf. He keeps them away from places where there are thorns and briars, and poisonous weeds. He keeps them and poisonous weeds. He keeps them away from the quagnire and morass. But all this work of the shepherd is negative. He might do all this and let his sheep starve. He has positive duties to fulfil. He has to lead his flock to pastures where the grass is plentiful and rich, and the air is dry and the sunship healthful. grass is pleudin and rion, and the air is dry and the sunshine healthful. These positive duties of the good shep-herd are beautifully set before us by Almighty God Himself, in the thirty-Atmighty God Himself, in the thirty-fourth chapter of the Prophet Ezechiel, where He says: "Behold I Myself, will seek My sheep and will visit them. And I will bring them out from the peoples, and will gather them out of the coun-tries, and will bring them to their own tries, and will bring them to their output land. . I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel;

there shall they rest on the green grass and be fed in fat pastures upon the mountains of Israel." Here, then, is the positive duty of the

Seclude themselves from the poor and once that the priest's duty of feeding

For centuries the work of teaching the people of Christ had to be carried on in the Church chiefly by the spoken word. But with the art of printing, a new means of teaching came into existence. That means has gone on year after year, growing in power, till to-day the press is a rival of the pulpit. About the power of the press I have nothing to say. The topic is already time worn and every school boy can write on it. But "the obligation" of using the press for the spread and preservation of Catholic truth, this is the topic I wish to large the pression of the United States, there is little for me to say, except to summarize and emphasize in some way, the reasons—I

a like sentiment was expressed by Cardinal Mercier, Archbishop of Malines, on the oceasion of a visit to Rome, on the oceasion of a visit to Rome, or Talking about newspapers," said the Cardinal, to a Roman newspaper man "permit me to express the pain I feel every time I come to Rome and find that the immoral and anti-clerical press is every day gaining ground. This morning I went to celebrate Mass at the church of St. Francesa Romana in the Forum: it was early, and near the Church stood a news vendor. Every one of the working men who passed by one of the working men who passed by bought his paper, and went on his way reading it attentively. They were all anti-clerical sheets. Take my word for it—the necessity of consecrating all our forces to the development of the Catholic press, is a necessity of capital importance at the present moment. I Bishop as I am, would delay the building of a church in order to help in the founding of a newspaper." Words from a great Cardinal that should be posted up at the entrance of every Catholic church!

OUR CATHOLIC BISHOPS.

We Catholics of the United States out what we are to think of the press as a means of defending strengthening and spreading our religion. Let me read you a passage from the pastoral letter drawn up by the Archbishops and Bishops of the United States when assembled in the Second Plenary Council of Baltimore. This pastoral letter was signed by seven Archbishops and thirty-

eight Bishops :
"We cheerfully acknowledge the services the Catholic press has rendered to religion, as also the disinterested-ness with which, in most instances, it has been conducted, although yielding to publishers and editors a very insuffic-ient return for their labors. We exhort the Catholic community to extend to these publications a more liberal sup port in order that they may be enabled to become more worthy the great cause

they advocate.

"We remind them that the power of the press is one of the most striking features of modern society; and that it is our duty to avail ourselves of this node of making known the truths of our religion, and removing the misapprehensions which so generally prevail in regard to them. If many of these papers are not all that we would wish them to be, it will be frequently found them to be, it will be frequently found that the real cause of their shortcomings is the insufficient support they re-ceive from the Catholic public. Supply and demand act and react on each

whether or not the Catholic press is to accomplish the great work which Providence and the Church expect of it at this time. So frequently and so forcibly has the providential mission of the press been dwelt upon by Popes and prelates and distinguished Catholic and prelates and distinguished Catholic writers, and so assiduously have their utterances been quoted and requoted everywhere, that no one certainly stands in need of arguments to be convinced of this truth. But all this will be only words in the air unless it can be brought home to each parent and made practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards lege and his duty to contribute towards supporting the Catholic press, by sub-scribing for one or more Catholic periodicals, and keeping himself well ac-quainted with the information they im-part, then the Catholic press will be sure to attain to the rightful develop ment and to accomplish its destine

This was in the year 1884. Only the previous year the Archbishop of New York and his nine Suffragan Bishops met here in this city for their fourth Provincial Synod; and at its close they sent out a pastoral letter to all their priests and people urging them in the strongest possible terms to the support of our Catholic papers. Here

"We have also several Catholic news papers and journals. But how little sup-port they receive! You complain of-tentimes of their insufficiency and

The Catholic Record uneducated and offer criticism instead the flock of Christ means more than the best writers have to labor for the secu- interested in what his Catholic breththe flock of Christ means more than the duty of cautioning his people against reading what is bad or dangerous. It means the duty of pointing out to them what they may profitably read, and what they ought to read and where they may get it.

The old pagan poet expressed a grand and much admired sentiment when he whose cause and whose rights they would rejoice to defend. If every get it.

Catholic family had one or two Catholic interested in what his Catholic brether on are doing in all parts of the world?

The old pagan poet expressed a grand and much admired sentiment when he said: "I am a man, and nothing of human interest is alien to me." Should not each one of us be able to say, "I am newspapers your children would knew how to reply to objections often spechow to reply to objections often spec-iously presented against their faith; difficulties would be solved and doubts dispelled. Now there is scarcely any family so poor as not to be able, by practicing a little economy in other ways, if necessary, to contribute at least to one Catholic journal."

After these weighty words from the illustrious Archbishops and Bishops of

phasize in some way, the reasons-I

of most of our Catholic papers is only 5 cents—the price, let me say it plainly—of one glass of common drink. Cannot a on Saturday evening to his Catholic family? Or can he not refrain from one glass of stronger drink for which he pays 10 cents, and bring home another Catholic weekly? If a man has any real desire to support the Catholic press, money will be no obstacle in his way. The poor man finds means of getting 5 cents to spend on the Sunday secular paper, perhaps for the sake of its colored, omic supplement—a supplement, which only a few nights ago, at a banquet of six hundred representatives of the press here in New York City, was declared by one of their principal speakers to be "a damnable sheet," when it was not puerile. The same speaker went on to say that he wondered if the men who pub-lished such a supplement ever let it fall into the hands of their own children. Still, for these colored pages and their concomitant paper, the poor man, the father of a family, is willing to pay 5 cents on Sunday morning. No! If a cents on Sunday morning. No! If a Catholic has any real desire for Catho lie news, or what is more important, if he has any real desire for the advance-ment of Catholic interests, the cost of a Catholic paper will cause him no con-

THE WORK OF CHRIST. Remember, then, my dear brethren, that the work of the Catholic press is the work of Christ. It is a work carried on for the spread of the Gospel, and for the salvation of the souls for which Christ died. Therefore, if we have any real love for Christ, it is a work we

real love for Christ, it is a work we should help in every way in our power. You help the work of the missionary—the missionary among the Chinese, among the Negroes, among the people of Alaska, and the missionary here at home. But a Catholic paper is a missionary in every house where it enters. Even though you are too busy to read the paper yourself, by being a subscriber and thus helping its circulation, you

ous dissemination of literature treating of Catholic doctrine. Many a fervent of faith to the perusal of a Catholic pamphlet or periodical which chance threw in his way. To illustrate this fact I will relate an incident that occurred when I was Bishop of North Carolina. I received from a certain prominent physician of that state a letter in which the writer desired to be informed regarding the leading tenets of the Catholic Church. At the close of a correspondence between us I sent him some books explanatory of the re-

ligion of Christ. In the course of some weeks he informed me that his mind was convinced, and that he would visit me within a few days, with his wife and children, in order to be baptized, if he were deemed worthy of that grace. After receiving the whole family into the Church, I asked the doctor what had first prompted him to direct his steps towards the fold of Christ. He replied : " No Catholic was ever known to reside in my native country; I never entered a Catholic Church before I entered a Catholic Church before I came to this city to-day, and I never spoke to a priest until I met you. The first glimpse of light that ever dawned on me came from the perusal of a sermon by a distinguished prelate which casually fell in my way. Three hundred souls were soon afterwards added to the faith in the locality in which the physician resided from the influence of physician resided from the influence of

ONE PAPER'S INFLUENCE.
A Catholic paper going into a district
where there lived no Catholic, and where no priest ever visited! And that one Catholic paper won three hundred souls over to Jesus Christ. Ah! I wish I had been the person who had sent that paper! What confidence that would paper!

ren are doing in all parts of the world?
The old pagan poet expressed a grand and much admired sentiment when he said: "I am a man, and nothing of said: "I am a man, and nothing of said: "Should sentiment when he sunshine scars and sears And the bluebird's song seems echo of human interest is alien to me." Should not each one of us be able to say, "I am a Catholic, and nothing that has a Cath-olic interest is alien to me?" True, the secular press gives us a fair

amount of Catholic news; but not al-ways the news we should like to get. The secular press has been often accused in regard to Catholic matters of what is called "the conspiracy of silence." Even when important Catholic news comes through the secular press, are we sure that the news is reliable? Are we sure that some essential circumstance has not been omitted—a circum-stance that makes a world of difference It was well said by a great French
Catholic writer that if St. Paul were to shall not say for supporting our Catholic making even sacrifices for their support. Let it be laid edit a newspaper. Only a few weeks ago a like sentiment was expressed by Cardinal Mercier, Archbishop of Malines, one Catholic weekly. Let it be laid one Catholic weekly. Let it be laid we know that their agents in Europe are?

Output

Database in some way, the reasons—I stance that makes a world of unbereace for us? Our American editors tell us that they try to be impartial. I sincere-fices for their support. Let it be laid editors here at home are impartial, how do not catholic weekly. Let it be laid we know that their agents in Europe are?

Output

Output

Database in some way, the reasons—I stance that makes a world of unbereace for us? Our American editors tell us that they try to be impartial. I sincere-fices for us? Our American editors tell us that they try to be so. But even if our catholic family there should be at least editors here at home are impartial, how do we know that their agents in Europe are?

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Database in some way, the reasons—I stance that makes a world of unbereace for us? Our American editors tell us that they try to be impartial. I sincere-fices for us?

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Database in some way, the reasons—I stance that makes a world of unbereace for us?

Our American editors tell us that they try to be so. But even if our catholic for us?

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Database in some way, the reasons—I stance that makes a world of unbereace for us?

Our American editors tell us that they try to be so. But even if our catholic for us?

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Database in some way, the reasons—I shall not say for supporting our Catholic for us?

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Database in some way, the reasons—I shall not say for us?

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Database in some way, the reasons—I shall not say for us?

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Database in some way, the shall not say for us?

Output

Database in some way, the shall not say Were they impartial in their accounts of the French Separation Law? Could

anything be more iniquitous?

Again, if our religion is misrepresented in a secular paper, will the secular paper correct the misrepresentation if your write to it? You will in all likeli-hood be politely informed that the editor cannot start a religious controversy; and your reply to a misrepresent-ation that was circulated among tens of thousands will remain forever a secret between yourself and the editor.

But apart from any controversial value of our Catholic papers, we should give them our support, that we may see our religion, not as it exists in the Catechism for the prayer book, or around the altar or the confessional, but see it also in its relation to the history of the world, to the great questions of the day, and to every movement in the world's progress.

WHAT WE GAIN. From your Catholic paper, dear brethren, you will learn what books to read and rely on; what books to buy and recommend to other; what books to ask for at the public libraries —what books to condemn as unjust to Catholics and as false to history.

Again, in your Catholic papers you will find subjects for conversations that will be both interesting and elevating. Instead of discoursing on your neigh-bor's character and shortcomings, you will find yourselves talking about the heroic deeds of your Catholic brethren at home and abroad. What a blessing this will be for a Catholic family!

This last reflection brings me to what I consider one of the most powerful motives for your support of the Catholic press. If you will not support it from any motive of purely personal advantage; if you will not support it for the sake of those who are sitting in darkness and waiting for the light; support it at least for the sake of your Catholic children. You contribute gen-Catholic children. You contribute gen-erously to the support of Catholic schools: but remember that an educa-tion is far from being complete if it does not include a taste for good reading. A taste for good reading is an essential part of your children's education, and a part that to a very large extent, depends on you. Besides, it is one of the greatest graces that you can secure for them. It will save them from many a temptation, and from many a sorrow. It will enable them to understand their faith better and better as they grow up and grow in love for it as they grow in years. Isn't this after all the one thing necessary for your chil-

mission given to Peter, and through him to the priest, must in a great measure, be carried out by you. Supervise then and direct, dear Catholic parents, the reading of your children. Take them away from what is dangerous and hurtful Lead them to what is safe and pure and healthful. They are the lambs of and healthful. They are the lambs of Christ. Lead them up from the quagnire and morass. "I shall feed My sheep," saith the Lord "in the mountains Israel." Lead up your children from what is low and degrading and impure. Go before them yourselves, by example. Lead them up to the hills-to the pure air of Catholic truth, and the sunshine of God's own word. — The Beacon.

TWO TOUCHING INCIDENTS.

Two most touching incidents marked the occasion (of the veneration of Blessed Joan of Arc by Pope Pius X. in St. Peter's). When the Pope had finished speaking the aged Archbishop of Rheims, in whose cathedral the Blessed Joan witnessed the crowning of King Charles VII., Cardinal Coullie, who has almost lost the use of his limbs and had to be carried in a chair to his place in St. Peter's, asked permission to kiss the Pope's ring. He permission to kiss the Pope's ring. He was assisted up the steps of the throne by Cardinal Merry del Val, but before he could kiss the Pope's ring Pius X. bent down to him and kissed him twice on the forehead.

A few minutes later, while the procession was returning through midst of the silent multitude, a Fr banner was waved close to the Papal chair. The Pontiff stretched out his hand and raising the edge of the banner touched it twice with his lips. For a few moments the people hardly real-ized what he had done, then suddenly papers and journals. But how little support they receive! You complain oftentimes of their insufficiency and their shortcomings. Who is in fault? Give the publishers and writers more encouragement by your patronage and they will soon be enabled to furnish 1596

Remember. When over your head the bright blue

When sorrow and you sit down alone, And the dole of bread turns out to be

When all of your loves, your hopes and

Shiver in pieces on Life's sharp wheels— Remember, my soul, though tied to a stake.

mber, my heart, though like to break: Up at the head of the heavenly stairs,

Christ, He listens, and Christ, He cares,

CATHOLIC NOTES.

-FRANCIS AYMAR MATHE

The Little Sisters of the Poor of Toledo, Ohio, have been bequeathed the sum of \$500 by the will of Mrs Margaret Pierce, a non-Catholic.

Charles Warren Stoddard, author and educator, and a convert to the truefaith, died at Menterey, Cal., April 24, aged

Rev. Patrick Farrell, D. D., rector of of the Church of the Immaculate Con-ception, Cleveland, Ohio, and one of the best known and most beloved priests of

the diocese, died May 1. Rev. David Plante, one of the oldest members of the Jesuit order in Canada, has, with permission granted by the Holy Father, left his congregation in Montreal to enter the Trappist community of Cathernese, Exp.

ty at Gethsemane, Kv. A boiler in the convent of the Congregation of Notre Dame at Cote St. Paul, near Montreal, Canada, exploded last Sunday morning. In the wreck and fire which followed two of the nuns were so badly injured that they died on Tues-

Twenty-five acres of ground have been purchased in Kansas City for a site for a new Jesuit college to be established there. The cost was \$50,000. The new college will be known as Rockhurst College of Kansas City, and in architecture and plan will be modelled after the famous Stonyhurst College in England.

Americans bearing Irish names and serving in the New York legislature have secured the passage of a law making it a misdemeanor for a person arrested for crime to give an assumed name. common practice of offenders of all na-tionalities to give Irish names as their own has stirred Americans proud of their Irish ancestry to take steps to put an end to the practice.

Rev. C. I. Smith, formerly rector of St. Paul's Episcopal Church, Charleston, S. C., has become a Catholic. The congregation of St. Paul's is normally a colored congregation. It is made up of freedmen who earned their freedom be-fore the war. Many of the congregation are so white in appearance that in the North they could hardly be distinguished from white people. They constitute a class apart in Charleston.

A group of wealthy Americans have purchased at Turin a handsome automobile laudaulette, of thirty horse-power, which is to be decorated with the Papal coat-of-arms, upholstered in white leather and lighted with electricity. It is to bear an image of St. Joseph and on the back seat will be a richly bound the state of the paper of the breviary. The automobile is intended as a present for the Pope for his use in the gardens of the Vatican. The cost will be \$4,000.

used to tramp thirty-eight miles to attend Mass. It is worth while to note that, notwithstanding the long journey he had to make, the latter arrived at the church six minutes before the be-ginning of the services.

On the occasion of the recent beati-fication of Joan of Arc, Most Rev. Francis Bourne, Archbishop of Westmin-ster, sent to the Holy Father a beautiful silver statuette of the Maid of Orleans. It is the work of the Artist's Guild of Bromsgrove, Worchestershire. It is about one foot in height. Joan is represented in the act of receiving sword of Fierbois, which she holds in both hands. With the statuette was sent a beautiful booklet published by the same guild. It is a short life of the Blessed Joan.

Right Rev. Thomas W. Wilkinson, D. D., Bishop of Hexham and New-castle, England, and president of Ushaw College, died April 17, aged eighty-four years. The venerable prelate was of a distinguished family, two members of which became vicars of the Church of England. He himself studied for the Anglican ministry, but was early troubled by doubts as to the true religion, resulting in 1846 in his reception into the Catholic Church. He was distinguished for his piety and great learn-

A sacerdotal jubilee of interest to Catholics all over the country was the celebration last Thursday, April 29, of the fiftieth anniversary of the ordination of the Rev. Louis A. Lambert, LL. D., editor of the New York Freeman's Journal, and one of the most brilliant controversial and polemical writers in the Church in the United States. The little town of Scottsville, N. Y., where Father Lambert has been pastor of the Catholic church for the past twenty years, was en fete all day in honor of its distinguished townsman. Father Lambert is easily the first citizen of the place and the whole community, Catholic and non-Catholic, united in an effort to do him honor.

CHAPTER VII. GRAIN OF MUSTARD SEED.

Madeleine Martin, though Marie Jean's wife did her best to keep her at home, protesting volubly yet none the less sincerely, that her help in matters domestic more than compensated for the nominal cost of her food and lodging nominal cost of her food and longing, had insisted on taking work in the fact-ory. Neither Jean nor Pierre approved, accustomed as they had always been to accustomed as they had always been to see their womenkind work hand out-doors and in. "On a farm that is differ-ent," Jean persisted, "but in the factor-ies! Dieu! that is no place for you, ma chère." As indeed it most assuredly

was not.
It was Marie, however, who disap proved most strongly, as was only nat-ural, though she said least, which, had Madeleine known, was significant. "I know," she said, and not a word more would she utter on the subject. It is to be presumed that she did; not the factory only, but her own sex. Jean understood, and Pierre, indeing by his core. stood, and Pierre, judging by his own experience, felt that he did too. The experience, left that he did too. The atmosphere of the factory moral and material was unwholesome, to put it mildly, if not worse; it was hard for him to breathe; wholly unfit for Madeleine, who, convent bred, and kept close to her mother's side, had so far become her mother's side, had so far been shielded from all knowledge of evil. But the girl was resolute, and they let her have her way. "It will not hurt her," Father Gagnon said with con-viction, when Pierre spoke of it to him. "Innocence, mon cher," he continued "is under our Dear Lady's special pat he continued ronage. Trust her and have no anxiety about your sister. Remember le Bon Dieu's promise," he added, "angelis suis mandavit de te. There is nothing to fear where His angels keep watch ward." And Pierre, though still con-vinced that Madeleine would be better helping Marie with the house and children, put the Curé's counsel into prac-tice to the best of his ability, and ceased to be so anxious as to the dangers to which his sister would inevitably be ex-

Madeleine, who knew from frequent talks what Pierre thought of towns and factories, set herself quietly to study the conditions of her new life from a oman's point of view, the necessary, in dispensable complement to his own con-clusions, as Pierre was to admit gratefully in due course, since this exile, with all that it entailed, lay he knew, as it must necessarily lie, most heavily upon the women and children, upon the women chiefly. And it was as a woman women chiefly. And it was as a woman that the girl studied the conditions in which she found herself, realizing as Pierre had done, that she was one of many of an endless succession of sad-hearted, patient wives, sisters and daughters driven with the men whose lives they shared into Egyptian bond-It may be that she too dreamed as Pierre dreamed of a time when the little children should be delivered from the drudgery of premature toil, from the dangers and perils to body and soul of the city and the factory; when the wives, and daughters should have homes once more such as they known, and be slaves, they and their dear ones, no longer. But whatever her dreams may have been there can be her prayers for her own kin and for her people.

The conditions were she found such as Marie had prepared her to expect though Marie conscious of the girl's utter ignorance left much unsaid, trusting that much she was sure to hear would have no meaning for her. But this very innocence troubling her she Jean with whom in true wifely fashion she spoke openly and on all subjects.

She knows nothing, absolutely nothing," she exclaimed, with a gesture and expression essentially French, which

expression essentially French, which exile had not made her lose. "Dieu merci," returned Jean, puffing contentedly at his pipe; "let her stay so, ma chère, as long as la Sainte Vierge

so, ma chere, as long as la Sadie Vicego will be good enough to keep her so."
"But she will hear things." . . . said Marie; then stopped. With Jean there was no need to go into particulars concerning cochonneries, as in her homely

speech she was apt to designate them. "And will not understand," returned er husband. "The things never hurt

her husband. "The things never hurt you did they?" he asked quietly. "Never," she admitted, leaving her cooking to come and stand beside his and laying her thin, toil worn

hand on his shoulder.

Jean kissed it with a courtesy and gentleness hardly to be looked for in a habitant mill operative, but inherited, doubtless, with other excellent quali-ties from his parents. "Eh bien," he said, cheerily, "why should they hurt

'But I knew, Jean." Once more she said little, knowing that more would be saperfluous. Jean would know what she

Jean did know-the difference be tween wife and maid; a different innocence. "And she doesn't," he rejoined

All the better, she won't understand.

Wherein, it may be said, Jean spoke as simple truth. Words, hints, allusthe simple truth. the simple truth. Words, finites, and sions, 'cochonneries,' fell on Madeleine's ears and made no impression. They had for her no meaning; she was not even curious as to what they might imply. Vaguely—from her mother's -she knew that evil existed: what it was she neither knew nor wished to know. And, presently, the foulest mouthed of those with whom she worked
—not necessarily the worst—came to
understand her, and checked their words, at least in her presence, literally overawed by her innocence. Had they not done so, others less depraved or braver, would have constrained them to

had grown ashamed, "she is like a white

rose in a convent garden."
"Mais oui;" sadly. "And her eyes,"
this other continued, reminiscently,
ma foi! they look at you like those of ha sainte Vierge herself, in the old church at Pont aux Marais." For these two had left the village before Madeleine was born. But to them as to many another, who had 'settled upon the lees' of their exile, she brought all unknowingly a breath of an almost forcetten. of their exite, she brought an ingly a breath of an almost forgotten past, and wakened God knows what longings and desires to return to it. Without conscious effort of her own she was doing her share in Pierre's life work, in the redemption of her people, as in every redemption, physical or spiritual, woman always has done and lways will do.

But if into the moral atmosphere of the factory the girl brought with her the waft of purer air, a breeze from the farm lands of their native Province, for the material atmosphere, the conditions under which she and so many others labored, she could, of course, do nothing. They literally appalled her. Messrs. Mills and Hammond, it is true, having soul and conscience, qualities sadly at variance with success in busi-ness, did their best, at actual loss of profit, to made their factories sanitary nd wholesome. It meant loss of profit as just said; it gave the Cotton pany an advantage over them, of which the latter unencumbered qualities aforesaid, were not nake the most. But it won for them the respect if not the gratitude of their operatives; consideration, for a while least; and from various motives on the part of the Labor unions. Briefly, they were faithful to their old Puritan traditions, to God and to the golden rule; and, as Father Gagnon said, "God will reward them for it.'

appalling, just as they were to Pierre, and for precisely the same reasons. And the worst, as it seemed to her, was the slavery, the ceaseless, wearying. heart-breaking drudgery imposed on growing girls, on the very children. Farm work, as she knew, was hard, but not like tais; it left the children free, it had intervals of rest and relaxation, it carried on in the free air, the rain the sunshine, not in the rain the sunshine, not in the cramped, airless, noisy spaces of the factory. She thought of her com-panions at the Grey Nuns' convent at Pont aux Marais, and the comparison her head ache. Many of these around her were, she knew, daughters, sisters and even wives of habitants, like those others, like herself. Must they all come to this, with failing harvests, mortgages and hard times? Had they no other choice? Surely they must have, since all the while the great Northwest, the 'Land of Promise,' as Pierre called it, lay open, waiting for her people, who came here instead. Was there no remedy, no means of taking them out of bondage into freedom. Or was the bondage, in very deed, of their own choosing? Surely it

Yet the conditions were to Madeleine

So the idea if not the name of the Great Exodus grew in another mind than Pierre's; one, moreover, that would sift it, weigh it, try it, and being once con it, weigh it, try it, and being once con-vinced, would labor ceaselessly to bring it to success. She was Pierre's first, most enthusiastic convert, though Pierre as yet was not aware of her adhesion. Nor was her conversion, to say truth, any the less sincere in that she, like Pierre, had but recently under the yoke of bondage, and found that it galled her sorely. She put her-self, as her brother had done, into her place as one among many. The deliver-ance she looked and prayed for was not less for them than for herself. Personal deliverance, indeed, neither would then, or at any other time, have been willing Their lot was and must be with their people.

So of an evening when the children were in bed, and the men, it may be gossiping at street corners, the two women, tired as they were, sat sewing, mending, darning and would talk of the

Northwest.
"Dieu!" Marie would exclaim, not irreverently, "if one could only get there!" And she too became a convert to the great idea. Moreover, being convinced herself, she never rested till she had convinced her husband.

"What do you think of it?" she asked wishing to hear what he might have to say, and ready, it may be, to urge her view of it, being a woman, and very much in earnest; yet prepared, if need be, to assent to his decision having old fashioned ideas as to wifely duties even should it go against her newly formed wishes and desires. And this nuchas she longed for hersell and for he children, to get back to her own lan again. It is they, after all, upon whom the yoke of bondage and of exile lies

heaviest. "I think," said Jean, deliberately "that we Canadians were fools to come here, and that if le Bon Dieu would be enough to set us free again should be getting more chance than w deserve. But, for that exodus," he con tinued, using the word for the first tim we need a Moses . . . and where

"He will be found," she answered with conviction. In her own mind, infected probably by Madeleine's enthusiasm, she had no doubt of it. Which again is woman's way. If a thing is right it must come to pass. Possibly their very faith helps to accomplish it. Which, however, is metaphysics or psychology, but has nothing to do with this chronicle.

Thus it happened that Pierre, thanks to two women, came to have in his own family-who are always the hardest to convince—three firm believers in his idea of an exodus, of a return of the French Canadians from the land of Egypt to the Land of Promise. The leaven, as Alphonse Bilodeau would have said was beginning to work. The fire of Pierre's enthusiasm was begin-

ning to spread to others.

Father Gagnon, with whom Pierre, as usual, talked the matter over, could not as Father Gagnon had reminded Pierre, God's angels compassed her about and the powers of evil were afraid to touch her.

"Dieu" muttered one unsexed mill drudge to another, lapsing, almost unconsciously, into a speech of which both

They are hard to move," he added, sadly, "hard to move." He knew.
"I don't expect to, Monsieur le Curé,"

aid Pierre, simply. "Nor." he continued, humbly, "do I look to lead them." It is true he had dreamed of doing so but while longing to aid in the deliverance of his people, he was fully con-scious of his own utter unfitness, his complete lack of the qualities nec humanly speaking, for so great a task If, at least, he could set a few of those nearest to him thinking of such a return to their own land, longing for it, it might be, he hoped and trusted, it surely would be, that the needed leader

should be forthcoming.

"I know you don't," returned the priest, kindly. "All the same, mon cher," he continued, reading, in the young face all that Alphonse Bilodeau had guessed the priest, the property of the priest, being the priest of t at, and more, his spiritual insight being so much clearer and deeper; "you will if le Bon Dieu sees fit."

"Yes, Monsieur le Curé." It was all "Yes, Monsieur le Curé." It was all that Pierre could say, as he left the house. Could it be possible he thought that he . ? His thought stopped there, arrested, it may be, by remembrance of Father Gagnon's one day rule; not less, however, by his real humility and distrust of self.

His old friend and crony, Dr. Terry,

His old friend and crony, Dr. Terry, coming in, just after Pierre had left, the priest asked him, somewhat absently, what he thought of it?

"Of what, Padre?" enquired the doctor, laughing; "specify, please. I don't quite understand."

"No, I suppose not," returned Father Gagnon, amused in his turn. Where upon, he explained briefly but clearly.

"Excellent, Padre, excellent," was the "Excellent, radre, excellent, was the answer; "that is, if you can work it. Difficult, though," the doctor continued, lighting his cigar, and settling himself at his ease in a huge rocker for a comfortable chat, as he would, every now and then, when his work and Father Carrent, made it possible. "You see." Gagnon's made it possible. "You see," he went on, thoughtfully, "your operative, like your farm laborer, is a stubborn animal of few ideas. "In fact

if you ask my opinion, it's only some big trouble that will move him." "But you will help?" asked Father Gagnon anxiously, adding, "what trouble do you expect?" For there had been, he do you expect?" thought, a note of particularity in his thought, a note of particularly in his friend's reference to the only means likely to make his people willing to leave Middlehampton; a means which he, too, saw in much the same light.

They were, indeed, difficult to move.
"Help? Of course I will," return Of course I will," returned the doctor, answering the first question first. "While, as for trouble, well Why, see here, Padre, if we don't get rain and cooler weather soon, there' epidemic of cholera infantum worse than the one we had five year

ago."
"Good God! You don't mean it! exclaimed the priest. "It can't b vorse." The memory of that awful ime weighed on his mind with horror not to be expressed. children, as Dr. Terry had said then, had died "like flies in a frost." Terry Were they so to die again? Were these little ones' lives to be the cost of their parents' deliverance? "God," he half whispered, "as for these lambs, what have they done?

Dr. Terry caught the words. "Done!" he said, almost bitterly, "why just nothing but come into the world nothing but come into the world unasked and mostly unwelcome. As to worse, I am afraid it can be. We have a lot more of your people, and a lot more babies than we had five years ago I am a 'nothingarian' as you know, went on more calmly; you are a Catho-lic priest. Yet we both agree in this agree in this l guess, that if people will break nature's laws—God's laws you will say—they have got to pay for it. There maybe a hell hereafter or there mayn't, I don't know, but I do know there's going to be somethin' mighty like it, here in Middlesomethin mighty heet, here in Middle-hampton if this stilling muggy weather don't let up. So get to work Padre and pray real hard if that'll do any good, he concluded sadly, as one who doubts yet would gladly trust if he only could.

For a full minute both men smoked in Then Father Gagnon laid his hand on Dr. Terry's shoulder You may be what you will, mon ami, he said quickly, but I know this, that when this trouble comes you will face it as bravely as. I ought to do," crossing himself humbly

"As you will, Padre," returned the doctor smiling at his friend; "it will be duty, maybe death for both of us, for cholera isn't going to stop at the children. But for you if you go under Paradise if your creed is right, hell for me I suppose. If I am right annihila-

tion, or Nirvana for the pair of us."
"Not so, the priest protested earnestly;
Paradise for me if God sees fit, through Christ's merits and Our Lady's intercession. For you the same if the prayers of God's poor whom you have prayers of God's poor whom you have helped and comforted can win it for you, as they surely will. Truly," he added reverently, "thou art not far from the kingdom of God."

"We shall see, Padre, we shall see," was the answer in a less serious tone. It does make a difference certainly. Pleasanter prospect as you might say." At which they both smiled. Then glad to revert to less personal matters they resumed their discussion of Pierre's Exodus," as Father Gagnon had even

"It'll have to come," said Dr. Terry, thoughtfully, "not only for your people but for our folks native and foreign born as well. This crowding into cities is the greatest menace to our civilization, to our very existence, we have to face. It is the real race suicide we could only see it so. And talking of hell, saving your reverence's presence there must be a special 'hot comer' for

the men chiefly responsible for this state of things, eh!"
"Possibly." Father Gagnon was not apparently prepared to discuss so abstruse a matter just then.

the run for Manitoba or wherever it is, more power to him and I'll help h'm for all I'm worth."

for all I'm worth."
"I am sure you will," returned Father
Gagnon as his friend prepared to leave.
"Good-night, mon ami."
And that is how Pierre's idea took

CHAPTER VIII.

A PROPHET IN HIS OWN COUNTRY. But if Pierre Martin, in the case But if Pierre Martin, in the case of his own family as well as in that of Father Gagnon and Dr. Terry, disproved the proverb anent a prophet's honor in his own country and among his own sindred-taking it as a proverb destined to experience the truth of it when after a time he came to speak of

his idea to outsiders.

Dr. Terry, indeed, could and he would have told him what his experience was likely to be in dealing with those whom likely to be in dealing with those whom he bluntly, though not unkindly, char-acterized as "stubborn animals." But Dr. Terry if he had perhaps less belief than had Senator Bilodeau in the power of whole-hearted enthusiasm such as Pierre's a scepticism, due doubtless, to a more intimate knowledge of those on whom the said enthusiasm was to 'waste itself'. itself' as he would have said; have been no less but rather more anxi ous than the Senator was at all likely to be-even for his own ends to spa the lad any premature disillusionment, all the more bitter, as it must be in that it came from those on whos sympathy and encouragement he so confidently relied. If Pierre chose to make the attempt the doctor would have said by all means let him do so. Whatever the result might be, succes

account as a more powerful agency towards the desired end. Pierre, therefore, began with the man the worked next him at the factory. who wo ked next him at the factory. How the subject came up he could never recall; he simply 'found himself talking about it' as he expressed it subsequently. At all events he got over the traditional first step which had seemed so formidable, much more easily than he had dared to hope, and before he was of the fact he was consciously aware of the fact fairly committed to his task.

or failure, there was always the cholera or some other 'trouble' to be taken into

that his next-hand man, Joseph Trudelle, encouraged the idea. On the contrary, he scouted it unmercifully; turning it, as he thought, into hopeless ridicule. "Not for me, thank you," he ridicule. said, when he had recovered measure of gravity, "nor for most of us. For the women and children, yes—if they would go without us—but for men No, no mon cher, we have no wish to slave at farm work and

"Are you less slaves here?" returned Pierre, unmoved by the other's clumsy merriment, and ignoring, as irrelevant the gibe about the Curé's 'tyranny. That he knew already, was characteristic of Joseph Trudelle, and of too many others, who claimed to have be 'emancipated' since their arrival

in Middlehampton.
"Surely," was the reply, "we boss the situation here. On a farm, we should "Should you?" Pierre who had had

experience of both forms of labor, was inclined to doubt it. He did not, however, contest the point. "As to 'boss-ing the situation' though," he continued, "suppose the mills were to shut down?

"They won't," asserted Trudelle angrily, but gave no reasons for his

certainty.
"But what if they did?" Pierre persisted, seeing that here, if anywhere, was an opening he might, possibly, be able to make use of. This, at least, he saw was an argument which must have weight even with Joseph Trudelle and his like. Would it be applied? "Wait till they do," said Trudelle, his like.

"Wait till they do, sulkily; his very surliness showing, plainly that the possibility had presented itself to him; was, one might say, a looming cloud on his narrow horizon. That he turned his back on it, that h should resent being reminded of it, did not, Pierre would have argued, alter th act, or his unwilling consciousness of its existence.

He did not, therefore, attach any serious importance to Trudelle's "wait till they do." For himself, he was content to wait. It might be God's way of solving a difficulty which, so far was beneficially insulated. he could see, was hopelessly insolu-

"Tiens!" muttered Trudelle "wait till the maudits mills shut down, mon gar. Then we'll talk about it. I ain't going to discuss fool matters all the morning. I've got my work to do."
And, therewith, he proceeded to give
his task an undivided attention which it did not, to say truth, often receive from him. But his very irritation was a of satisfaction to Pierre. At least he was not indifferent. That was

always something.
Others, again, simply refused to discuss the matter, the emancipated ones nost of all, some of whom had anglicized their names—there is tragedy under the Habitant's 'John B. Waterhole'— and claimed to be Americans, some also who had gone so far as to Americanize faith—to apostatize, in fact. These Pierre found talked much and loudly about priestly tyranny, but not at all of the worse tyranny of drink, vice or self; of the seven other devils compared with whom their bogey was entire

pared with whom their body. We set with the last and would have been beneficent—had it existed.

With these then he could not hope to succeed, nor did he try after his experience with Joseph Trudelle. One thing as already indicated he did derive from as already indicated he did derive from his apparent failure, the clear recogni-tion, that is to say, of the effect which the closing of the factory might, or even must have on the destinies of his people. Briefly, he was beginning to realize that for the great majority of them some such extraneous impulse was indispens-ably necessary. They had settled, to ably necessary. They had settled, to revert to the old scriptural imagery upon the lees of their exile, only upon the lees of their exite, only some great calamity, such as the loss of their employment, could turn their thoughts and their steps back to their own land. It would cause distress and misery, he knew, to the women and children most of all, and so far dared not, would not let it acquaintally anter into his calculations. consciously enter into his calculations :

hoping against hope that so heavy a chastisement might not be needed. But if it did occur. . Here by a strong effort of his will, he stopped. strong effort of his will, he stop Yet he spoke of it to Father Gag which showed at worst, merely tha

was human. "Is it wrong to think of it as possible

mon père?" he enquired, anxiously.
Father Gagnon smiled. "No," he
said, kindly, "but I wouldn't count on it. said, kindly, "but I wouldn't count on it, if I were you. We must hope that it may not be needed." But it was, as a matter of fact, a contingency which had occurred to him, not as desirable, certainly, seeing the misery it must in volve, if only for a time, yet as unques tionably possible, knowing as he did how difficult, how almost hopeless a task it must prove to persuade his people, even for their own good, to return to the life and to the land for which they were best fitted. It had occurred to him, also, as leading, if directed rightly, wisely made use of, to results which would more than compensate for any temporary disadvantages or hardships there was, as he was well aware difference imaginable between this attitude of mind and hoping for it. "No," he repeated, "you must not hope for it, mon cher. But if it happens we shall know what to do."

And Pierre who trusted him implicitly was content with the answer. It would be, he thought reverently, as le Bon Dieu should see fit; the means and the leader would be found—when the time came. Which, it may be remarked, is not fatalism but faith. Nor even had he felt certain that he, of all others, should lead the hoped-for Exodus, which e most assuredly did not feel, would he have been less ready than he now was to accept, whole-heartedly, the priest's de Why else consult him ? But there were some Americans as

vell as French Canadians who took a far more favorable view of the idea, which by this time was almost if no iently formulated to be called quite sufficiently formulated to be called a plan. The grain of mustard seed was taking root and springing up into great tree, the leaven was workin silently but effectively. The adhesio working of the former, of the Americans, that is, was due as was natural to Dr. Terry wh had set about keeping his word to Father Gagnon without loss of time, and inspired in others much of the enthusism he felt himself. Old Peter Meadow gate, John Hammond's manager, who like his friend the doctor, had kept the enthusiasms, the cheerful trustfulnes of youth well beyond the fifties-all he the cheerful trustfulness yould own to-may be considered the second convert if

said to need converting.

"It's a great scheme," he said cordially: "great. . if you can only work it." And he added, "I guess you'll have to, sooner or later, probably

"What do you mean?" asked the doctor quickly; "if you've got an ace up your sleeve you may as well let me Meadowgate laughed. "Oh I'll play

fair—with you," he said.
"You're discreet, I guess, and any-

way, it's bound to happen, but don't "I won't," his friend assured him, ahead, I want to know what I'n

"go ahead not to tell." "Well," said the manager, "it's jus this way. The Cotton Company has whipped the labor union for the present

but they re bound to have further trouble before very long. If they don't and there seems to be some sort of an understanding between them we shall. Or, if there's no understanding, and the company wins, they'll go for us; if the men win, they will do ditto to match. Between the devil and the deep sea, we shall shut down as sure as fate. don't talk about it, yet a while," h peated, "we don't want to give either of them a hint till we're good and ready for them.

"Oh! then you have got an ace up your sleeve?" said the doctor, chuck-ling; "I thought you had, you old

ling; "I thought you had, you old fraud, you."
"Yes," was the answer, "the ace of clubs." Meadowgate beamed, amiably, but there was a hint of trouble for some one, Cotton Company or union, possibly

one, Cotton Company or union, possibly both, underlying his words.

"Good enough," remarked the doctor, then after a moment, "I suppose I may tell the Padre though, he's discreet." "Who? Father Gagnon d'you mean?

Yes, you may tell him."

And so it came about that Father Gagnon when he bade Pierre, in effect, vait and be patient, knew that the one thing which more than aught else, if not the only thing could bring about the exodus was almost sure to happen. Which probability, however, was neither incompatible with his re-garding it, as hitherto in the light of a contingency only, nor with his saying to Pierre: "If it happens." Nothing he knew was certain but that the good Lord would order all things Which again is not fata for the best. Which again is not fatalism but faith. But knowing what he now knew, the priest was beginning to realize that this way, the way of trouble and distress, of the strong hand of God, was the one most likely to be set before his people. They must, he felt, be driven out of Egypt, since they would be set willingly. not go willingly. A conclusion which, it may be said, Senator Alphonse Bilodeau could have made plain to him from the first, as he had done to Monseigneur Demers, which indeed he had lalready done his best to render inevitable. From Dr. Terry, Peter Meadowgate

also knowing what he knew, sought out a yet older friend, John Hammond the elder. Nominally owner and manager the two were intimates to-day as they had been from boyhood. Wasting no time over preliminary explanations, he related briefly what the doctor had een saying, and just how much he had said in return.
"Yes," said John Hammond, thought-

fully, "it's bound to come, as you say. Either the company or the union, both in fact, for one means the other now, or I miss my guess. I'll have a talk with Father Gagnon and with you Terry, and if this joungster needs help, I'll help him.
. what do you say?"

A decision which as will be seen was not wholly unconnected with certain interviews and a letter to be presently

"Guess you're right John, as usual," was the answer. "I told Terry we had the ace of clubs up our sleeve," he said, gleefully, "a regular suprise packet, in fact, ch?"

That's so," returned the mill-owner in the same tone, appreciating the humor as well as the seriousness of the situation. The humor was perhaps a little grim but the circumstances may be taken in extenuation. They were simply preparing to anticipate a cowardly attack by the movement their adversaries least expected them to make, and were quite ready, on an assurance of fair play, to table their cards. Fair play was, however, the last thing they had to look for. Hence the ace of clubs referred to.

As for Pierre Martin himself it may be said that among his own country-men, he met with encouragement, as well as with ridicule, chiefly, indeed, well as with ridicule, chiefly, indeed, among the older men, loyal to race and faith, who, moreover, with years of drudgery under conditions wholly distasteful, had come to long inexpressibly for the comparative freedom of the life they had once known, the life they had been so unwilling to leave. These had been so unwilling to leave. There was drudgery, one might have suggested. on the farm as well as in the factory. Maybe, they would have admitted with a certain patient resignation which was not less than pathetic, yet not to be compared one with the other. the fate of their children was before their eyes; race-suicide, absorption in an alien race, apostasy. To such as these Pierre's plan appealed with a force at which even he, young, hopeful and enthusiastic as he was, was

Three men, Amable Gosselin, Moise Hudon and Jacques Beauchamp may be ounted as his first adherents out is own family, gained, that is, by himself. Yet even in their case, as he found and acknowledged gratefully, he could not claim all the credit even had he wished to do so. And this, simply be-cause from first to last he was too modest to regard himself as in any sense the eader in this movement which already seemed to be taking definite shape if not actually beginning. An instrument at most, rather a willing but wholly unimportant worker in a great cause was, it ay be said, his own view of his position which may possibly account for no small measure of his success.

In regard, however, to the three men ust mentioned, he found after a whi that their wives or daughters had predisposed them to listen favorably to his exposition of his hopes and wishes. In wo cases, indeed, those namely of Gos elin and Beauchamp, it was the eldest daughter of the house who first spoke of "the coming exodus," for so it already presented itself to the eager, homeweary eyes and minds of more than a few. It was with a real and genuine pleasure that Pierre discovered that these two girls, Jeanne Gosselin and Marguerite Beauchamp, worked one on each side of his sister Madeleine, who had imbued them with her own enthus-iasm. Girl-like, they had spoken of the plan in their homes, as of a release from a bondage that was bitter and hateful to them : to their mothers first, later to their fathers, who in this way were pre-pared to listen to what Pierre might

have to say.
"Dieu!" exclaimed Hudon, fervently, " if it were only possible. See you, mon ami, I have a farm, me, at Laprairie. Then comes a man, one time, and tells me I am now in the paroisse of St. Philippe, and that my land is 'city land,' and I must pay five, ten times in taxes, what I pay before. I say: I cannot. Well, say he, then you must sell. How much? say I. He tell me big price. I say, bien, I take it. But when he to pay, he tell me there is so much for taxes. I have little left. Then I say Ah! mandit! me, I go on the States I have little left. Then I say : Quebec ain't no more country for poor man. And here I am. And that scele vat," he concluded bitterly, "he sell my land, I hear, one hundred times what he give me for it."

It was a new version of the old story, told half in French and half in such English as the elderly man had acquired during his long residence in Middle hampton; a version to which Pierre listened with interest, and burning inwhich Pierre dignation that such things should be possible. Hard times and mortgages were bad enough, surely, and had driver extortion, hopeless, irremediable, were

even worse, because inexcusable and unpardonable.
"Yes," put in Gosselin, quietly, "I know that kind, me." And to Pierre, he added, thoughtfully, "It will take a long time, mon cher, to convince some of ours. They have big wages, as they think—and it costs more to live, but they don't see that. They are 'free,' as they say, here; free of many things; of God Himself some of them but not of the devil. Perhaps," he concluded reverently, what was for him quite a long speech, "Le Bon Dieu will convince

" Perhaps he will." said Beauchamp, "who knows? But me, I think he has something for us to do as well, eh? Se work, mon gar, work," he went on, clapping Pierre heartily on the shoulder. "we will work, too, and the girls, and Monsieur le Curé; all of us. Oh yes! It will all come right, don't you worry."

"If le Bon Dieu pleases," put in Hudon, "for, as Amable, here says, it may be he will convince these tree. Hudon, "for, as Amable, here say," may be he will convince these 'free' folks in a fashion that will surprise

Strange, Pierre mused, as he walked omeward, how that idea of some cala ity, some visitation, would obtrude itself almost, as it were, in spite of his honest desire to keep it out of sight, not to count on it as a factor in his hopes or the deliverance of his people. after all, would not even Would It not, rather, hand of God? might it not be God's way of bringing the great exodus to a successful realiza-Let it be, he said, reverently, as He wills!

But Pierre's chief assistant, the most tireless, the most indomitable, most persistent was an Irishman, Michael O'Raferty, watchman for many years at Mills & Hammond's factory; trusted by his employers; loved, if laughed at, by his friends and neighbors; looked upon, by Father Gagnon and the few who really knew him, as a sain An active member de Paul Society, leisure, and no smal in doing good to much God and H account, though F and Dr. Terry. T men lone Catholic, nothingarian, we argued incessantl and gesticulation, any subject tha any subject that It was O'Raffer It was O'Raffer operatives, put the ineffectually, abo Meadowgate's tall "Sure," said he, lot of yez schwe shtreets and fact

farms galore only

" How are we t

them up."

MAY 22, 190

asked a voice, de laughter. O'Raffe Get there, is i with the big wa " What d'ye me the same voice, n There was, or se suggestion of ul O'Rafferty's word to say of anxiety question. In true air; the union an were in a state might break in moment. What, dered, did O'Ra in the private wners."
But the watch

to gratify their of its causes, he aware. "What call he would cond "Wait me man, another word co say, whether by thinly veiled thre that he had said nfessed as much Twas me tong made a fool of forgive me?"
"Don't let th kindly answer. minds, maybe, an ing. It's true, t knowing that the

implicitly, "but so. They'll find "I'm dumb vowed, adding be hell to pay, I me merry bucke me to-day, if I didn't know—the but I guess to Michael O'Roffe clusion which, to in his kindly ha Moreover he the manage would. But the

the others busy gentleman's ex no small measu "Pierre Martin s many were be not, indeed t difficulty front them.

McCAR

"Beg pardon, The steward ccosted the fi as he stood by over the wide lie to the east o 'You'll excus went on, "but low who is dyin Irishman, like ya fancy to see you'd be good "All right, J O'Kelly, "of co him. But is he

no hope? Don pull round afte Johnson shoo see another nic just now, thoughto ask the first anxious that hi should not go O'Kelly was and turning, I

'Johnson sa

for me, Maca

over the sick r ed hand that I let. "If there for you, any you know I'll replied Maca with wide-ope face. "You're sir, and you keep you from be dying with only Catholia venture to as I thought you' sion to you, a old country, on your own ie forgivene The unexp

> The Siren st of her t China, Dur outward and crew was, of igious servi aptain was Protestant te of those und the Catholic

thunderbolt

word cut him

and Macarth At some of and if the Si the sacrame in himself it may his own countryncouragement, as ncouragement, as, chiefly, indeed, n, loyal to race over, with years conditions wholly to long inexpress-ve freedom of the own, the life they to leave. There ht have suggested, as in the factory. ave admitted with gnation which was tic, yet not to be ne other. Besides nildren was before ide, absorption in stasy. To such as appealed with a he, young, hopeful

he was, was a

ble Gosselin, Moise Beauchamp may be adherents outside ed, that is, by himeir case, as he found gratefully, he could credit even had he nd this, simply best he was too modest s in any sense the ment which already definite shape if not An instrument at g but wholly unimgreat cause was, it view of his positio account for no small

988. or, to the three men found after a while daughters had pre-sten favorably to his pes and wishes. In hose namely of Gosp, it was the eldest ase who first spoke of is," for so it already the eager, homeinds of more than a a real and genuine erre discovered that eanne Gosselin and hamp, worked one on ister Madeleine, who with her own enthusney had spoken of the s, as of a release from s bitter and hateful to others first, later to in this way were pre-what Pierre might

med Hudon, fervently, ossible. See you, mon m, me, at Laprairie. n, one time, and tells the paroisse of St. my land is 'city land,' ve, ten times in taxes, re. I say: I cannot. n you must sell. How tell me big price. But when he e there is so much for tle left. Then I say: , I go on the States more country for poor I am. And that sceled bitterly, "he sell my nundred times what he

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Dieu pleases," put in s Amable, here says, it I convince these 'free. hion that will surprise

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chief assistant, the most st indomitable, most p Irishman, Michael O'I frishman, Michael
for many years at Mills
factory; trusted by his
ed, if laughed at, by his
ghbors; looked upon, by
and the few who really knew him, as a saint, if an eccentric one. In active member of the Saint Vincent de Paul Society, he spent his scanty leisure, and no small portion of his wages, in doing good to those in need; how much God and His angels only kept recent though Father Gagnon guessed. account, though Father Gagnon guessed and Dr. Terry. These two, both Irish-men one Catholic, the other, professedly,

MAY 22, 1909.

men, one Catholic, the other, professedly, 'nothingarian,' were the best of friends; argued incessantly with much fervor and gesticulation, on politics, religion, any subject that came handy, and would each have died for the other. It was O'Rafferty who, in a crowd of operatives, put the case bluntly but not ineffectually, about the time of Peter Meadowgate's talk with John Hammond. "Sure." said he, "you're all fools, the Meadowgates talk with John Hammond.
"Sure," said he, "you're all fools, the lot of yez schweatin' here in shtuffy shtreets and facthories, when there's farms galore only waitin' for yez to take

"How are we to get there, Paddy? asked a voice, derisively, followed by laughter. O'Rafferty stuck to his guns. "Get there, is it?" he retorted, "sure with the big wages yez do be afther arnin' whoile they lasht."

arnin' whoile they lasht."

"What d'ye mean, last?" demanded the same voice, more sharply this time. There was, or seemed to the crowd, a suggestion of ulterior possibilities in O'Rafferty's words, and of suspicion, not to say of anxiety, in his interlocutor's question. In truth, suspicion was in the air; the union and the Cotton Company were in a state of armed truce, which break into open war at any might break into open war at any moment. What, some of the men won-dered, did O'Rafferty know? Was he dered, did O'Rafferty know? in the private counsels of the mill-

the watchman was in no humor to gratify their curiosity, of which and to gratify their curiosity, or which and
of its causes, he was by no means unaware. "What do I mane, is it?" was
all he would condescend to say in reply.
"Wait me man, and ye'll see," and not
another word could he be induced to another word could be induced to say, whether by jeers, questions, or thinly reiled threats, thinking, perhaps, that he had said too much already. He confessed as much to Peter Meadowgate. 'Twas me tongue sorr," he explained,
made a fool of me, as usual. Will ye

forgive me?"
"Don't let that worry you," was the kindly answer. "It will stick in their minds, maybe, and keep 'em busy guessing. It's true, too," he added, gravely, knowing that the man could be trusted

knowing that the man could be trusted implicitly, "but you needn't tell them so. They'll find it out, soon enough."
"I'm dumb your honor," Michael vowed, adding mentally, "and there'll be hell to pay, I'm thinkin' for some of me merry buckoes that wanted to kill me to-day, if I wuddent tell um what I know them. I know ut-now. didn't know—then. I know ut—now, but I guess they won't—not from Michael O'Rofferty, anyway." A conclusion which, to judge from the twinkle in his kindly hazel eyes, seemed to him,

eminently satisfactory.

Moreover he kept his word, this time, as the manager had felt assured he would. But the hint he had given kept the others busy guessing, to use that gentleman's expression, and served in gentleman's expression, and served in o small measure to win adherents to "Pierre Martin's scheme." That being, as many were beginning to see the best, if not, indeed the only solution of the difficulty which appeared about to con-

TO BE CONTINUED.

McCARTHY'S MESSAGE.

"Beg pardon, sir—"
The steward of the steamship Siren accosted the first officer, Mr. Kelley, as he stood by the bulwarks looking out over the wide expanse of waters that lie to the east of the Chinese coast.

"You'll excuse my mentioning it," he went on, "but it is about the poor fellow who is dying down below. He's an Irishman, like yourself sir, and he's took irishman, like yourself sir, and he s took a fancy to see you. I thought maybe you'd be good enough to step that way."
"All right, Johnson," replied Dermot O'Kelly, "of course I'll go, if it pleases him. But is he really dying? Is there no hope? Don't you think that he may pull round after all?"

Lohners shook his head

and turning, he made his way down to where the dying sailor lay. "Johnson says that you were asking for me, Macarthy," he said, bending over the sick man, and taking the wasted hand that lay upon the rough cover-let. "If there is anything that I can do for you, any message that I can take, you know I'll gladly do it."

"There is a message, sure enough," replied Macarthy weakly, looking up with wide-open eyes to the officer's face. "You're an Irishman yourself, sir, and you know, or rather may God keep you from knowing, what it is to be dying without a priest. You are the be dying without a priest. You are the only Catholic aboard, sir, or I wouldn't venture to ask it. But I'd die easy if I thought you'd let me make my confession to you, and when you land in the old country, and you go to the priest on your own account, maybe you'd tell my sins too, and he'd pray to God for the forgiveness of them for me."

The unexpected demand fell like a thunderbolt on the listener. Every word cut him deener. "When you go

outward and nomeward journeys of the crew was, of course, debarred from religious services of any kind; for the captain was a rigid Presbyterian, who looked with equal disapproval on the Protestant tenets of the greater number of those under his command, and upon the Catholic religion to which O'Kelly

those under his command, and upon the Catholic religion, to which O'Kelly and Macarthy nominally belonged.

At some of the ports in China there were Catholic missionaries to be found, and if the Siren happened to be in port on Sundays, Macarthy had sometimes managed to attend Mass. To frequent the sacraments, had, however, been out

of his power, for the priests whom he had come across had, without exception, been unable to speak or understand the English language.

H.d. Dermot O'Kelly wished to prac-

ice his religion, the same obstacles would have stood in his way, for he could speak neither French nor Portuguese, and the clergy in the towns which could boast of a resident priest be-longed to one or other of these nationalities. Had he been so inclined, he could, of course, have practiced his religion, when at home; but if month after month a man has nothing to bring his religious duties to his mind, has no opportunity or possibility of hearing Mass or sermon, or even of speaking to another Catholic, it is not for those at home who have churches at their very door to judge him if he gradually becomes a Catholic only in name. So it had been with Dermot O'Kelly. He had drifted away so gradually, that until now he hardly realized how far he had gone from Ged. had gone from God.

"When you go on your own account!" How could he tell the dying man, who spoke so simply and so certainly of his religion, the state of mind, or rather the indifferentism into which he had fallen? But there was no resisting the plead-

ing of those failing tones.

The officer fell on his knees by the rude bunk and buried his face in his

"God help me, Macarthy!" he said, in suppressed tones. "Who am I that you should confess your sins to me? You're a better man that I am." A dusky red rose to his very fore-

head, and his voice grew thick and husky
"I've neglected my religion," he went on. "I've forgotten my prayers.
I've not been to the sacraments for years. Why, I hardly call myself a Catholic, and yet you ask me this—"

"There never was one of the name but was a Catholic," murmured the dying man, only half understanding the officer's passionate words, "its coming -death's coming, and I have sins on my soul. Will you hear me, Mr. O'Kelly?

"I'm a dying man, sir!"

"If you wish it. If you care—"

Pat Macarthy waited for no further permission. Joining his two hands slowly together, he began the recital of his sins. He had been to confession before embarking on his last voyage, but that was some months ago. He had been thinking over the past, preparing for this, and now he spoke to the officer just as he would to a priest of God.

just as he would to a priest of God.

His voice was growing weaker. It was hardly more than a whisper when he had concluded. "Pray!" he gasped at length. "Pray; I can t."

"God forgive me, I've forgotten!" groaned Dermot O'Kelly.

"Anything! Any prayer at all!"

Haltingly O'Kelly repeated the "Our Father" and the "Hail Mary."

"A prayer for the dying!" He guessed, more than heard the request. The sailor's shirt was open at the

The sailor's shirt was open at the throat, and against the tanned skin the crimson of a badge of the Sacred Heart showed out. He groped blindly for it, and O'Kelly put it gently in his

grasp.
"Thy kingdom come," he read aloud. A look of peace spread over the worn

wan features.
"Thy kingdom come," repeated O'Kelly and the words brought back another invocation to his mind. "Sacred Heart of

Jesus, have mercy on us!"

The quivering lids closed gently on the tired eyes, and the dying man lay beaceful and still. What were Dermot O'Kelly's thoughts as he knelt in the silence of that gloomy

cabin. His past life came back to him, with its lost opportunities, its carelessness and neglect, and he prayed as he had not prayed since his childhood, that he might be spared to carry Macarthy's message to the tribunal of penance and to make his own peace with God. At length he rose from his

Johnson shook his head.

He's too far gone for any pulling round in this world sir. Indeed, I doubt he'll see another night. He's quite conscious just now, though," he added, not liking to ask the first officer to go at once, yet anxious that his shipmate's last request should not go unanswered.

O'Kelly was not are the prayer book that was found among the dead man's few possessions, Dermot O'Kelly, at his own request, read the prayers for the burial of the dead, when, with his bade his breast, they left.

messmates at the part that the first officers took in the ceremony, for they knew better than the sailor had done that, despite his name and early training, Mr. O'Kelly had virtually abandoned the Catholic religion.

"I thought you'd cut all those things," said his neighbor to him, as he unobtrusively yet decidedly made the sign of the cross before beginning dinner.

"So I had, I am ashamed to say," replied the Irishman in a tone that was audible to all at the table, "but I thank Cod that it has been size and to say he

God that it has been given me to see the

error of my ways."

He spoke boldly, but inwardly he dreaded the inquiries and the chaming that his words would probably bring upon him. It may have been that death having come so near to them had made his comrades take a more serious view of life than usual, for to his great relief his words were allowed to pass un-

The unexpected demand fell like a thunderbolt on the listener. Every word cut him deeper. "When you go on your own account!" How long was it since he had entered a church "on his own account?"

The Siren was a merchant vessel, and most of her trade was with the ports of China. During the long weeks of her outward and homeward journeys of the crew was, of course, debarred from religious services of any kind; for the Outwardly O'Kelly was little changed insure his remembrance of that which he

dared not put on paper.





At Portsmouth the Siren made little delay, but two days later, when she lay at anchor in the Mersey O'Kelly took advantage of a few free hours to go and execute McCarthy's message. In the dim-ly lighted church, kneeling outside the confessional to which he had so long been a stranger and waiting his turn among the group of penitents, he repeated once again the message that had raveled so far, hidden away in his heart; and then at last he, too, knelt in the

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sacred tribunal. The priest heard Dermot O'Kelly's story so far as it concerned himself, but when he had told of Macarthy's death and the message that had been intrusted to him, he hesitated, paused and finally was silent. After a moment he continued speaking, and there was a mixture

of regret and amazement in his tones.
"I can't remember what he said,
Father," he stammered, "It has gone from me completely. Every night I have repeated it to myself all that he told me in his own words, and even to-day, a few

in his own words, and even to-day, a few moments ago, when I was preparing for confession, I said it to myself again. But now—I have forgotten it—"

"There is no need to distress yourself," said the priest, quietly. "You have done your part in coming to me here to-day. This sudden, unaccountable lapse of memory is clearly God's own ordering. It is evidently His will that the dead man's confession should never be reneated. We may surely benever be repeated. We may surely believe that He has received and forgiven

He went on speaking more now of his penitent than of the dead man, and his words sank deep into Dermot's heart, softened as it was by all that had

During the days that followed Dermot spent long hours before the altar in that quiet church, for he was considering a deep and serious problem. Perhaps Macarthy's prayers may have helped him in his decision; for when the Siren steamed out to sea again the econd officer trod the deck with a single gold band on his sleeve, and not long afterwards Dermot O'Kelly sought and gained admittance to the Jesuit novitiate.

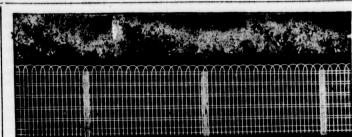
BAD BOOKS.

Bad books and the innumerable evils of which they are the source and cause was the subject of a recent eloquent diswas the shoper of a recent enough that use course and warning to his people by Most Rev. J. J. Grimes, Bishop of Christchurch, New Zealand. "The pen is mightier than the sword," but it is to be feared that to a great extent it is mightier for wrong than for right, might-ier against than for religion, truth and

This Bishop Grimes emphasized and lamented. The power of the press, he said, is put to base purposes. It too often becomes the instrument of lying, disorder and iniquity! Is it not deplorable to see society flooded with licentious and obscene productions consecrated to the idolizing of the grosses passions and doctrines the most degrad-ing? Who can behold, unmoved, the crowd of shameless writers who seem to have no other mission in life than to sully, whilst attacking, all that is pure and noble and holy? Foes of every idea of order, duty and justice, they prostitute their talent or their pen to the service, nay, to the very justifying of the unclean vice, which they would fain make attractive, by the expounding of guilty theories, or the depicting of morals more guilty and more dangerous still. Writers of little or no talent often make capital out of the evil passions and corrupt inclinations of fatlen nature to

draw readers by the bait of immoral-The effect of all this upon society everywhere Bishop Grimes does not exaggerate, though he pictures it in strong language. Cast your eyes around the world or merely around the country wherein you live. See to what a sad state society has reached at the present day. What has brought about the alarming change? What is it that fills so many hearts and homes with grief and shame, by the cowardly suicides, the cold blooded murders, the corruption in high places, the reckless speculations, the base bankruptoies, so destructive to society at large?

What has begotten those two great evils which like cankering worms, are gnawing at the very vitals of family and society, the dissolution of the marriage tie, and the cruel, unnatural tampering with life in its very bud? Why is there so widespread unbelief nowadays? What has robbed so many noble souls of all hope of Heaven? What has driven them to seek their whole and sole happiness here below? Whence spring that unquenchable thirst for low pas times and pleasures? Go to the antitimes and pleasures? Go to the anti-Christian immoral press, the lewd litera-ture scattered broadcast over the land. There you will trace the source, the fountain-head of the streams of evil threatening to sap the very foundation of all order, social or civil. Thus Bishop Grimes well points out the evil. The remedy, of course, is good



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literature-good books-of which there is plenty as well as of the bad. How best to get them amongst the people and get the people to read them is the problem.—N. Y. Freeman's Journal.

" MERELY NUMBERS."

FAILURE OF SECOND ATTEMPT TO OB-TAIN NAMES OF EIGHT CATHOLIC PR ESTS WHO HAVE "GONE OVER TO THE EPISCOPAL CHURCH."

During the month of March several f the secular papers of the country, such as the Literary Digest, of New York, reprinted from the Southern Churchman a tabulated statement purporting to give the number of "converts" to Episcopalianism from the clergy of the various Protestant sects and from the Catholic Church. The statement was compiled by the Rev. W. C. Richardson, of Philadelphia for the purpose, doubtless, of offsetting the effect produced upon the public by the large number of Episcopalian ministers of standing who had been received into the Catholic Church during the past year. The statistics of the reverend gentleman informed us that eight members of the clergy of the Catholic Church had become members of the Episcopal Church. An intimate acquaintance with the character of the average "ex-priest" type made us anxious to know who these eight men might be whose "conversion" was thus gloried in as an EpiscopaMan triumph. The following correspondence ensued : International Catholic Truth Society,

407 Bergen street, Brooklyn, N. Y. "April 2, 1909.

the number of clergymen who, during the year 1908, had come over to the

Episcopal Church. "May I ask if you will kindly give liberal theology and those in the Cath-the names and addresses of the Roman olic Church who are advancing it." Catholic clergymen, whose number is placed at eight, who joined the Episcopal Church during the said year? It is evident that the value of such statisis evident that the value of such statis-tics as you have been pleased to collect depends largely upon the moral, in-tellectual and spiritual character of the converts. It is a pleasure for Cath-olic writers to publish openly the names of converts to their Church, because, as

of converts to their Church, because, as a rule, they are men and women of integrity and knowledge, and consequently their coming back to the Mother Church of Christianity is a tribute to ner faith and holiness.

her faith and holiness.

"In the name of truth we ask that the names of these eight 'converts' to the Episcopal Church from the Catholic priesthood be disclosed to the public. If it is found that these men were recognized as priests of sterling moral worth and men of intellectual refinement on a new with the Episcopal gentless. ment on a par with the Episcopal gentle-men who have recently joined the Catholic Church, your report will be of great value to all of us and will be particularly useful to the members of the Protestant Episcopal Church.

Yours very truly, WILLIAM F. MCGINNIS. "President I. C. T. S." The compiler of the statistics replied

Office of the Rector of St. James' Church, Philadelphia, Pa. 2210 Sansom Street.

Dear Sir,—The statistics to which you refer, published in the Southern Churchman, were merely numbers of men received from the different denomination. inations. I never had the names of the Roman priests. Yours truly, W. C. RICHARDSON.

April 5, 1909. No comment is necessary. — International Catholic Truth Society.

DR. PATTON AND THE POPE.

In the confusion of misunderstanding and of adverse criticism which even at this late day is prevalent among non-Catholic teachers and writers in their comments on the stand taken by the Church authorities in regard to Modernism, it is refreshing to find a vastly kinder tone ringing out of the in this country. Dr. Francis L. Patton, president of the Princeton Theological Seminary, an institution which appears to have lost none of the strong orthodoxy of have lost none of the strong orthodoxy of Dr. McCosh's day, recently lectured in Buffalo on the fundamentals of Christianity: "Is there a personal God, and has He spoken to us through Jesus Christ." During his stay in Buffalo he was interviewed by the Buffalo Express and was asked: "Do you think liberal theology is weakening our churches?" "Yes, I do," was his reply. "Are the liberalizing influences growing?" "Yes, and the situation is going to be worse before it grows better." Dr. Patton "Mr. William C. Richardson, care of the Southern Churchman, Richmond, Va.

"Dear Sir:—,Our attention has been called to a tabulated statement recently printed in the Southern Churchman the number of elergymen who during after a moment of deep thought, he after a moment of deep thought, he added: "Yes, I agree with the Pope in his protest against the extension of

> The veteran Presbyterian leader is right. The situation threatens to grow decidedly worse before it grows better. The loose manner in which the vital doctrines of Christianity are handled doctrines of Christianity are nanded among us to-day, the dippancy of the so-called arguments advanced in dealing with such fundamental questions as the existence of a personal God, the divinity of Christ, the immortality of the soul, the existence of hell with its terms any inhuman cannot but great eternal punishment cannot but created anger to the simple faith of the less cultured among us. Not fortified by the sturdy strength of devoted study to cast aside the difficulties suggested they meet the poison of liberal theo-logy in our cheap popular magazines, in our daily newspapers, in books which crowd the shelves of public libraries; crowd the shelves of public libraries; our Christian dogmas are coming to be the subject of scoffing doubt, and of ridicule among the lowly in factories, in workshops, and even, if our Catholic workingmen are not shaken in their faith, they are frequently at a loss to answer the flippancy of modern thought that has filtered down among them. Does one wonder that the honest orthodoxy of the old Presbyterian churchdoxy of the old Presbyterian churchman makes him agree with the Pope in the wicked, than to lose one's soul through a connection fatal to virtue.—

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THE OFFICE OF THE CENSOR

The Churchman relates with commendation, the establishing of censorship over the moving picture exhibitions. Uutil recently these were unregulated in New York City and shocking condi-tions were brought to the Mayor's notice with the result that Mr. McClellan felt obliged to revoke licenses by the whole-sale last December. When it is re-membered that over seven hundred thousand children attend these moving picture exhibitions weekly, it is clearly een how necessary some regulation is. The exhibitions themselves have de-manded from the civic bodies of the city, a censorial representation, whose word and advice would be strictly en-forced. This board of representation has been formed with five members whose censorship will have effect not only in New York, but through the manufactures of films throughout the whole

country.
This is very well. But there are other channels of vice, equally censor-able which should not be overlooked. Literature is perhaps the most constant and widespread purveyor of immorality. Yet how its censorship is avoided. If the Church exercises that divine right of faith and moral guardianship given her by Jesus Christ in suppressing what the most learned body of men in the world deem morally unfit, the world and Churchman raise a howl to the skies, of tyranny. No matter how base, how vile, how irreligiously insidious the literature she bans may be there are those who immediately take up the cud-gels to repel what they are pleased to term her "unwarranted incursion on the liberty of the press." This is true even of some self-styled conservatives of faith and morals.

faith and morals.

Certainly if the Churchman can commend a censorship of the moving picture exhibitions, with equal grace could it praise the censoring of books which come before the young quite if not more readily than the moving pictures. For every child corrupted by moving pictures, we think lit no exaggeration to say that thousands are corrupted by books. Why then should we not have a

censorship of books?

Certainly it cannot be said that a literary censorial board would not have enough to do. For the emanation of porcine literature from New York published. lishing houses is to-day deluging the country. Perhaps, deep down in the editorial heart of Silas McBee there is buried the latest Index Expurgatorius.-Providence Visitor.

It is better to endure the hatred o

THIS WASHER MUST PAY for Itself

matter with it. I wanted a fine horse. But I didn't know anything about horses much. And, I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said, "All right, but pay me first, and I'll give back your money if the horse isn't all right." Well, I didn't like that. I was afraid the horse wasn't "all right," and that I might have to

whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly Now, this set me thinking. You see, I make Washing Machines-the " 1900 Gravity " Washer, And, as I said to myself, lots of people may think about my Washing Machines as I thought

about the horse, and about the man who owned it. But I'd never know, because they wouldn't write and tell me. You see, I sell all my Washing es by mail. (I've sold 200,000 that way already.)

So, thought I, it's only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse. Now, I know what our " 1900 Gravity " Washer will do. I know it will wash clothes, without wearing them, in less than half the time they can be washed by hand, or by any other machine.

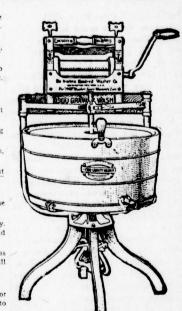
When I say half the time I mean half-not a little quicker, but twice as quickly. I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clother I'm in the Washing Machine business for Keeps. That's why I know these things so surely. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and

Our " 1900 Gravity" Washer does the work so easily that a child can run it almost as well as a strong woman. And it don't wear the clothes, nor fray the edges, nor break buttons, the way all

other washing machines do It just drives soapy water clear through the threads of the clothes like a Force Pump might. If people only knew how much hard work the "1900 Gravity" Washer saves every week, for toyears, and how much longer their clothes would wear, they would fall over each other trying to

So said I to myself, I'll just do with my " 1900 Gravity " Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it fir:t, and I'll " make good " the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person a "1900 Gravity" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it a month I'll take it back and pay the freight that way too. Surely that's fair enough, isn't it? Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? How could I nake anything out of such a deal as that if I hadn't the finest thing that ever happened for Washing Clothes-the quickest, easiest and handsomest Washer on Earth. It will save its whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.



Now, don't be suspicious. I'm making you a simple, straightforward offer. You don't risk anything, anyhow. I'm willing to do all the risking myself! Drop me a line to day and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes. Or I'll send the machine on to you, if you say so, and take all the risk myself. Address me this way:—C. R. V. Bach, Manager 1900 "Washer Company, 357 Yonge street, Toronto, Ont. Don't delay. Write me a postcard NOW, while you think of it.

The Catholic Record

Price of Subscription-\$2.00 per annum.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and sality, and, above all that it is imbued with a strong calliby, and, above all that it is imbued with a strong calliby, and, above all that it is imbued with a strong principles and rights, and stands firmly by the teach principles and authority of the Church, at the same time promoting the best interests of the country. Follow promoting the best interests of the country. Follow more and more, as its wholesome influence reached more Catholic homes. I therefore, earnestly recommend it to, Catholic families. With my biessing or your work, and best wishes for its continued success Yours very sincerely in Christ,

Donatus, Arbotholic Delegate. Mr. Thomas Coffey

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, MAY 22, 1909.

PRIVATE JUDGMENT AND

HIGHER CRITICISM. The many attempts on the part of private judgment to silence higher criticism serve to emphasize the weakness of the former and the threatening danger of the latter. Simple mindedwell intentioned people, believing in the divine authorship of the Bible to which they cling with zeal as their only inheritance, cry for protection. They are robbed of their treasure. What they thought was God's Word is but myth and fable. Their gold is turned to brass. Modern analysis touched it, and lo! it perished. Had they been worshipping an idol? To think that the religion undefiled of Protestantism, whose early ambition and boasted pride were that it was to purify Rome, should have the Bible stolen from its hands was too hard to bear. Many of these people were and are sincere. They accept the Bible with undisputed confidence. They have an indefinite, unformulated belief in the divinity of Christ. It is only when these things arel questioned, when it is asked what is meant by inspiration or by the Incarnation that they manifest ignorance and weakness. Times of peace are apt to be wasted. Protestantism had thrown away the scientific theology of the middle ages. It could not logically keep it and stay outside the Church. One fault in logic always begets another. Outside the Church these heresiarchs were determined to be. They. therefore, cast from them all forms and symbols, all proper explanation of theand took the Bible, the whole Bible and nothing but the Bible. They did not stop to reflect that the only true witness to this Bible was the living Church whose protecting roof they were leaving. So infatuated were they with their pride and hatred that they burned the single bridge over which they had passed. A worse evil haunted Protestan; ism-the complete want of lawful authority. It could not be otherwise. These so called reformers broke with! the power and jurisdiction of Christ's kingdom. They could never take the sceptre from the Church. Since they were leaving the fold they must be content to circle around the wilderness, without guide or help, amidst the ever!lincreasing gloom. Private judgment is a misleading compass. Its needle has too many earthly disturb ances. The worst is at hand. Witness the city of Toronto. Anglicans, Pres byterians, Methodists and Baptistsministers and laymen, professors and students, all in confusion-some crying that !these critics have taken away the Bible, nor |do they know where to find it. A teacher is brought from Glasgow from the very centre of Scottish learning and Presbyterian belief. Now correspondents are quoting Dr. Orr against himself. He is only a blind guide, a sower of words-as strongly imbued with higher criticism as any of those whom his hosts expected him to condemn. The Bible requires a living teacher and an immortal defender. Those who undertook to protect the Bible relied upon Dr. Orr as the man

who best agreed with them and who

maintained the divinity of Scripture.

He is found wanting. Neither he nor

any other individual can be the living

teacher and the unerring guide, saying being, no law," is too absurd to be con-

to the Christian: This is God's word, this is what it means. Private judgment condemns itself out of the mouth of its own disciples. The greater diffi-culty remains. There is no authoritative voice to stop the confusion. If it does stop immediately it is merely postponed; for criticism advances with unhindered boldness If it does not stop it leaves the well disposed without shelter or friend. Bible gone, all is gone. What are the prospects may be foreseen by the fact that the Rev. Mr. Jackson, who a short time ago was condemned by the supreme authority of Methodism in this country, the general Superintendent, Dr. Carman, is appointed Professor at Victoria college where he was welcomed by the students and future ministers. Lay delegates are taking up the defence. They threaten to exclude from the ministry candidates who will not pass a satisfactory examination, not upon the knowledge of scripture but upon their for regaining health. Prayer is always belief. Naturally we who are in the Church wonder how men can talk so foolishly about these sacred matters. Private judgment has no jurisdictioncan call for no belief from others any more than it can define its own. Through the whole house of confused Protestantism there is not sufficient authority to make peace or secure unity. Lay delegates may tighten their purse strings; their power stops here. Self-created, self-confident, these new judges of Israel may mourn the evils of their people They cannot retard, nor can they withstand, the devastating avalanche of higher criticism.

CHRISTIAN SCIENCE.

We have before us a rather good lecture upon this subject by one of the Boston members of Christian Scientists. If called to task why we consider it in any way good it is because we find what is rare in such discourses, a grain or two of truth. There is a great deal of sti v. But amidst all the waste we come upon a few things against which no complaint can be raised. Prof. Young opens his lecture by telling us that "No ordinary system of education has ever given a knowledge of God." If this statement refers only to Public schools the lecturer is undoubtedly right. It is the insuperable objection to that system which, pretending to be nonsectarian, is irreligious and bigotedly sectarian. Catholics have always maintained the stand that no education can be approved from which the study and knowledge of God are omitted. All the boasting of modern education is unfounded, for the system is limited to the material and the temporal. What is a system of education? In order for anything to be a system it must possess regularity and co-ordination and tend towards a definite end. Nor can this term be at variance with the ultimate end of man. We can recognize no system of education without the primary element of all education - God, Who is at once the supreme teacher of His intelligent creatures and also the highest object of all learning. Theology is not merely the sublimest subject of study, it s the most necessary and important. It is for the child the best preparation for life. For the young man it is the safest remedy against the evils which beset him. For all it is the light of law and grace in the pathway to heaven. Let us turn again to our lecturer. that "prevailing educational methods are based largely, if not wholly, upor matter." What can any one expect from these methods? By omitting God and by exaggerating matter the spiritual desires and the noblest aspirations become starved. They languish and die. All that is highest in man is dwarfed, cabined and confined. The spiritual cannot be completely absorbed by the material. Hence the attention which Christian Science is attracting. It is a reaction-unphilosophical and unsystematic indeed, still a reaction against the exaggerated materialism of the last couple of generations. Its fault is that which is common to reactionary movements; it rushes to the other extreme. It exalts the spiritual by denying the material. With the opposite school all was material in man, nothing was immaterial. With the Christian Scientists the spiritual and immaterial is everything, the material is nothing. Virtue lies in the mean. The argument that because God is a spirit and man His image and likeness, therefore man is all spirit, is unsound. Here in consists the untheological and the unphilosophical fault of Christian

Science: unphilosophical in that like

most Cartesian systems it presupposes

an unfathomable gulf between the spiri-

tual and the corporeal, untheological in

that it limits God's power. It makes

the greater confusion of denying evil

and suffering because God is all good

and all perfection. Man's likeness to

God is to be found more in the efficaci-

ous action of redemption and sanctify-

ing grace than in his own wounded and

death-disposed nature. To claim that

tradicted. These predicative terms which the lecturer employs are used in an entirely unscientific meaning. Medi- In order to obtain grace for the Council cal men assign a cause to many of the diseases with a satisfactory degree of certitude. And as for a disease having no being it is the extreme and erroneous fallacy of those who start upon the false principle that matter is nothing, or who do not thoroughly appreciate the signification of privative being. A healthy mind in a healthy body is a great desiderate. It would be poor comfort to tell the lingering sufferer that his consumption had no being. Minimize disease as we should wish to do, and fortify ourselves against its inroads, human nature will turn for help to mountains higher than those which skirt the map of Christian Science. Treatment by prayer as advocated by these Scientists seems more like tempting God than appealing to His providence. We cannot in reverence to God lay aside the natural means good, laudable and conducive to many spiritual as well as bodily helps. God's order in sickness clearly shows that besides prayer we should employ the aids which are stored in nature's pharmacy. We might as well depend entirely upon prayer for strength without taking food. God's conservation of us is not altogether spiritual-it is mixed with material aid and our own work.

THE CANADIAN PLENARY COUN-CIL.

The official call of the Canadian Council was issued by His Excellency, the Apostolic Delegate, upon the 2nd inst., the feast of the Patronage of St. Joseph. It was happily chosen. In every respect it is a great historymaking event bearing not only upon Canada but upon the universal Church of which St. Joseph is the Patron. It will no doubt present Canada in quite a new aspect to the hierarchies of older countries. The first Council of Canada, it will collect the scattered forces, harmonize the different views and outline more definitely a uniform discipline for the whole country. Presided over by Mgr. Sbarretti, the Apostolic Delegate, the Council holds the bond of union through St. Peter's primacy. Furthermore, Canada has in its Delegate one of the most learned canonists of the present day, so that the deliberations and forms of the Council will have the advantage of His Eminence's learning and judicial spirit. It may be out of place, yet we cannot help expressing our gratitude that the Delegate has devoted himself with so much zeal and affection to the summoning of the Council. To him is the idea due. His erudition outlined the scheme, and he presiding over the council will bring its deliberations to a happy conclusion. Canada owes a deep debt of gratitude to His Excellency for thus opening a new era for the Church in this young Dominion. The "Litterae Indictionis" very happily alludes to the growth of the Church from the seed time to the present harvest. "For where," says the Letter, "tribes of untutored and superstitious savages roamed through forests and over open plains, where two centuries ago but one venerable Bishop of Quebec ruled a small flock of the faithful, to-day we behold with joy even a great part of the aborigines brought to the light of the true Faith, a large number of Catholics, many Prelates ruling over dioceses and Apostolic Vicariates, a numerous clergy both secular and regular, magnificent sacred edifices and numberless institutions of education and charity." According to the Church Directory of the present year the following figures are

Archbishops, 7: Bishops, 26: Secular Clergy, 2,734; Regular Clergy, 1,228; Seminaries, 13; Universities and Colleges, 73; and Charitable Institutions,

The purpose and need of the Council arise from the expansion of the country itself, the religious needs of the variou peoples and races who have settled within the broad lands of our growing country, and lastly from the uniformity which is best suited to the character of the Church. As the "Littera Indictionis" puts it: "Wider still must the pure light of the Gospel be spread abroad by the Catholic Church, errors everywhere creeping in must be driven out, with good morals the young must be informed, and in solid culture instructed, the emigrant must be looked after, and his present and future necessities provided for; the whole Canadian Society must be more imbued with the Christian spirit, so that all things may be restored in Christ, Who is the way, the truth and the light." His Excellency is acting under letters of approval from the Holy Father, Pius X., dated the 25th of March last, to whom the Sovereign Pontiff entrusts the office of convoking the Council and presiding over it. In accordance with these in structions His Excellency has been " disease has no cause, no substance, no pleased to convoke the Council to be

opened on the 19th of September next in the Metropolitan Church of Quebec public prayers are commanded through the Ordinaries to be recited every Sunday in all the churches of the Dominion of Canada. A solemn fast for the same purpose is also prescribed throughout the country, on Friday the 10th of September. With deep devotion the Apostolic Letter closes by entreating the Blessed Virgin, the Seat of wisdom to intercede to God that by the divine grace all the Delegate's actions may be fruitful for the good of the whole Canadian Church. Nothing can be added. A faithful people will join with a zeal ous clergy in asking God's blessing upon the members and deliberations of the coming Council and particularly upon its president and apostolic representative.

THE CONSTANT FACTORS.

Looking forth from the Church, the

Pillar of Truth, a double feeling takes

habitual possession of the soul. It is a

sentiment of security for ourselves and

sympathy for those less favored who

search and struggle with more earnest-

ness than success. We are led to these

and kindred thoughts upon reading the

brief report of Prof. Orr's parting advice to a large gathering of Protestant clergymen and laymen in Toronto. Amidst the many changes which affect mankind, two, according to this speaker, remain: "God and the soul." essentials of human nature and human need, he continued, are the same as in the dawn of history. "These are the constants of history, and over against them are set the constants of redemptive truth-Christ, the gospel, the Cross, the Spirit of life." Not bad. One constant factor has been strangely omitted: whether through forgetfulness, or deliberately, or from an imperfect report we do not pretend to decide. It is the Church. As long as the others are left to the buffeting waves of private judgment Christ and the Cross are no longer constant. Were it not for the light of the Church still shining upon the crests of those hills where for so many centuries it had kindled homes and nations the name of Christ would be forgotten. There is no use for men to ignore the truth, who, on the same platform and in the same breath, claim to defend these great truths. The Church is their constant, unfailing witness. What do men say of the Christ to day? They are saying all manner of things. Each suceeding speaker goes a step farther than his predecessor. It is a matter of opinion. One more skilled in rhetoric clothes his theories in polished garb and subtle argument. Another starts with a novelty to get round an imaginary obstacle. So the crowd turn this way and that way without guidance or obedience. One man's judgment is weighed against another's. The Incarnation to the man in the street, and to the majority of those whom Prof. Orr was addressing has lost its profound meaning and its sway over thought and conduct. Without the official, authoritative witness-the Churchconstancy of the gospel and therein vanishes into thin air. If Christ is the Eternal Son of God, true God and true man, then must there be a constant, unfailing wit- under cover of this retirement there ness to Him. His coming cannot be is to be found by those who know nid. His mission can be no secret. His work no patching. He cannot be confounded for others: nor others mistaken for Him. His word is unchangeable law; His virtue the healing of the world. These things cannot be lost. There is One standing in our midst whom private judgment and pride of reason may not know, but Who reveals Himself to the little ones of earth, and Who has placed a beacon light upon the shore of history to testify to Him forever more. This witness is the Church. The Church was established that it might give evidence to the passing enerations concerning Christ and His Gospel and His Cross. Immortal in vigor and indefectible, this factor would be constant amid the fluctuations of human opinion. God and the soul remain. But what about the relations between them? Redemption, sanctification, faith, grace and glory are words. In the mind of the Church they are stern realities, the tremendous sweep of God's mercy, His condescension towards and elevation of the soul whose natural endeavors could never add to its stature or exalt its dignity. Cross and Precious Blood and Atonement and Spirit of Life are treasures committed to the Church. The constant factor in the solution of questions of the soul is the Church to whose guardianship the keys of the kingdom of heaven are entrusted. That the Church never hesitated as witness to the truth, that her treasures of grace are still free to all, that St. Peter's faith has not failed, that the spirit of God still abides with the Church—these are the constant factors

which render us secure in the moment-

ous relations between God and the

A GOOD APPOINTMENT.

Our new Secretary of State, the Hon.

Charles Murphy, is setting the pace, for

hoth

other ministers of the crown, federal and provincial, in the matter of selecting material for departmental work. He has a habit of looking about the country with the purpose of picking out for his staff the best men, from every point of view, which the country can afford. His latest exploit has been to take Mr. Thomas Mulvey, K. C., Assistant Provincial Secretary for Ontario, from Premier Whitney, and place him in the position of Under Secretary of State, with a salary of \$5,000. The Globe truly says that Mr. Mulvey has been one of the most efficient civil servants of the Ontario Government. His career has been such as to place him in rank with the very strongest of the strong men of the Dominion. Sir James Whitney paid a graceful compliment to Mr. Mulvey and added value may be attached thereto when we remember that the new under-secretary of state is not of the political faith of the powers that be in Toronto. But perhaps a still greater compliment was that paid by Mr. Hanna, Provincial Secretary, who said that Mr. Mulvey had been sent to Ottawa many times as the representative of the Ontario Government on matters of dispute affecting the province. On these occasions his splendid work was duly noted. Mr. Hanna now declares that Mr. Mulvey's call to Ottawa is the price he pays for having sent him to the capital as his representative. Mr. Mulvey is a native of Toronto, his father having come there as a child at the time of the city's incorporation. He was edu- places of entertainment are but adventcated at St. Michael's college and graduated from the University of Tor- They care not what may be the effect of onto. The high place which Mr. Mul- their shows upon the rising generation vey holds in the estimation of his fellow-citizens has been earned by a patient, persistent and laudable ambition to reach the topmost round of them out would be the most effective the ladder. No laggard was he. Indomitable energy, loftiness of purpose, manly, honest and straightforward. Such are the attributes of Thomas Mulvey. We congratulate the Hon. Chas Murphy upon the excellent choice he has made. In the new and more enlarged sphere of activity Mr. Mulvey will be of still greater service to his

country. MAYOR CHISHOLM. We congratulate Mr. Joseph A. Chisholm, K. C., upon his election to the mayoralty of the important city of Halifax. We are all the more gratified at this election because it is an evidence that in the province by the sea there exists not the same measure of unreasoning prejudice against Catholics which is altogether too much in evidence in the province of Ontario. Toronto and Hamilton never yet had a Catholic mayor. London in the course of its extence, dating back about eighty years, has had one, the late Sir Frank Smith, but that was at a time when the mayor was elected by the Board of Aldermen Had he gone to the polls it would have been a different story. Mr. Chisholm, the new mayor of Halifax, has not been much in the public eve outside of his native province. This is owing, we think, to the fact that he is by nature of a retiring disposition, but him a brilliancy of intellect, a personal ity most charming, and a rectitude which, we doubt not, was duly taken into account by the citizens of Halifax when looking about for a man to occupy the highest place in its municipal life He studied at St. Francis Xavier's College, Antigonish, and at Dalhousie University. He was admitted, in the Supreme Court of Nova Scotia, to the Bar in December, 1886, and joined the law firm of Ritchie, Borden & Chisholm, from which firm he retired a few years ago and opened an office of his own. He nas engaged considerably in literary work, and in this connection it may be nentioned that he edited "The Life and Letters of Joseph Howe," With the formation of the Canadian Club o Halifax he was actively connected, be ing President for one term. He was President of the North British Society and has been lecturer on law at Dalhou sie University. We hope the new mayor of Halifax will in due time occupy still higher place in the public life of the country.

CATHOLIC DISABILITIES. Bigotry and intolerance die hard. A bill for the removal of Catholic disabilities in the United Kingdom has been introduced into the House of Commons by Mr. John E. Redmond. Premier Asquith has given the measure his hearty approval. The exclusion of Catholics from the Lord Chancellorship of Great Britain and the Lord Lieutenancy of Ireland he declared to be unjustifiable on the grounds of either justice or policy. Referring to the Accession Declaration he truly declared that it was a flimsy and unnecessary safeguard of the Protestant to promote this condition deserves well succession. dating from probably the of his race.

worst period in English history. A motion to reject the bill was made by A. C. F. Boulton, who said that in recent times the Pope had claimed the right to interfere in the internal government of the British Empire. In proof of this he referred to the Jesuits' Estates Act passed in Canada in 1888. This declaration has placed the British bigot in a very unenviable position. Evidently he has been inspired by the utterances of the Orange Sentinel of Toronto or resolutions passed by some Canadian Orange Lodges. About the real merits of the case it is quite evident he knows nothing. To such men it would appear to be a divine right to confiscate the property of the Catholic Church. The second reading of the bill was carried by the narrow majority of ten, the vote being 133 to 123. We may now expect an active propaganda against the bill on the part of the Orangemen of the Dominion. There will come the wailing gruesomeness of Dr. Sproule, Grand Sovereign of British North America, and the splendid splendor of Col. Hughes will appear in a blaze of Kentish fire. But it will all be to no purpose. The spirit of the age is against them. It is not likely that Mr. Redmond's measure will pass this session, as the bigots will make a bitter fight, and the House of Lords is to be reckoned with.

MANY OF THE NEWSPAPERS, both in the United States and Canada, notably the religious press, are discussing the effects on the rising generation of the dime theatres. The consensus of opinion seems to be that as a rule they are harmful. Some of the managers of these urers who have little or no conscience. so long as the money flows into their pockets. How to cure the evil is the problem. To starve method. But how is this to be done? The rising generation are not now-adays as tractable as in the olden times and for this godless schools is in a measure responsible. Meantime the authorities should keep a vigilant eye upon these theatres. But will they do

A sermon of the Anglican Bishop of London has drawn about him a hornet's nest, but the Bishop will in all probability live through the ordeal. His theme was " Backbiting as Practised in Society." Of course the Bishop may have been guilty of slight exaggeration, but that there is a world of all manner of uncharitableness in the chitchat of certain social gatherings cannot be denied. It is a thousand pities that so many of the daughters of the well-todo seem to have no object in life save to play the butterfly in the giddy whirl of society gatherings. Pin them down to a conversation on any serious subject of world-wide interest and their minds are as a blank, but talk to them of the latest society novel, where may be found blood curdling recitals of social crime, heroes and heroines of the divorce court, and the excesses of those mannish women of England, the suffragettes, and they will glow with enthusiasm and prattle eloquently. But there is another kind of woman in England, and in Canada, too, those women who grace the home and bring up their families in the fear and love of God. That the former may lessen in numbers and the latter increase should be the prayer of all.

THE SACRED HEART REVIEW, referring to England's policy in Ireland, based on the motto "divide and conquer," refers to conditions which prevailed in that country before the English invasion. "Long before the Irish ever saw the face of a Norman or an Anglo-Saxon of even a Dane," says the Review, "the Irish were divided, and perpetually quarrelling among themselves. Fagland only took advantage of a natural weak ness of the Irish character. In the old days when fighting was the game, no English Lord Deputy ever went forth to battle with a troublesome Irish chief, without being reinforced by another chief of the same race as his adversary. Irish loyalty in those days was mani fested toward the clan or the family, but as to any sense of loyalty to the nation-that does not seem to have played much part in the history of the quarrels of chief with chief. Some Irishmen at the present day do not appear to be much more advanced in this regard than their forefathers of the twelfth and thirteenth centuries." All of which is very true, but many people, when referring to divisions amongst the Irish race, seem to overlook the fact that almost every other country in the world gives us conditions of a like character. It is pleasant to know, however, that never before in the history of Ireland was there such a desire as at present to promote a spirit of amity amongst the Irish race at home and abroad. The Irishman who endeavors

B From Editor Th Sir,—I on Baptis ly, and I if you wo points the COMMENT Before singly w

(Mk. i.) ' quired as ness was the crow baptism with wat baptize the bap Christ ordered who so h We : them:

shall re water, he bapt says, C receive And he in the Cor. i. 'arise with t were may al vi. 2-4. " Chris sanctif

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in English history. A ect the bill was made by on, who said that in recent e had claimed the right to ne internal government of npire. In proof of this he he Jesuits' Estates Act ada in 1888. This declaraed the British bigot in a ble position. Evidently he oired by the utterances of Sentinel of Toronto or passed by some Canadian ges. About the real merits is quite evident he knows such men it would appear ne right to confiscate the the Catholic Church. The tag of the bill was carried by ajority of ten, the vote being We may now expect an ganda against the bill on

the Orangemen of the There will come the wailing s of Dr. Sproule, Grand of British North America, olendid splendor of Col. appear in a blaze of Kentit will all be to no purpose. f the age is against them. likely that Mr. Redmond's Il pass this session, as the make a bitter fight, and the ords is to be reckoned with. States and Canada, notably

us press, are discussing the he rising generation of the res. The consensus of opinto be that as a rule they are Some of the managers of these ntertainment are but adventhave little or no conscience, not what may be the effect of s upon the rising generation as the money flows into ekets. How to cure the the problem. To starve would be the most effective But how is this to be done? g generation are not now-aactable as in the olden times this godless schools is in a responsible. Meantime the s should keep a vigilant eye e theatres. But will they do

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From the Examiner, Bombay, India. Editor The Examiner, Bombay:

Sir,—I enclose herewith two papers on Baptism, marked A and B respective-ly, and I should consider it a kindness if you would be pleased to deal with the points therein contained.

Yours etc.

COMMENT ON THE FOREGOING LETTER. Before dealing with the questions singly we shall work briefly over the general outlines of the subject. The baptism of John was a baptism of water baptism of John was a baptism of water (Mk.i.) "a baptism or penance for the remissien of sins." Repentance was required as a disposition, and the forgiveness was required as a disposition, and the forgiveness through baptisms was the crown of that repentance. Of Christ's baptism John said, "I indeed baptize with water; but there is one who shall cartier with the Holy Spirit and with baptize with the Holy Spirit and with fire." (Mt. iii. 11), thus showing that the baptism of Christ should be of a

higher and more powerful character. Christ Himself, referring to Christian baptism, declared that its effect was to bring about a new or second birth.
"Unless a man be born of water and the "Unless a man be born of water and the Spirit he cannot enter into the Kingdom of heaven" (Jn. iii. 5). Finally, He ordered His Apostles to "teach all nations, baptizing them * * * and who so believed and was baptized should be saved, while he who believed not should be condemned." (Mt.xxviii.19).

We find the apostles carrying out these injunctions: "Peter said to them. Repeat and he baptized every

these injunctions: these injunctions: "Peter said to them: Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the Holy Ghost." (Acts ii. 38). "And they went down into the water, both Philip and the eunuch, and he baptized him" (Acts viii. 38). "Peter says, Can any one forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ" (Acts x. 47). In two cases the baptism of "households" is mentioned (Acts xvi 336 1 Cor. i. 16). St. Paul himself, after his conversion, was told by Ananias to "arise and be baptized, and wash away thy sins, calling on his name." (Acts

xxii. 16.)
The ceremony involved a connection with the death of Christ. "We who were baptized are buried with Him through baptism unto death; that as Christ was raised * * * so too we may also walk in newness of life" (Rom. vi. 2.4).

Baptism is called a cleansing laver: Baptism is called a cleaning layer:
"Christ so loved the Church, and delivered Himself up for it, that He might sanctify it, having cleansed it in the layer of water in the word of life" (Eph. v. 25). And again; "He saved us through the laver of regeneration and the renewing of the Holy Ghost." (Tit.

From the foregoing passages we can construct a summary of the doctrine of baptism. Baptism is a ceremonial use of water to signify and bring about a spiritual cleansing of the soul, and an infusion of a new spiritual life in Christ. As regards adults at least, belief in Christ and repentance and sorrow for sin are required as preliminary dispositions; but the forgiveness and renova-tion are imparted through the ceremony itself. The function derives all its efficacy from the death of Christ, who instituted it as the means by which the merits and graces of that death should be imparted to individual men. The Church has always held that infants can receive this sacrament and thus be incorporated by a new birth into the Kingdom of God.

This belief is confirmed by Christ's ying: "Suffer little children to come nto Me * * * for of such is the Kingdom of Heaven, and also the mention of whole households being bapmenton of whole households being bap-tized. But observe, we do not claim these passages as affording a strict de-monstration of this point. The tradi-tion of the Church is quite a sufficient guarantee of our practice.

The papers sent in by our correspondent are written by a Protestant, who in the first place admits that baptism must be performed because Christ has instituted it. But he objects to its "being put in place of repentance — of Christ, of His blood, of His finished

work on the cross." With this sentiment we agree; but properly instructed Catholics at least do nothing of the kind. Christ's work of redemption was completed on the cross, and the baptism which he instituted was intended simply as a means applying that work to individual souls. The ceremony must not be put in place of repentance or faith; for we hold that a man must have both these dispositions before he can receive baptism, or else it becomes a mockery.

(2) But the writer goes to hold that baptism itself does not confer any blessing, but is merely a testimony to the world that the recipient has been saved from sin by his previous conversion, and that he is dead to sin and going to live

We reply: Baptism testifies to this, but it means more than this. Conversion is a preliminary condition for the reception of the sacrament, but the sacrament crowns this conversion by forgiveness and the gifts of grace.

In other words, conversion contri-butes man's part, and baptism contributes God's part to the complete work of salvation; but unless the man con-tributes his good dispositions God will not crown them, and the baptism will be sacrilegious and void. The passages of Scripture cited above show distinct y that baptism produces spiritual effects and does not merely testify to their existence.

(3) But the writer objects: If re-(3) But the writer objects: If re-pentance and faith are necessary dis-positions for baptism, now can an in-fant be baptized? We answer: Re-pentance and faith are requisite condi-tions for those who are capable of them. But infants are incapable of sin and also of repentance and of faith. Hence these dispositions are not required in their case. We hold that God wishes even infants to be received into the kingdom of heaven, and to become Christians by baptism as soon as they kind, saved Noal are born. The graces of redemption do carrying the ark.

not depend upon man's efforts, but are purely the free gift of God; and He can confer them on an infant just as well as on an adult. The only difference is that the adult has the use of reason, and is therefore expected to use his facul-ties in wishing for the gift and prepar-ing himself for it; whereas the child is helpless in the matter, and can only be

the passive recipient of graces which he will gradually learn to use as his mind develops. On this point it is no use arguing further. We believe in infant baptism on the authority of the Church, that is the end of the question as far as we are concerned. We have cited some passages which seem to hint at infant bartiers and contains the size of the contains the paptism, and certainly there is nothing

in Scripture against it.
(4) But the writer takes up another point. The penitent thief went to heaven through repentance and faith only, and therefore baptism cannot be the means by which forgiveness and salvation are conferred. We answer: He who worked out our

redemption is master of the fruits of redemption; and He who instituted baptism as the ordinary means for conferring grace, is master of the situation and can, if he likes, confer the same graces without the intermediary of baptism. Not only so. We believe that Christ sometimes confers forgiveness and salvaion on other men besides the penitent thief, in cases where they are seriously repentant but are unable, through ignorance or error or external circumstances to receive baptism. But that is not the ordinary way; it is an exceptional way by which God meets exceptional circum-stances. The ordinary way is by making use of baptism. Hence we must not count on direct forgiveness by conver-sion alone. We must also take the means which Christ has appointed in rder to secure the rewards of conver

(5) But the writer objects that bant sm does not take away sin. If by sin ne means actual sin committed by the individual, this is obviously untrue. St. Peter tells his converts to "repent and be baptized for the remission of sin" (Acts ii, 38); and Ananias tells St. Paul to "arise and be baptized and wash away his sins." (Acts xxii, 16). St. Paul, too speaks of the Church (that is, the assembly of converted

souls) being sanctified and cleansed in the laver of water, in the word of life. (Eph. v. 26), etc. So it is evident from scripture that, although repentance is necessary as a preliminary condition, it s baptism which washes away or secure the forgiveness of sins when repented of. (6) But he argues that baptism at least does not remove original sin, if only for the simple reason that there is

no such thing as original sin.

Where (he asks) is original sin mentioned in the Bible?

We answer: The term "orginal sin" is not found in the Bible, but the thing is clearly there. St. Paul says that "Through one man sin entered into the world, and through sin death; and so death came to all men—in whom all sinned." (Rom. v. 12). And again: "As the sin of one was to all men for judgment (or condemnation) so the right-eousness of one was to all men for justification." (ib. 18).

This is what is meant by "original sin"; and the term "sinful nature," which the writer admits, is only another way (though not so clear a way) of saying the same thing. Of course original sin is not the same thing as actual or personal sin. By it we mean that all men shared in the fall of Adam, in that they lost collectively with him that supernatural status which otherwise supernatural status which otherwise they would have enjoyed. It is a diffi-cult idea to convey to one who is not in the ordinary orthodox ways of thinking. But for argument's sake let us say this. In some way or other the whole human race fell under a sort of ban incurred by Adam's fault, and stood in need of restoration; and Christ was called "the second Adam" because he restored to us that relation to God which the first Adam had destroyed.

Here again our belief rests not mere ly on the private interpretation of Scripture, but on the uniform tradition and authority of the Church. And if the writer does not see the doctrine in

Scripture, there is not much use argu-(7) But (asks the writer) if baptism is of such importance, why did St. Paul congratulate himself on having baptized so few, saying that he was not sent to baptize but to preach. (1, Cor. i. 14-16). We answer: Certainly St. Paul must

have valued baptism, seeing that it was an institution of his Lord and Master, What he meant to say was this—that his special vocation was to give all his energy to bringing men over to faith and repentance, and to leave the baptiment the area from the baptiment to be seen as to ism to be performed by others, so as to

save time But why was he glad of having baptized so few? Look at the context and you will see the reason. The Corin-thians were divided up into factions. Those who had been baptized by Cepha formed a clique round Cephas, and those baptized by Appollos formed a clique round Apollos, and so on. St. Paul was disgusted with their spirit, and repudiated it. Were you baptized in the name of Paul? he asks. And so he rejoiced that he had not baptized many, seeing that baptism was being made the occasion for strife and partiz-anship. That is the simple explanation

of the affair.
(8) But (asks the writer) if baptism forgives sin, of what use was the death

You might as well ask: "If the medicine cures my stomachache, of what use is the doctor?" The death of Christ is the whole root-cause of the efficacy of baptism; for baptism is, as we have said before, simply the divinely instituted means for applying the death of Christ

to individual souls. (9) The writer argues that baptism (9) The writer argues that bapain Scripture is always a type of death This needs qualification. Where it typines death it is always death with a

recovery from death. The children of Israel were baptized in the sea, and thereby emerged from bondage to liberty; the waters of the bondage to liberty; the waters of the liberty; the waters of the bondage to liberty; the waters of the liberty, the waters of manifood, which drowned the rest of manifood, which drowned the rest of manifood, which are alloging their influence over the men. The great majority of men outside they are losing their influence over the men. The great majority of men outside they are losing their influence over the they are losing the to his place in St. Peter's carried in a sufficiently powerful to drown a chorus.

new life in Christ.

But baptism does not merely typify this process; it achieves it by what we may call a cleansing and renovating both. The Church is said to be "washed in the laver of water in the word of life" (Eph. v. 26.), and baptism is called the laver of regeneration (Tit. iii, 5),

That is the natural significance of the rite—to express the washing away of whatever kind of sinfulness, original or actual, there may happen to be in the soul, and to invigorate the spiritual

ent; and so the method usual in the Catholic Church is not open to object-

To our correspondent who is engaged in this discussion, we give one bit of advice. Do not allow a wandering off to fresh points, but stick to those al-ready broached. Is the answer on these points satisfactory or not? If not, what dissatisfaction still remains? That is the thing always to insist on, otherwise you will wander all over the place, and make no progress. In other words a discussion, to be profitable, must concentrate instead of spreading out. Neglect of this is the reason why such ssions usually end in smoke-and

fire, too, sometimes.

Another remark. Protestants often Another remark. Protestants often reject any kind of evidence which is not found "in the Bible." Appeals to history or reasoning have no effect on their minds. One can only say that such a limitation is quite unreasonable; and we cannot accept or admit it. Evidence is evidence, no matter whether it comes from the Bible or from else-

THE ARMENIAN AND TURKISH MASSACRES.

JESUITS AMONG SUFFERERS. For the last few weeks hardly a day has passed without the newspapers relat-ing some fresh massacres of Armenians by the brutal Turkish soldiery and the Moslem fanatics. There is little doubt that these massacres were incited from Constantinople to provoke an intervention of the powers and, perhaps, to prevent the great events which were pre-paring and which, none the less, took

The total population of the Armenian race is about 3,500,000. They are scat-tered over various provinces of the Turkish empire, Persia, Arabia, Russia, Galicia, etc., not to mention those who have come to our shores and who prob ably number 40,000. The great majority are schismatics; out of 3,500,000 only 105,000 are in communion with the Catholic Church.

The work of bringing the dissidents

o the fold is in the hands of seventyto the fold is in the hands of seventy-five European Jesuits and Capuchins, as-sisted by some 200 nuns. The details as to the losses of the Catholic missions during the recent outbreaks are not complete. We knew, however, that at Adana, where the storm seems to have centered, the Catholic church has been destroyed, together with the residence of the missionaries; a school kept by the native Sisters of the Immaculate Coneption was burned down and the Jesuit College has also suffered. The number of victims is not known, but it is more than likely that some missionaries and their converts have sealed their faith with their blood and that we shall soon hear of other losses to our missions.

The French Jesuit girls' school at

Adana was burned on Saturday night. Many persons are dying from exposure, and relief measures are exceedingly

burned. Hadjin is facing a terrible famine There is neither money nor food in the city. The orphans that have been cared by the missionaries are crying for even a small piece of bread, and the missionaries are anxious that their benevoent friends be notifie? of the situation.

Notwithstanding the presence of the troops the situation is desperate, owing to the lack of food and medical supplies. The troops arrived just in time, as the besiegers had succeeded in setting fire to a house on the edge of the city. The fire spread, but as the breeze was blowing away from the town, only five buildings were destroyed.—New World.

MANLY DEVOTION.

A Frenchman once said that if the proportion of men to women in heaven be about the same as the pro-portionate attendance of the two sexes at church, then it will be a very lonesome place for the women, unless, of course, they are very different from what they are here below. An American writer has answered this by saying that heaven would not be heaven for most women unless the men they loved and prayed for and cared for. fathers and brothers and husbands, also found their way there in large numbers, so that we can be reasonably sure there will be a goodly army of them there.

However that may be, one thing is sure; the dear old Catholic Church has not lost its influence over men, and while they may not attend church services as frequently or in large numbers as does the devout female sex, there is no doubt about the depth or sincerity of their Catholicity or their readiness to respond on appropriate occasions to demands made upon their time by church observances. This is all the more striking because the ceaseless complaint of the

Christ's baptism of death was followed by His resurrection. The going down into the water signifies death to the old man and his lusts, and the rising from the water signifies resurrection to the towards a higher being, but only some bind themselves to do this duty doubly and that is religion, for the etymology

of the word religion is a rebinding.

Anyone who thinks that the old Church had lost her influence over men Church had lost her influence over men—intelligent, educated, busy, enterprising, successful men—should have been in New York during the week before Palm Sunday to see from 1,500 to 2,000 men assemble every evening of the week to spend over an hour and a half in the exercises of the annual retreat of the Xavier Alumni Sodality. People who saw them come out of the Church—this yest body of men without a woman saw them come out of the Church was to body of men without a woman immersion as essential. We have no objection to immersion, which was practiced in the early Church. But it is not asked if was a political meeting or if it was a strike that was being planned. was a strike that was being planned. The man who asked this was told that it was a strike, a strike against any longer ccupying themselves entirely with th ssing affairs of this world, and a resolve o occupy themselves with the more erious business of the hereafter. On Palm Sunday morning some 1,800 men received Communion together in the vast church of St. Francis Xavier, which was packed to the doors.

In the crowd who received Commun-on were judges of the supreme court, listinguished lawyers and physicians and successful merchants, some of them nillionaires, railroad magnates, stock brokers, presidents of banks, and all the busy world of New York and its repre-

A well - known Protestant minister aid the other day. "What's the use o "What's the use of ng its main attraction for the poor and he uneducated? We all know that it sable to hold the better classes to their uty toward the Church much better than we can, and while it has such inuence over the poor and the ignorant re not we all aware that they are just the ones that we cannot influence a all?" This scene in New York, which ow has had its recurrence for the bet-er part of a decade, shows how truly iving and influential is the spirit of th hurch over all classes. This was no motional incident, nothing like a rerival; it was just a rehearing of the great serious truths by which a man's e must be guided, and men car istened. The work was not the listen-ng, however, but in the resolves they made that life would be larger for themselves and others as a consequence of their having gone over the old things always so true, yet so likely to be forgotten. What a tribute it all is to Mother Church! — Buffalo Union and

THE KNIGHT OF SONG.

Sir Charles Santley, over in London the most famous of modern baritones, has exceeded by several years the al-lotted span of three score years and ten. His long career has been an in-teresting one, and has brought him in contact with many interesting people. What he thought of them and in one or two instances what they thought of him is set out in the story of his life now presented to the public in book The volume is exactly the sort of book that anybody who knows the author would suppose it to be : a sincere and earnest book, an honest and outspoken book, a blunt and rugged book—in short a reflection of the veteran singer himself. Sir Charles does not write to tickle our palates or to produce an impression of literary skill. produce an impression of literary skill.
There is no preamble, no "fine writing."
He has a story to tell and he tells it in
plain words, in his own direct way.
Transparent sincerity and simplicity
are its principal characteristics.
The book is by no means all small
talk, How could it be with such a reord as Santley's to set down? Many an
interesting glimpse of men and

pressing.

A letter received by messenger from Harni says that every man there has been killed. Only women, girls and boys under ten years of age have been left alive. The churches and houses were plundered, and most of them were were intimate friends constantly en-gaged in the same performances from the year 1858 until a few months before he died. I had every opportunity of knowing him intimately, and I declare I

have never met a more moderate man as regards either eating or drinking." There is a good deal of sharp criticism of persons and practices scattered throughout the book. In the earlier part of his career Sir Charles' experiences of managers were not happy ones and he says so; nor does he hesitate to name the delinquents when they are no longer in this world. The author is rightfully indignant at the tricks played by hostesses to get an artiste's services for an evening by offering him a dinner. He exposes this form of moral fraud ruthlessly as it deserves. Interviewers often worried him, but not always to their advantage. An amusing anecdote is related of an incident at Colombo. "Before landing I was boarded by an interviewer whom I dismissed with my blessing and without any information which may have been the cause of an announcement in the next day's journal of the arrival of Stanley, the great

African explorer.' A player as well as a singer (he took his work: "Two people bawling and screaming at each other for a consider-

ner, . . . but my impression of him is that his evil genius led him down to the musical Styx instead of up to the region of Celestial harmony." How different-ly he regards Mendelssohn treasuring a note book which that composer had once carried as a most precious gift." Musical critics, like doctors, are prone to differ and this same Mendelssohn is denounced by Mr. Ernest Newman in the Contemporary Review, as having been "so far as English music and musi-cal life are concerned one of the most

maleficent forces in history!" In this book Sir Charles clearly indicates, but never obtrudes his own ear-nest spiritual character. He became a Catholic nearly thirty years ago; "I turned" he puts it, "to the faith of my forefathers." He refers to his connecion with St. Joseph's, Highgate, where he long sang in the choir, to his friends among the clergy and his meetings with Cardinal Moran, Archbishop Carr of Melbourne, Dr. Donnelly, Bishop of Canea, and other dignitaries; tells of concerts organized in Capetown for the Sisters of Nazareth, and other occasions when his generous Catholic heart has prompted him to employ his gift of song in the cause of charity. With devout appreciation too, he speaks of the joy with which he received the Holy Father's blessing on his professional jubilee, and his subsequent audience with his Holiness. Previously in 1887, Pope Leo XIII. had conferred on him the title of Commander of the order of St. Gregory the Great. His co-religionists will not forget also two appears which between the content of the c pearances which he has made in recent years at the Royal Albert Hall, in the role not of a singer but of speaker— once when he stood forth to plead with his fellow Catholics in London for prayer on behalf of threatened schools and more lately when he addressed the great meeting for men held in connection with the Eucharistic Congress.

Two short quotations, both of them illustrative of Sir Charles Santley's splendid religious spirit, and we close this record of a useful honorable well-spent life, which, let us carnestly hope, will be recorded for preserved for many years to come. Concerning education he writes; "A man may be thoroughly instructed, perfect in knowledge, but unless actuated by the Spirit of God he will not accomplish the work God assigned him -the sole end and aim of a true

And here is the final sentence in the

"I take no formal 'farewell' we may neet again. If it should not be here, hope we may meet where there will be one Composer, one Conductor, and that we may all join in one choir to sing His praise for ever and ever!"—New World.

MODJESKA'S FAITH.

AN INCIDENT RECALLED BY JOSEPH SCOTT IN LOS ANGELES TIDINGS.

An impulse touches me te recall ar incident in the life of Mme. Modjeska necident in the file of Mine. Modjeska here in Los Angeles which charactistic-ally exemplifies her remarkable fervor as a Catholic woman. During the hey-day of A. P. A.ism in this section some day of A. P. A.ism in this section some fifteen years ago, Mme. Modjeska returned from a triumphant tour of the country and played for a week at the Grand Opera House in this city. To the astonishment of even some of her Catholic friends who had the mere commercial instinct she selected as the rejection players of the representations. principal piece of her repertoire for the engagement, her far famed role of Mary Stuart. But a crowded house greeted her upon that occasion, among others being the late Bishop Mora, the late Vicar General, Father Adam, and other rep-General, Father Adam, and other representatives of the clergy; and to any one who had the privilege of witnessing that performance, the recollection can never be effaced. It was as if the gentle nature of Mme. Modjeska wanted to hurl back into the teeth of the narrow and bitter critics of her religion the jibes and sneers with which they had referred to her Mother Church. At had referred to her Mother Church. At women tamous in the theatrical and been killed. Only women, girls and musical world—Sims Reeves, Sir Mich-boys under ten years of age have been left alive. The churches and houses were plundered, and most of them were told. Admirers of the genius of Sims situation. The sight of her beautiful Reeves will be grateful to Sir Charles face upturned to heaven, showing the Reeves will be grateful to Sir Charles Santley for an almost passionate vindication of the great tenor, whose memory he defends from an oft-heard stigma. Of his dead friend he writes: "In the whole course of my life I have never known a man so belied. . . . We were 'intimate friends constantly engaged in the same performances from the year 1858 until a few months before he died. I had every opportunity of knowing him intimately, and I declare I a tremendous call for us not to droop our heads in the conflict which then surrounded us, and exemplified the vir-tue of Christian courage in a noble woman, which had its effect upon the woman, which had its elect upon the more timid hearts of the male members of the Church; and having felt the in-spiration and the benefit of that scene, I wish to record it now in humble thanks-giving to the good God who blessed ourselves and our religion with such a noble example of all that is best and dearest to us.—Catholic Uni-

When the Saloon is Respectable.

During a lively discussion on the sub-During a lively discussion on the subject of intemperance in an Allegheny mountain stage, one of the company who had hitherto remained silent said: "Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at—, but I would have you to know that I have a license, and keep a last the proper and the same and the same and the same and the same area. decent house. I don't keep loafers and loungers about my place, and when a man A player as well as a singer (he took one of the second violins in the "Toy Symphony," at St. James' Hall in the seventies), Sir Charles has his own views upon the merits of many singers and composers and sets them down with a candor that in some quarters will be thought positively shocking. Witness the temerity of the man who in 1908 will write like this of Richard Wagner and his work: "Two people bawling and proceedings of the second when a man has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a quaker, "that is the worst part of the business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and when a man has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a quaker, "that is the worst part of the business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society work at my bar. I sell to decent people, and do a respectable business." "Friend," replied a quaker, "that is the worst part of the business. If thee would sell to drunkards and loafers, the world has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a quaker, "that is the worst part of the business. If thee world sell to drunkards and loafers, the poor, the innocent, and when a man has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a quaker, "that is the worst part of the business. If thee would sell to drunkards and loafers, the poor, the innocent, and the unsufficient people and the properties of the business. If the business is the poor, the properties and compositively shocking. pecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others and sends them on the same road to ruin."—Sacred

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CARDINAL AIDS JEWS.

Cardinal Gibbons attended the charity bazaar given under the auspices of the Baltimore Judaic Union for the benefit of a free dispensary, made an address in which he expressed great pleasure at being able to attend the function which he declared to be worthy of the support of all the citi-zens of Baltimore. "It gives me great pleasure to be here this after-noon,"said the Cardinal, "having met a distinguished rabbi of the Lowich faith distinguished rabbi of the Jewish faith distinguished rabbi of the Jewish faith on my return from Rome when I was pre-sented with a loving cup by a number of prominent Jewish people of this city. We are social beings, created for each other's society. Man is poor without the companionship of others and the wealth of a Rockefeller or a Van-derbilt would bring no burnings. derbilt would bring no happiness, without a friend to grasp by the hand. The work of establishing this dispensary should warrant the assistance of of religion or nationality.'

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Sunday Within the Octave of the Ascension.

AFTER A MISSION.

There is nothing, my dear brethren, which can give more joy and consolation both to pastor and people than a mission. Thank God, there were many who had been living previously in sin, but who really turned from it then with their whole hearts, and who now have a happiness in those hearts to which they had long before been strangers. This hanniness before been strangers. This happiness ought to last all their lives. God means that it should; they can make it do so

But how will it be in fact ; how is it But how will it be in late; how is it too often, after such times of grace and fervor? We have had missions before, which really seemed as if they marked a new era in the history of our parish; but we look for their fruits now and find them only few and far between. Too many of those who made them went back a month or so afterward to the old

ways of sin.

What was the reason that they did not persevere? Why was it that they had the same sad story to tell when they came back this time that they had a few

years ago?
Was it that they never expected it to be otherwise? Perhaps so. Some Christians—shame to say it—seem to think that mortal sin cannot be avoided. Such do not really try to avoid it; how can they? How can any one seriously attempt what he believes to be impossible? No wonder that such as these fell; the question is if indeed they ever arose. For how could they have made the purpose of amendment which a good confession requires? Let them understand, at least now, that it is possible to abandon mortal sin at once and for ever.

But was it, perhaps, that they thought they could keep the grace they had got by their own unaided strength; that they could fight the devil single-handed or even that he would never trouble them much again? Ah! my brethren, if any of you thought that he made a terrible mistake. Satan does not give up the souls which he has once posse so easily. He knows the advantage which all habits of sin give him, and he is going to make the most of them. He will surely attack you, and you are weak, while he is strong. If you undertake to fight him alone, you will go to

the wall. You cannot conquer him un-less God helps you.

But, after all, there are not many Catholics who do not know that it needs God's help to persevere. Oh! yes; almost every one will say, when asked after confession if he is going to avoid sin for the future, that he will, "with the help of God."

Well, then, what is the matter? If we know that we are in danger, and that we can escape from it, but only by God's help, why does not that help come and

I will tell you why it does not. And I will tell you why it does not. And to do so I have only to turn to the first words of to-day's Mass: "He shall call on me, and I will hear Him; I will deliver Him and glorify Him."

That is the whole story. If we want God to deliver us, we must ask Him to do it. In other words, if we wish to persent we must way. If we do not go

severe, we must pray. If we do not go to God to get the strength which we need, we must be without it.

The sinner who repents, and does not pray often and fervently afterward to pray often and terrenty arteriard to keep the grace he has, being especially careful of his morning prayers; who does not, above all, make often the best of all prayers—that of again coming to the sacraments—is a fool, and the devil's laughing-stock.

The great majority of those who have been leading a bad life, and who aban-don it at a mission, or at any other time, will not persevere unless they are willing to take the trouble to make frequent and earnest prayers, and to come to confession again within a month. That is simple fact; it is the teaching of experience not mere gness-work. Are you, my friends, willing to take that trouble for your soul's sake, or do you prefer to fall as you have fallen before?

IGNORANCE ABOUT THE CHURCH AND HOW TO REMOVE IT.

Recently the Rev. Mr. Hemmeon, a Methodist minister of Wolfville, N. S., told our readers of the dense ignorance not only of Catholic doctrine but of the history of Christianity before the Reformation which prevails among Methodists, even Methodist students. Nearly every Catholic, at some time or other, has met Protestants whose knowledge of the Catholic Church might b expressed by a cipher. Many Protest-ants, however, if theyknow little of the Church as it really is, know about the Church a great many things "that ain't so." Their misinformation would be amusing if it were not so appalling. They have the saddest misconception imaginable of the Church which every Catholic believes to be the one true Church of Jesus Christ. Books written by "ex-priests "and "escaped nuns" are by "ex-priests" and "escaped nuns" are circulated among such people, and their minds are poisoned by the nasty lies which abound in such pernicious publications. Bishop Keane of Cheyenne, Wyo., tells a story which illustrates this. He says:

One evening my companion and my-self entered a little village in Southern Minnesota, and went to the best hotel we could find which happened to be one we could find which happened to be one managed by an elderly lady. I asked her if there were any Catholics in that town. She said: "No sir, why do you ask?" I said: "Just to satisfy idle curiosity." Then I said to her, "Now that you have been able to tell me that there are no Catholics here maybe you can give me some idea of the Catholic Church." She said: "I know all about it." "Oh you have been educated with Church. She said: "I know all about it." "Oh, you have been educated with Catholics, I take it, or perhaps have at-tended a convent school?" "Oh no; never put a foot inside of one." "Perhaps you are well acquainted with some haps you are well acquainted with some priest?" "Oh, no, never saw one before I saw you, if you are one." Well then where did you get your information?" "I got it from a book written about Catholics which I read." "Will you kindly tell me the author of that book?" "Father Chiniquy." Now, this poor fellow had been unfortunate

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in his life; he loved wine and women too well to remain in the ranks of the Catholic priests, and was excommunicated from the Church and after awhile he turned against the Church which had been his mother, and said some of the nastiest things that ever escaped the lips of man. This poor lady got her impression of the Catholic faith from this

Am I not stating the matter corret

ly when I say that the multitudes who desert the Catholic Church have their desert the Catholic Church have their information from such sources as this? Here is a field for missionary labor for every one of us—a field whereon the Catholic laymen may work with the happiest results. Our Protestant friend the Rev. Mr. Hemmeon, grieved at the ignorance prevailing among his people about the Catholic Church, suggested that Catholics put forth renewed efforts. about the Catholic Church, suggested that Catholics put forth renewed efforts to make their religion better known among Protestants. This is a theme which deserves to be developed and dwelt upon. Here is an easy method. Why should not every one of us who travels, even a little, provide himself (or herself for that matter) with some of the many statements of Catholic decided. the many statements of Catholic dec-trine, some of the many books on Catholic history, some of the many treatises on controverted questions, some of the many little manuals of Catholic devotion, which are so numerous and so com-paratively cheap—why should we not carry such literature with us, and when occasion arises, place it where it will be calculated to inform a mind or touch be calculated to inform a mind or touch a heart darkened against the Church by ignorance or bigotry? It is a very simple matter. Many good and zealous Catholies do it now, but the number should be increased many fold. If Protestants like our own Rev. Mr. Starbuck and this Nova Scotian minster the Park Mr. Henry or resisterest. ter, the Rev. Mr. Hemmeon, are interested in straightening out the warped and distorted views of the Catholic religion that prevail among their fellow Protestants, why should not we Cathoics be concerned, and do our share?-Sacred Heart Review.

UNBELIEF AND THE MASSES.

Christianity, in our day, is menaced with a new danger. We may gauge the nature and strength of this danger from the attitude of the masses in general towards religion. Within the Catholic Church the opposing forces have come together in a sharp conflict, whilst outside of it, a wide-spread indifference is quite apparent. An analysis of this state of affairs would, it is true, reveal several causes (some of them historic) out there is one cause especially which, perhaps, exerts a more potent influence than any of the others, namely, "agnos tic science.

"Agnostic science" looks upon "Agnostic science" looks upon Christianity as only "one and not the last, of mankind's tentative gropings after the Unknown." The ultimate source of this view, must of course, be sought in false philosophy. It received strong confirmation, however, during the first part of the nineteenth control from two conchanking works. century, from two epoch-making works
"The Life of Jesus," by Straus, and
"The Origin of Species," by Charles
Darwin. To the one we may trace, to
a very large extent, the so-called historic criticism of the Bible; to the other, the "inspiring doctrine of man's pestial origin.

Views thus inimical to the fundamental tenets of Christianity are held by a large class of Scientists, who, in many instances, occupy professorial chairs. Students naturally imbibe these views in the universities and carry them when they go forth among the masses. Moreof man" in a manner adapted to youthful minds. By means of simple explanations and interesting illustrations, the author traces the descent of man through twenty four specific variations, from apes to moners. The monkeys especially "are the blood relatives of man, and therefore of enormous in

Every intelligent reader knows of more than one university in which such views are held and taught in the name of Science. The seats of learning are of Science. The seats of learning are really their fountain heads, and thence they are being gradually disseminated among the masses. Catholic students go to some of those universities in large numbers, and they must be made of stern religious stuff if they escape being tainted with Rationalism.

In Europe the forces of Rationalism

In Europe the forces of Rationalism are in active warfare with the forces of Christianity. On this side of the water, the essential nature of the former is not different. For instance, a theory that finds much favour in France is the philosophy of immanence. The same theory finds favor in the Protestant Universities of America. Our religious beliefs, Professor James of Harvard says may be traced to "subconscious activity may be traced to "subconscious activity,"
And this activity again, is the
result of a "larger activity," which
"may, if one so wishes, be called
God." Philosophy such as this, even
when not reinforced by the Theory of
Evolution, is essentially incompatible
with Catholic teaching, and the attempts,

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outside of the Catholic Church, to compromise with it are proving disastrous to orthodox Protestantism.

The Catholic position, as opposed to the rationalistic, is now clearly defined, the rationalistic, is now clearly defined, so that there can be no mistake about it. Pius X. was careful to root out even all dangerous tendencies. But a clearly defined position of this kind is only an abstract thing; it rests with only an abstract tang, to test with a individual Catholics to apply the principles that it involves. What must be done, then, to induce Catholic students to attend their own colleges and universities? Clearly such facilities must be afforded as will meet their needs, their aims, and their ambitions; other-wise they will surely go to institutions where those facilities are supplied. In this country, Catholies have, in

proportion to population, colleges enough—too many, perhaps—but higher education is not on the footing it might be. The proximate cause is lack of co-operation. Whether this, and more remote causes, can be re-moved, is a problem that we do not wish to discuss; any possible solution of it can be attempted only by those who are in authority. In the meantime, let us strenuously support such institutions as we have, for if we do not, we cannot expect, humanly speaking, to maintain our position and turn from it the wave of Rationalism that is nowadays slowly noving through the civilized world.

It is a patent fact, admitted by all, that the progress of any organism, social, religious or educational, depends largely upon co-operation. In fact, this condition is basic. "Other things being equal," says a distinguished writer, "the most vigorous social systems are those in which are compined the most effective subordination pined the most effective subordination of the individual to the interests of the social organism with the highest development of his own personality." Nor can it be reasonably maintained that this view finds application only in the case of civil society; indeed it applies fortiori to religious organizations, for man's duties to God are paramount.
"The Christian religion," says Lecky,
"evoked to a degree before unexampled
in the world, an enthusiastic devotion to its corporate welfare, analogous to that which the patriot bears to his country."-Casket.

THE CHANGES OF HIGHER CRITICISM

Professor Harnack has published another book in which he reforms some of his conclusions regarding the date and origin of the Acts of the Apostles. Adducing six proofs which he considers most important in defence of his latest

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who have been assailing the Church for her unwillingness to take up all the conclusions of the higher criticism pause and reflect. This admission on the part of Harnack also throws back the date of the composition of the Synoptic Gospels, as they are called, which it is universally admitted must have been written be-fore the Acts of the Apostles.

So the whole contention of higher criticism with regard to the origin and date of books of the New Testament falls to the ground, and the blow was dealt by him who is considered the forest the considered the forest the considered the forest thing the considered the most exponent in this line of work. There has been so much irresponsible writing about higher criticism in our periodicals, religious and otherwise, by men whose superficiality is evident, that this discovery will come to them in the nature of a surprise. But at in the nature of a surprise. But at least it should serve as a warning to these writers not to exploit too boldly half-formed theories which further in vestigation may show to be groundless. It is better to write with impartiality than with bias, and to suspend judg-ment until all the facts become known.

The Church is conservative. She has been too long in the world not to know that everything new is not necessarily the truth and she has the patience that comes from long experience Her example might well be imitated. In this case there would be less danger of jumping to rapid conclusions and im mature judgments which afterwards have to be changed to meet the testinony of facts.

Higher criticism has been too boastful, and it would certainly be a singular revenge for its pride if the further light of discovery should bring it humbly to acknowledge that the Church has been right all the time, and that its antagonistic conclusions were the result of pre judice rather than of scientific method.
—Pilot.

"Lead Kindly Light."

Writing of al recent terrible mining disaster in England, the Weekly Free man of Dublin, Ireland, says : "The usual piteous scenes were enacted at over, strong efforts are being made to teach them even to the people. With this avowed object, a catechism was published in England only last year. It is called a Picture Book of Evolution and was primarily intended for children. Its very name indicates its purpose, namely, to exhibit the "whole pedigree of man" in a manner adapted to youthful minds. By means of simple evelor. the date of their composition. So the latest studies of the eminent rationalistic critic brings him to the same conclusion which the Church has held for centuries.

The date of their composition. So the those tening of the men who emerged from the mine after men who emerged from the mine after the horrid explosion had dealt death and destruction around them. Some of them roamed about groping for an escape for the men who emerged from the mine after men who e This is certainly an extraordinary coincidence, and may well make people must have had, these brave, hardy men

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who toil so fiercely and win so little by their labor. For sixteen hours they their labor. For sixteen hours they were searching for a way back to life, and one of the newspaper men asked one of them what they thought or what they did during all that time while their fate was in the balance. 'We sang a great deal,' came the reply. 'We sang "Lead Kindly Light" a good many times.' Surely, Newman's sublime hymn was never before put to such use in circumstances of such terror and pathos! They were at last led to light, but had they died evely three died better than died, could they have died better than with this majestic hymn on their lips ?'

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MAY

CHATS

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Machabit ting turn "I had him; a maif yo worl structor of o and a maturn "Mac

MAY 22, 1909.

CHATS WITH YOUNG MEN.

Catholic Columbian. In the spring the young man's fancy turns to love. And there is no reason why it should not, in a reasonable, dis-creet, Christian way. For love is the

Let his fancy have for matrimony the respect that is due to that holy sacrament, and it may turn to love, as much

as it pleases.
For indeed marriage is worthy of reverence. It is God's way for the perpetuation of the human race. It is the union of two lives. It is a mystery of the presence of the state of the sta

nature, with consequences that are eter-nal. The Creator pursues with ven-geance those who abuse the life-giving

power.

Men who commit the crime of Onan often die a sudden death. Men who otherwise violate the laws of chastity are frequently stricken with disease or fall victims to insanity. Misfortunes come upon them, accidents happen to them, false friends injure them, trouble

and strive to earn enough to be able to

right mate, and is in a position to take proper care of her. Some men should

is for and to appreciate the really awful responsibility of joining another person's life to his, until death does

will take the means to preserve his physical integrity.

1. He will avoid the occasions of

tion-by shortening his hours of sleep,

thoughts of which he would not be as-hamed if the whole world knew them.

He will not listen to dirty stories, much less tell them. He will not read evil

books. He will not go to indecent plays. He will not look at immodest

his hands innocent.

4. He will have his heart clean and

5. He will strengthen his soul for

month. It would be better for him to go every week. He will fly from temp-tations against the angelic virtue. The best safety lies in absence from the occasions of sin. In time of trial

he will divert his thoughts as quickly

as possible—to the weather, to the man across the street, to the friend be saw

last night, to the joke he heard yester-day; he will remind himself of the pre-sence of God—that the Lord is looking

at him at that very moment; and he will use short ejaculatory prayers like these: "My Jesus, mercy," "Lord, I

these: "My Jesus, mercy," Lord, I am Thine; keep me from sin;" "O sweetest Heart of Jesus, I implore that

I may ever love Thee more and more."

6. He will read good books and visit

s passion in check.
He will not consort with the vicious

He will not consort with the vicious and he would rather die than corrupt the innocent. He will call on no young woman who will allow any one to take liberties with her, in the way of kisses or caresses. Hands off! must be his motto as well as hers.

By keeping body, mind and soul in a state of defense against evil, the devil of impurity can be driven off.

God takes delight in a young man who perseveres in the state of grace and

who perseveres in the state of grace and

who fights with his lower self in order

will fill his mind with

ment

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om them.

you be compelled to keep rking the same as some old

> To such a man Heaven wall surely send a wife who will be six visible guardian angel during the st of his life—his best friend, his donest companion, his faithful love. is

The Waiting Ha

to be pure.

"I suppose it's a fact—said Mr. MacWhackt, "that about he worst habit one could contract—nat of sitting down and waiting for tomething to turn up.

"I've known a lot of a that have had this habit, but I hav never known one of them to have any ning come to him yet. Of course thete's a chance of a man's being struck by lightning, but if you take the total population of the world and divide it by the number struck you would find that the chances of one's being struck are very small. of one's being struck are very small, and the chances of anything coming to a man who is waiting for something to turn up are a great deal smaller still.

"You see, as I tell my son, William MacWhakt, jr., something—that is to say, that the something that we are always looking for to turn up, is really not, as you might say thing of migra-

STATE OF OHIO, CITY OF TOLEDO, SS,
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarith that can not be cured by the use of Hall's Catarith Cure, FRANK J. CHFNEY Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL)

NOTARY PUBLIK

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tory nature; that is, not a thing that seeks people. In fact one of its chief characteristics consists in its inclination to stick somewhere, generally more or less far off, in which it is like gold in its raw shape, which lies buried in the earth at a great distance, where we must go and dig for it and dig hard if we want to get dig hard if we want to get it. Measles and various other afflictions come to us, but not so, as a rule, with something, meaning prosperity which we must go out and seek.

"So I tell William that I hope he wan't is in the great army of those who

drives happiness away from them, melan-choly overshadows them, and despair tempts them to self-destruction. tempts them to self-destruction.

Poverty, drunkenness, craziness, misery and final impenitence are often traceable to impurity.

Strength, health, long life, peace, prosperity, opportunities to do good, friends and happiness are usually his who faithfully observes the Sixth Commendment. won't join the great army of those who sit down and wait for something to turn up. He might be struck by lightning, but the chances are so much against it that it would be a terrible waste of time to figure 'em out and there wouldn't be

anything coming to him then.

"What I hope is that William will get out and look and dig for what he wants and not sit down and wait and mandment.

It is all right for a young man to want a wife. Let him think of her honorably and pray for her daily. Let him beseech the Almighty to keep her safe from evil and to make her known he won't find the competition as keen as perhaps he thinks, for really there is not such an everlasting lot of steady, stick-to-it diggers. There's a chance to him in due season. Then let him endeavor to make himself worthy of her

for every man that means business.

"And when I tell Willie that if he doesn't get the biggest prize in the whole world he'll get something, and something worth having, if he'll only support a family.

The sooner a man marries after he is twenty-five, the better, provided that he is fit and free to wed, has found the get out and get to work around among men in the places where the diggings are found.

"That's what I'm hoping William, jr., will do—go out and work like a man for what he wants; the thing of all others that I hope he won't do is to sit down get married at twenty-one, and others may wait until they are over thirty. But as a rule, at twenty-five a young man has sense enough to know his own mind, to understand what this existence and wait for something to turn up."

In the Matter of Digging.

A gentleman came across an old person's life to his, until death does them part.

But until he does get married, he is ditch-digger busily at work, and feeling some compassion that such hard toil should fall to one whose life had bound to the law of continence.

If he wants to be true to himself, he appeared, was a matter of free will.

The old man straightened himself 1. He will avoid the occasions of sin—the persons, the places, the amusements, the drinks, the thoughts, the practices, etc., etc., that tend to make the practices, etc., etc., etc., that tend to make the practices, etc., etc., etc., that tend to make the practices, etc., etc., etc., that tend to make the practices, etc., etc., etc., the practices, etc., etc

whole."

"When I lie on my bed at night it seems like I can see the water running through the tiles I've laid," he said, "and if I'd left any place so the water would get clogged, sure I couldn't sleep. A humble enough employment it seemed but for tion—by shortening his hours of sleep, by getting up as soon as he awakens in the morning, by taking plenty of fatiguing exercise, by using a cold bath for three or four days every month, by eating light suppers, and by inflicting on himself pain, if necessary, to subdue irregular inclinations.

A humble enough employment it seemed, but for him it was quite lifted out of the realm of commonplace drudgery by the thought and skill he was bestowing upon it, and by his in-terest in results. There were hundreds of other men digging ditches, and for the majority of them, perhaps it was nothing whatever but throwing heavy shovelfuls of earth out of a hole—so much distasteful toil necessary to earning a day's wage. The point of view makes all the difference. Whatever one's employment may be he will get out of it according to what he puts into it. Thought, skill and intelligent in-5. He will strengthen his soul for the conflict with his flesh, the world and the devil. He will pray often every day. He will invoke the aid of the Blessed Virgin. In honor of her spotless purity he will say three "Hail Mary's" every morning. He will go to Holy Communion at least once a month. It would be better for him to terest pay a fair dividend to whoever will invest in them. There is more to will invest in them. There is note to most things than mere digging if one wills to have it so, and in great measure the people who have congenial employ ment and the people who are only hire-lings and drudges have classified them-

The Follow-up System.

Business men know what it means. It is one thing to gain the attention of a possible buyer, and another to hold it till a sale is made. So, when a proposition has been given a customer, the modern skillful salesman makes calls upon him and sends letters to him till upon him and sends letters to him till at last the merchant yields to the force of steady, systematic inducement. Continual dropping wears away the stone. Arguments presented continually and with cumulative force, at last over-come the man's objections or his indif-By these and other precautions, suitable for individual cases, the young man who wishes to keep pure will hold

ference and he becomes a buyer.

"A good beginning is a small thing unless we persevere." If success be our unless we persevere." If success be our aim, and not a mere salving of conscience by a little perfunctory effort, we

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STATIONS OF THE CROSS.

ery often called, the Way of the Cross

is a devotional service which dates back in its origin to the earliest days of the

Church, when it became a general cus-tom of the Christians to observe it in

tom of the Christians to observe it in Jerusalem. At that time the service consisted in persons taking part in it going from the court of Herod in Jerusalem to the spot on Mount Calvary, where the crucifixion of Christ took place. The custom continued through the ages, and is still in vogue with the residents of the all Lowish sits and is

residents of the old Jewish city, and is

often participated in by visitors of the

Those who travelled the ancient road-

way made historic by the funeral procession nineteen hundred years ago, say that the stones at the fourteen different

places where the march to the mountains was interrupted, have been worn hollow

by the kneeling in prayer of countless hosts of divine worshippers. The story of this most pathetic part of the life of

Christ, with all its external devotion

and sorrowful reminders, was carried to distant parts of the world by strangers who had seen it in Jerusalem, and for

all the centuries Christians have made pilgrimages to the Holy City that they

might participate in the said ceremony.

About eight hundred years ago the Franciscan Order of priests established

a monastery in Jerusalem and undertook the custody of the sacred places of the

Holy Land. Thus the several stations

Holy Land. Thus the several statum or spots where the journey up Calvary's heights was interrupted, passed into their hands. It was then that the service was undertaken and spread abroad as a general devotion, and from

that day until now it has been cherished by devout Catholics in every part of the globe as one of their dearest prayers.—

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In her chapters on Catholicism in England in the Ave Maria, Miss Louise

Imogen Guiney gives credit for much that she admires in the noble army of

English converts to the faith.

Intermountain Catholic.

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will keep on till the task is accom-plished. If we genuinely desire to do a thing we will determine to make a good ending as well as a good beginning.

OUR BOYS AND GIRLS WHEN LITTLE JOHN HELPED.

Every time the neighbors drove by Grandpa Brown's melon patch they shook their heads and said, "Too bad." There was nothing wrong with the melons. No one in the country ever raised a better crop; round watermelons and long watermelons, covering five

"The trouble is," Grandpa Brown explained to little John, "there's no market. You can't give them away. Seems as if every farmer in the country planted melons this year. The grocery stores won't take them. Last season it different. Melons scarce and prices high."
"Too bad," sympathized little John

echoing the sentiments of the community. Every one respected Grandpa Brown He was a good man, a kind neighbor, always did what was right so far as he knew, and he made it his business to

knew, and he made it his business to know what was right.

"I can't believe," said Grandpa Brown to Grandma Brown, "that crop of fine melens is going to waste."

"But it is," commented little John as he trudged toward home, "it is, because my father says so. Too bad."

Three days later Grandma Brown asked little John over the telephone if he would do an errand for Grandpa Brown.

"Yes, a big yes," answered the child.
"Then let me speak to your mother, please," continued Grandma Brown.
This is what little John heard his mother say between pauses: "Oh, good." "Oh, if my husband were only home instead of way out West." "To be sure." "A fair price?" "Well, well." "Yes?" "No, oh, no." "Possibly." "Yes, I will send John right over." "Indeed you did!" "He will be en glad." ote.

so glad," etc. Little John was relieved when his mother hung up the receiver and stopped nodding and smiling at the tele-

"Is it something about watermelons?"

he inquired. he inquired.

"Yes, dear. If he can get his melons to the freight house before 6 o'clock this afternoon he can sell his entire crop. Mr. Evans, the commission agent down town, has an order for all the melons he can get, if they are at the station in time to be delivered in the city to-morrow morning. There is a sudden demand for melons."

"Why, mamma, Grandpa Brown can't take more than seven loads to town in one day, if he started yesterday and works all to-morrow. The thing can't be done.'

"Possibly it may if you help him."

mother was poking fun at him because he so often tried to help dear Grandpa

"What errand do they want me for?" he asked.

he asked.

"You are to go to Isaac Underhill's and ask him if one of the Underhill boys can be spared for the day with a wagon and pair of horses. From there, they wish you to call at Mr. Burton's—Mr. Sam Burton's—and ask if he can come over with a wagon too. Grandma Brown says they will call up as many of their friends as possible over the telephone."

"Of, if every one will help a little," exclaimed the boy, "the thing can be done. Good-bye, mother."

done. Good-bye, mother."

"Good-bye, my son."

An hour later little John returned.

"What luck?" asked his mother.

"No luck at all," grumbled the child.

"Worst neighbors I ever saw. Every one of 'em too busy to help Grandpa Brown, every one 'cept Mr. William White and Mr. Green, and honestly, mamma, they were the really busiest of mamma, they were the really busiest of any. Both those men said they'd let their work go and turn in and help the old gentleman. So three loads of melons are on their way to town, and I came home for my little wagon!"

"Your little wagon, child?"
"Yes, sir, ma'am—yes mamma! Every
melon counts, and I'm going to haul as many loads to town as I can. I'll be worth about one cat power, but I'll

Mother could hardly keep her face straight, although she managed not to smile in the face of such earnestness. Truth is, she didn't feel like smiling when her small boy went trudging by in the hot sun with six melons in the

express wagon.
"Poor little fellow," said she, he'll be

Ezra Mason, who was working in a field near the town road, tried to be field near the town road, tried to be funny when the boy passed his farm.

"You're a-goin' to help save the nation, hey, Bub?" he inquired. Afterward Ezra wished he had kept still; it made him feel uncomfortable to think

made him feel uncomfortable to think that he hadn't given Grandpa Brown help for at least half a day. "The little feller is right." he commented. "If we'd all turn in and help much as possible, we'd make that melon patch look sick. I ain't goin' to be beat by no such little chap! I'm a'goin' to hitch up my team and join the proces-

"Hey there; where you going?" inquired Mr. Underhill of the small boy.
"Taking a load of melons to market for Grandpa Brown," was the reply.

"Why! Can't he get help enough to market them?" inquired the man. "No, every one said, 'Too bad!' but

they're all too busy."
"Well, there now that's a shame!
Look here Johnnie, you tell Grandpa that I believe I can spare one of my boys and a team for a day after all. I'll send him right over." And he did. By the time little John reached town

his dusty face was streaked with wet rivers of perspiration, but his swile was He realized with triumph in his teart, that example is a powerful thing.

He rode home on Mr. Lane's milk

"'Pears to me my lad," remarked Pears to me my lad, lemarker, "it 'pears to me that you don't need to make another trip to town, considering that the neighbors have kept the telephone busy since they saw you with your little red wagon. Result is so

your little red wagon. Result is so many teams have come to our assistance you better stay right here to superintend the loading!"
"What a joke!" exclaimed the boy who tried to help.

Grandma Brown invited little John and his mother to tea that night, and she would give the child two pieces of custard pie; hers were the deep kind.

"I'd like to hire neighbor John by the year," remarked Grandpa Brown. "Best man on the farm to day."

"Couldn't spare him," was mother's laughing response. "He always tries to help; and you know such a boy counts in a family."

"If I don't know it, my melon patch does," acknowledged Grandpa. "Not a ripe melon under the stars to-night, thanks to our little man and his small express wagon."—Sacred Heart Re-

Were happiness a purchasable comwere nappiness a purchasable commodity, the very ease of attainment, such as human perversity, would only tend to lesson the likelihood of its attainment.—Rev. W. T. Hayes. CORNO FLAKES H K Kellogg

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nearly all the magnificent clerical leaders and lay champions and many a hidden saint—souls of golden worth and of winning personal charm. It maintains in a thousand places, with undaunted zest the most lofty, reverent and scrupulous ideals. As the newest element of all, it has aroused jealousy and been defrauded of its praise. But no open-eyed outsider can possibly fail to see what it has done and what it is doing, for the

"Numerically, too, it is far ronger than is generally supposed. dinal Manning once said that there as not a single church in his vast arc. licese which has not upon its working staff at least one convert elergyman. In the provincial congregation which te-day I happen to know best (an entirely incon-spicuous one in England, so far as its make-up is concerned) there are cer-tainly ten converts to every 'born' Cath-olic, albeit not a few of these same 'born' "The City of God to-day in England," she writes, "is the work of the relieving party, of the great convert legion which first came in from the Tractarian upland, and has ever since been pressing in at every gate, brightly and steadily, though never with quite the same unique braying. It has convolided in a 1975 Catholies be themselves the offspring of converts. Time after time, some little sudden Israel in Egypt springs up in country districts, which is mainly, or even exclusively, composed of ex-Anglinever with quite the same unique bravura. It has supplied, since 1845, cans."

Testimony From A High Authority As to the Value of Orange Meat In an address to the Canadian Association of the Master Bakers at their

In an address to the canadian Association of the Master Bakers at their Convention held in London, Ont., August 14th and 15th, 1906, Professor Harcourt, of the Guelph Agriculture College, said among other things as follows: Various types of breakfast foods may be roughly divided into the following classes: 1st, The uncooked such as granulated oats, etc., which requires long conking to make them related heard and divertion. onloging casses: 135, the attention of the palatable and aid digestion, 2ad, Partially quires long cooking to make them palatable and aid digestion, 2ad, Partially cooked such as, rolled and flaked grains. In this process the cell walls are ruptured by the crushing, consequently they require less time in their preparation for the table; 3rd, Cooked foods; 4th, Foods termed pre-digested, such as A large number of foods have been analyzed and some of the results are

incorporated in the following table. In nearly every case the figures are the average of a number of analysis:

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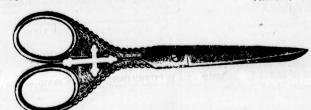
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IS HIGHER EDUCATION DANGEROUS?

We are forced to the reluctant conclusion that some of it, as provided in the modern American University, undoubtedly is. A writer in the May number of the [Commopolitan has produced startling revelations regarding the philosophic, sociological and religious teachings in the principal universities of the United States. He has taken special courses, or been present at taken special courses, or been present at lectures as a visitor, or interviewed members of the faculty or consulted the members of the faculty or consulted the printed records of what is taught in Harvard, Yale, Princeton, Pennsylvania, George Washington, Chicago, Columbia, Syracuse, California, New York, Iowa, Wisconsin, Nebraska, Cornell, Brown and Leland Stanford. What has he discovered? That in hundreds of classrooms the future leaders of the nation, both men and women, are being daily both men and women, are being daily taught these revolutionary doctrines: the Decalogue is no more sacred than a syllabus; the home as an institution is doomed : immorality is merely an act in contravention of society's accepted standards; the change from one religion to another is like getting a new hat; moral precepts are passing shibboleths; conceptions of right and wrong are as unstable as styles of dress; wide stairways are open between social levels, but to the climber children are encumbrances; the sole effect of prolificacy is to fill tiny graves; there can be and are holier alliances without the marriage bond than with it. Olympus and Mount Sinai are twin peaks beautiful but not made sacred by mythology. There are no God-established covenants—what happens at elections is more ants—what happens at elections is more important than what took place in Palestine; those who defy the moral code do not offend any deity but simply arouse the venom of the majority that has not yet grasped the new idea. Theology is breaking down; conscience is a false guide and there are no abiding standards of right and wrong. These, we are told by the author, are the docwe are told by the author, are the docwe are told by the author, are the doc-trines commonly taught by leading pro-fessors in the great Universities, and he quotes their own words as proof of his assertions. What a startling state of assertions. What a starting assertions, when we consider that there are in the States four hundred and ninety-three institutions of higher education in which 229,000 students receive instruction from 21,000 professors! If this scientific godlessness is, as we are told, the tendency of modern education, may we not justly fear that it is creeping into the Universities of Canada? Signs are not wanting that such indeed the case. What then must be the feelings of all truly Christian, and especially Catholic, parents, when they reflect that students in at least some of our own great Universities may freely absorb what society condemns as tainted ethics unless the professor, seeking pub-licity or inexpert in dodging it, arouses the wrath of the community. As far as Catholics are concerned, the remedy is obvious, though, in sooth, very difficult of realization.—University of Ottawa

EFFICIENCY VERSUS INEFFICIENCY.

Dr. Henry Smith Pritchett, president of the Carnegie Foundation for the of the Carneger Fundation for the dayancement of teaching, is observant and outspoken. He sees what many evidently fail to see, and he states what many evidently fear to think. He notes "the weakening of church ties, particularly among Protestants," and he gives what he considers the chief reason. He admits that there is more than one explanation for conditions, but he regards as "one of the most evident the inefficiency of the ministry, due in the main to low standards of admission."

main to low standards of admission.

"The Protestant ministry," he declares, "faces to-day a most serious economic difficulty. The low standards of admission, coupled with the multiplication of seets and church buildings, the profession of the have brought into the profession of the minister a large number of ill-trained men, and have at the same time brought down the financial recompense of the minister to a very low basis—the basis, indeed, of the inefficient man.

"However indispensable is the altruistic motive in the life of the preacher or of the teacher, neither preaching nor teaching can be considered independent of their economic relations in the social order, vnless the solution of the Roman Catholic Church is accepted under which preachers are priests and draw their support from the church. So long as preachers are to marry and bring up families, and assume a place in the social life of their com-munities, so long will the efficiency of the preacher have a direct relation to the quality of his financial support."

Dr. Pritchett is not a Catholic, nor has he Catholic leanings, but he turns with relief and approval from the poverty-stricken prospects of Protestantism to the promise, progressiveness and power of the "Old Mother Church." Her wisdom and far-sightedness in requiring a long and severe training for her priests, in exacting a celibate life, in making all merely human or worldly concerns subservient to the spiritual and eternal, force unstinted encomium and eternal, force unstinted encomium from him ... Irom other wakeful men. "To it is due in very large measure," he says, "the enormous moral power of the Roman Catholic Church throughout the world, particularly among the great masses of wording people in the cities, where Protestantism has been so markedly ineffective, partly, at least, because of defects that an adequate modern education would go far towards remedy-

It is the mistake of many of the outside admirers of the Catholic Church that they never look beyond the human for the cause of all her triumphs. They see her wisdom, they admire her policies, they laud her achievements, they wonder at her constant and ever-growing power, they envy her prosperity, but they fail to understand the secret

of it all. They believe with the Psalmist that "unless the Lord build the house they labor in vain who build it." They know that the strongest dynasties, kingdoms and empires have gone to decay and destruction. They see the Church indefectibly and gloriously riding through the ages, and yet they fail to see in it the fulfilment of the promise which can

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know no failure; "Behold I am with you all days, even to the consummation of the world."

The Catholic priesthood is made up of men who have human limitations. No amount of study or training or restraint can make them superhuman. What they are, they are, like St. Paul, "by the grace of God." What they accomplish they accomplish, not merely by the power of man, but of God. If they can close their eyes to the selfish, the mercenary or the human, they do it because they are called by God, as Aaron was and are equipped for the service by can make them superhuman. was, and are equipped for the service by an all-wise, all-seeing and all-powerful Leader, Who uses the weak things of earth to confound the strong and the simple to confound the wise.

The insufficiency and inefficiency of Protestantism are not merely with men or with methods, but with the system. It is man-made. With all its aspirations and hopes and labors it cannot lift itself from the earth. Born of man, it must end like all man-made institutions. And even its adherents who are not in a trance see already its fore shadowed dissolution into atheism and irreligion.

Whereas, on the other hand, the strength, beauty, power, helpfulness and sufficiency of Catholicity are from God, and by the blessing of God are doing their appointed work unto eternity.—The Tablet.

NEWS FROM SCOTLAND.

The School Board elections in Scotland have been of unusual interest to Catholics this year, owing to the fact that a strenuous attempt was made to stir up the forces of bigotry against the Catholic candidates. So far as the elections have gone, however, the Catholic nominees have been successful. Glas-gow and Edinburgh each put forward three candidates, and all have been re-turned. The Aberdeen representative has also been elected.

The agitation against the Catholic aspirants for School Board seats has been engineered by the "no Popery" section of the citizens; but the attempt has come to naught. The secret of this opposition has been the fact that the new Scotch Education Act gives the School Board power to grant the Catho-lic schools relief from the rates. The first step in this direction is the grant-ing of free books to the Catholic chiling of free books to the Catholic children, a privilege which the children of the Public schools have enjoyed for a number of years.

Plans have been prepared for the erection of a new Catholic church in the Torry district of Aberdeen. Torry is the part of the city which is situated on the south or Kincardinshire side of the river Dee. It has a population of about five thousand, many of whom are Englishmen who have come north in order to Insmen who have come north in order to take part in the trawl fishing industry. The proposed church is in the Norman style of architecture, to be built in granite, and the estimated cost is about \$25,000. At present Mass is celebrated \$25,000. At present Mass is celebrated in Torry every Sunday in a hall rented for the purpose, and the mission is served by one of the priests from the Cathedral. When this church is erected Aberdeen will have four Catholic churches including the Cathedral.

Some of the non-Catholic bigots are becoming alarmed at "the wave of Romanism which is sweeping over the country." At the last confirmation given by Bishop Chisholm in Aberdeen there were twenty adult converts. The "question box" placed at the door of the Cathedral is being greatly taken of the Cathedral is being greatly taken advantage of by enquiring non-Catho-lics, and every Sunday evening the questions dropped in the box during the previous week are answered from the pulpit and the answers printed on Monday morning in the local papers.

WHAT IS FAITH?

What is faith ? We answer, in the words of the great Cardinal Newman who gives the following definition, or rather description, of the first of the theological virtues: "Faith is not a mere conviction in reason; it is a firm assent, it is a clear certainty, greater than any other certainty and this is wrought in the mind by the grace of God, and by it alone. And then, men may be convinced and not act according to their conviction, so may they be convinced and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for them-selves and that to believe is to be happy; and yet after all they avowed

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they cannot believe, they do not know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church. Their reason and arguments for the truth of are moral ones, arising in the root from a fault of the will.

"In a word, the arguments for re In a word, the arguments for re-ligion do not compel any one to be-lieve, just as arguments for good con-duct do not compel any one to obey. Obedience is the consequence of will-ing to believe; we may see what is right, whether in matters of faith or obedience of ourselves but me conobedience, of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and arguments, for the truth of religion. It requires no act of faith to assent to the truth that two and two make four: we cannot help assenting to it and hence there is no merit in believing that the Church is from God, for though there are abundant reason to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer we may doubt it, if we will; and grace alone can turn a bad will into a good one."

A Great Philosopher.

Orestes A. Brownson was a great thinker—possibly the greatest philoso-pher that America has produced. It would be a subtle fallacy that could would be a subtle lattacy that could hide its head under the powerful search-light of his mind. That, no doubt, is the reason why he wandered about a good deal in search of truth before he found repose in the Catholic Church. A short time before his conversion he had some to this conclusion. had come to this conclusion:
"Our ecclesiastical, theological and

philosophical studies have brought us to the full conviction that either the Church in communion with the See of Rome is the One, Holy, Catholic, Apostolic Church, or the One, Holy, Catholic Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape it we cannot. We must accept it or go back to the no-Church doctrine. . We are thoroughly convinced in mind, heart and soul that Christ did institute a visible Church; that he founded it upon a rock; that the gates of hell have not prevailed and cannot prevail against it and that it is the duty of us all to sub mit to it as the representative of the Son of God on earth."—Casket.

PAULIST CHORISTER SOCIETY AT LORETTO ACADEMY, NIAGARA FALLS, CANADA.

The Assembly Hall at the above named institution held a large audience Tuesday morning, when the Paulist Chorister Society of Chicago, gave a concert under the direction of the efficient conductor, Rev. W. Finn, C.S.P.

distinctive purpose is exploiting the possibilities of artistic musical work with a chorus of bows and men.

Father Finn's success as a musical conductor is renowned, and the splendid results he has obtained with his choristers cased much pressure to be brought to bear upon him, to make a road tour, the first one ever attempted by the organization. He has devoted yet active the pressure of the remaining of a chorus of boys and men. He has success of the pressure of the pres the "Salve" at the close of the hymn formed such a contrast to the previous pianissimo passages, that an imperceptible thrill seemed to seize the entire audience. It was as a wave of the sincerest homage wafted to the throne of our Lady by the pure bird-like voices of those wonderful choristers. "Alia Trinita" sung a capella was another delightful number—the perfect prasing of this quaint old melody, afforded an additional charm to the very clever rendition of this pleasing motet.

The appliance to the chorus "Callia," was so vigorous that the latter portion was repeated in response to the persistent encores, the fresh soprano voice of



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dreds of business people in Toronto can testify that their religion is not taken into account when transacting business in Quebec. A few weeks ago, when the Quebec board of trade gave its centennial anniversary banquet, few, if any, of the invited guests received a more enthusiastic reception than did the Toronto delegate, Mr. Ivey. There are about fifty important Toronto mercantile houses, several life, fire and accident insurance companies represented in this province. Four of these life companies alone paid last year \$100,000 in premiums to their head offices in Toronto, and, on a conservative basis, \$2,00,000 more flow into Toronto from Quebec. Your annual Fair is well patronized by Quebecers and you court and canvas Quebec business in every possible way.

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talph Summers being heard to splendid advantage in this selection. Such a perfect illustration of what can be effected a accordance with the requirements of the "Mout Yoppro" of the Holy Father on church music, should se an incentive to all earnest musical laborers in the inneyard of the Master.

Father Finn voices our sentiments exactly when se says that "The boy's voice is incomparably the most purfect vehicle for the expression of sacred music in the world. It possesses a subtle sweetness and an almost divine something which is an intimation of an unseen world. The art of training boys, is, unfortunately, a lost art and its restoration has been the purpose of the Paulist Chorister Society. Unquestionably the boys and men's choir is coming again into its own."

Father Finn is to be congratulated on the results obtained during his short, musical, missionary career. Galvanized thing without Oshawa Galvanized Steel Shingles. Good for a hundred years.

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FAITH AND SCIENCE.

ic Churchmen in Science. Second Series.

Catholic Churchmen in Science. Second Series. Lives of Great Contributors to Science who were Catholic Clergymen. By James J. Walsh, M. D., Ph. D., L. L., D., Dean and Professor of the History of Medicine and of Nervous Diseases at Fordham University School of Medicine, The Dolphin Press, 1905 Arch Street, Philadelphia, 1909. Price, \$1.00 Net (By Mail. \$168).

This second series of Catholic Churchmen who became distinguished in science, follows the lines of the author's well-known first volume. Probably the most striking chapter in this book is the life of Guy de Chaultac, the great Father of Modern Surgery. Surgery is supposed to be of only recent development. Many historians have insisted that the reason why there was no surgery in the Middle Ages was that the Church was opposed to it for various reasons. This life of the Papal Physician and Chamberlain of three of the Avignon Popes, who wrote a great manual of surgery that for two centuries after his death was the most used text-book in the Medical Schools of Europe, is a complete contradiction of these curious historical notions. Guy de Chaultiac operated on the principles that were to be used for the next four centuries. Besides this interesting narrative, the volume contains the story of the Ophthalmologist Pope John XXI., who had been before his election to the Papary a physician and the head of the health department of Rome. Entertaining accounts of the eclipse by which he won over the Indians, complete the strictly biographical part of the volume. Then

ricity did so much to lay the deep tourseasted our electrical science.

It has been aptly said of the first series of CATHOLIC CHURCHMEN IN SCIENCE that it answered in a telling fashion the oft-repeated question whether there is real opposition between Religion and Science. Not that the book in the Slightest degree assumes a polemically controversial tone: it carries the answe in the very recital of the life-work of its subjects and in the setting of the times during which these scholar lay and zealous clergymen pursued their origin. ly and zeafous clergymen pursued their origi-scientific labors. There are seven authentic portr in the book, which is in make-up a companion in respects of the volume which contained the chapters of this part of Dr. James J. Walsh's insti-tive and entertaining apologetical writings.

THE TORONTO SCHOOL BOARD AND CATHOLICS. A TEACHER, ONE WHO CAN TEACH AND speak English and French, preferred, to teach in School Sec. No 13, Dover township, services to begin August 16th. School and equipments modern and close to Electric Road. Salary \$450 to \$500 according to qualifications, experience and references. Board convenient. Apply to David H. Robert, Chatham, Ont. 1596-2.

To Editor Globe,—Sir,—Mr. F. C. Tisdell's letter c. April and on the action of the Toronto School Boar in excluding Catholics from the Public schools i like the proverbial oasis in the desert. That gentle man deserves all praise for his independence and evident desire to see fair play dealt out to all. The pity is there are not more of his stamp in evangelica Toronto.

pity is there are not more of his stamp in evangelical Toronto.

This action of the School Board is already being resented in Catholic Quebec where the reverse treatment is practiced towards the Protestant minority. The latter, no doubt, deserve the fairest of treatment, for as a rule they are liberal and patriotic citizens. It know several Protestant parents who entrust the education of their children to Catholic tutors, public and private. On the other hand I will give one single illustration of how the Catholics treat their Protestant fellow citizens. At the last general election here were two candidates for the Federal seat in Quebec west. The voters were six-sevenths Catholic and notwithstanding this, and the fact that the Pederal Georenment as well as the provincial supported the Catholic candidate, as he was a Liberal, Mr. Price, a stalwart and many Protestant, was elected.

elected any citizen of Quebec should, in these er lightened days, be excluded on account of his relig on from any position of public trust, would be re-garded as an unforgiveable offense. In fact, the tendency under ordinary circumstances is rather to be overgenerous towards religious minorities. Hun

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An Baster Lily. By JEROME HARTE. Three

Deputy E. J. Butler, of Belleville, assisted by Provincial Warden J. W. Gillick, installed the following officers:
Chaplain, Rev. Father James, O. F. M.; G. K., Dr. H. J. Sullivan; D. G. K., Con. E. Shea; Chancellor, F. A. Tschinhart; Recorder, J. J. Hinnegan; F. S., T. J. Doyle; Treasurer, B. Mohan; Lecturer, J. P. Dunn; Advocate, J. E. Stephens; Warden, C. A. Trudell; I. G., T. A. Drew; O. G., R. D. Payne; Board of Trustees, J. T. O'Kerfe, J. J. O'Brien and W. G. Ryan.
The impressive ceremony of installation took place in the Oddfellows Temple and was largely attended by the brothers from this city and Wallaceburg, who have transferred to the new council. Brother J. J. Callaghan of London council 1410, was also a welcome visitor.
Chatham council 1412 starts out under happy auspices with a membership of fifty. Regular meetings will be held on the first and third Wednesday evenings of each month in the Oddfellows' Temple, King street, where visiting bothers will be always welcome.—Chatham Daily News. May b. The Test. By GRACE KEON.

A Double Mistake. By Magdalen Rock. Some Notable Events of the Year 1907 1908. Eight Illustrations

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