ON OFFICE

ichmond Street

NCHES ALSO IN

MARRIAGE.

DIED.

Reward, \$100.

J. CHENEY & CO., Toledo, O.

Family Pills for constipation.

SINGLE MALE TEACHER Salary \$500. Apply stating experimonial to Rev. T. H. Couture, Wik-

CATHOLIC MALE TEACHER, second class professional certificate C. Sep. S. S. No. 2, Carrick and es to commence Jan 3rd, 1910. Cap-ge German preferred. Address appli

ATHOLIC TEACHER WANTED od, Alta, Separate school. Duties to t. 6th 1909. Must have professional pply stating salary and experience to ec. Holy Cross Separate School, Machine Separate School, Machi

CATHOLIC MALE TEACHER or R. C. Separate School, section No. 2s, ulross, applicant to hold second class trificate, capable of teaching German tites to commence Jan. 3rd, 1910. State errience. Applications will be received at by T. J. Kelly, Sec., Ambleside, Ont. 1614.3 IMMEDIATELY A CATHOLIC

eacher for S. S. No. 14, Ose ear. Salary at the rate of ly to Timothy Lahey, Metc

FOR THE CATHOLIC SEPARATE district No. 6, Prince Albert, Sask., two ers of first or second class professional fale or female. Duties to commence at stating salary to P. C. McGuire, Sec. Albert, Sask. 1015-34.

NERAL MAID. REFERENCES RE-Apply Mrs. Nolan, 546 Talbot street,

POSITIONS WANTED.
WANTED BY FARMER GARDlegian — married—thirty-nine years of
lears in Canada—understands Gerationushly, also the care and treatment of
legical control of the control of

USE-KEEPER WANTED. EPER WANTED. MIDDLE AGED on a farm and to care for children-and write or apply to Box 18, Maid-1615-2.

FARM FOR SALE,

of ACRES FARM FOR SALE, BEING
on. 4, and west 1 ot 9, Con. 6, Tp. Men
for Co. Sold together or separately, with
feed, stock, to separately, and
to church the control of the control
to church the control of the control
to church the control of the control
to church the church the church the church
to church the ch

MISSIONS A DISTINCT SPECIALTY

New Imported Brass Goods Altar Plate Vestments, Etc.

WRITE FOR PRICES J. J. M. LANDY TORONTO

Catholic Record.

-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XXXI.

The Catholic Record

LONDON, ONTARIO, SATURDAY, OCTOBER 9, 1909

Calumny is not going to have its own

THE RANOK.

pared to employ any means which in-

ventive proselytism will suggest. He

we had one half the newspapers at pre-

were to confine themselves to legitimate

market, there would be a much health

ier tone in both public and private life.

We have now in mind more particularly

the New York abominations, the greasy

vulgar colored Sunday productions of

Hearst and Pullitzer. We are amongst

those who think the invention of the

mixed blessing. It has given us a

called yellow papers, and magazines, the

publishes a syndicate of vile sheets in

some of the American cities, represents

the people of Spain as superstitious.

ignorant, bigoted, half-starved slaves

ruled by a half idiot king and govern

ment. Father Smith truly says that this

but there is one thing more vile, to per-

of useful information.

The Rev. Dr. E. D. McLaren, retary AN UNWORTHY PLEA. of the Home Missions, has called for proof. What to us seems illogical in Dr. A woman was lately convicted at McLaren's position is the defence of Sudbury of the murder of the infants of The Ranok and at the same time the her two daughters and sentenced to be disclaimer has any other intention than hanged on the 24th of November next. mere education. If the Board did not Deplorable as the act undoubtedly was wish to make these Ruthenians Presand lamentable as is the position of her byterians why stand by The who ought to have guarded these young Ranok? That sheet can be no lives we would not refer to it at all were more to the Home Missionary it not for an article in The Quebec Board than The Catholic Register. Chronicle dated Sept. 28. So far does When, however, Dr. McLaren, on bebalf the Chronicle go in sympathy for the of The Ranok, in the statements in quesmurderess that it boldly announces: tion, admits the relationship, he must "If the sentence on Mrs. Robinson-the therefore accept the consequences. woman in question-were carried out it These consequences are not very would be a judicial murder far more pleasant. As methods for making Canaheinous than the crime of which she had dian Christians, they are unjustifiable been convicted. There are cases," conin themselves, unpatriotic in purpose tinues The Chronicle, "in which a verand unsuccessful in attainment. They dict of justifiable homicide is returned." will make neither Canadians nor So we cheerfully admit. But to claim Christians. What such means will make that there is such a thing as justifiable beyond pharisaical hypocrites we infanticide, however revolting the exleave any candid citizen to citing cause might be, strikes at the judge. very root of morality. Surely the is not so easy-at least taking ordinary crimes of others are not to be visited standards into account. A Presbyterupon the innocent thus What proian Home Missionary Board is too contectors have those speechless little ones descending altogether. Its aim is to except their family and the State? make the Ruthenians Canadian Chris-This was indeed a distressing casetians-nothing more. Let the Board enough to drive to desperation those turn over its funds to the Church Extenakin to the debauched slave of passion. sion Society, whose purpose is definite, But why wreak vengeance upon the to keep these people Canadian Chrisvictims-now doubly victims? Society tians. We do not suppose that Dr. Mccannot stand for that low rectitude. Laren will do that. His aim is be-Once start to justify infanticide, virtue yond his own statement. There are two departs, and the helpless children of elements in it-one negative and the God cry for vengeance, since none are other positive. The latter he conceals; around them to save them from the im-

GAMBLING.

pulse of pride and human respect.

The Toronto Globe has entered with publicly defend a foul journal zeal-armed cap-a-pie, upon a crusade which is "a disgrace to decency." against gambling. It limits the campaign too much to suit us, or really do The positive element in his wish is that he desires to make them Presbyterians. away with the worst forms of gambling. This is no doubt the objective point. Until the Globe will have rooted out of The game has been a double one. His the heart its ever unsatisfied cupidity for wealth this vice will prevail. It may by agents in the Northwest have been running with the hares-pretending all law be less public and more limiteddriven beneath superficial veils which sorts of things to these people, shelter its dangers without hiding its acting a part, playing with sacred evils. In fact it is the characteristic practices. Down in Ontario Dr. weakness of legislative reform. Having McLaren himself has been hunting with no authority over the principles and the hounds. It is all over-at least for motives of human action, it fails to the present. Father Roche has done accomplish its purpose, however desir- good work in bringing this matter beable that purpose may be. No one fore the public by showing the Presbydenies that betting is an increasing evil, terians of this Province how some of whose snares are spread wider and their money is spent. wider for the young and the unwary. Why single out horse-racing when other prompted some of our esteemed conworse forms have offices by the score and advertisements by the hundreds? will in consequence be a diminu-Is "the bookie" more to be condemned than the bridge fiend or the speculating | tion of the spread of literature. This broker? Gambling in stocks is a far applies more particularly to the United the law who is to blame, but the law greater evil than betting with tips States. In the rearrangement of tariffs the races. One wrong does not ustify another. True. But if there is treated with fairness, if not with liberao be a crusade let it be aimed at the lity. We may be all wrong, but the conviction forces itself upon us that if evil, under whatever form it appears. Money has much to answer for. Persent in existence, and if the other half haps its worst action nowadays is to corrupt the relaxations and amusenews, meet for publication, and keep ments of society. It is a hard thing their reporters out of the scandal to keep money in its place. So dependent are we upon it for individual happiness as well as the common good that we can hardly imagine it possible to have sport without it. From the parlor game of cards to the base-ball in the park and the horse-race on the track money is the ghastly form at them all. What temptations it superinduces, what erime it initiates, what habits it inoculates into the life of young men we know to our sorrow. Money has ruined sport. It has expelled real pleasure from the humbler walks and has enslaved labor so that it has nothing to give its children for pleasure which the little ones cannot find without money. Bookies of every form and color-racing. stock-gambling and all other kindsshould be the objective points of the campaign. Something remains afterwards. Life cannot be turned into a penitential house of all work and no play. Sport should be still provided for and encouraged. To return to our starting point: we scarcely appreciate the Globe's zeal. It looks too much like a straining at a gnat and swallowing a camel. The Toronto journal would do better to force the rich and the fair to examine their conscience, should they have any, and is a vile attack on Catholicity in Spain, see if they set an example to the younger and less wealthy members of society. For our part we should be only too glad if we saw the chance to do away with all forms of gambling whose evils are so wide-

with such publishers. He does not way. Father Roche of The Catholic LONDON, SATURDAY, OCTOBER 9, 1909. Church Extension Society charged that the Ranok was a disgrace to decency.

> scription list. WHEN THE NEXT SESSION of the Domin. ion Parliament opens we would suggest to Dr. Sproule, Sovereign Grand Master of the Loyal Orange Association of British North America, and champion of civil and religious liberty, the advisability of calling the attention of the Government to a couple of cases of Presbyterian aggressiveness. Questions might be put in this way: "Will the Prime Minister cause to be laid on the table any correspondence which may exist in regard to an immoral paper published in the Ruthenian language, and circuo defend the Ranok lated amongst the emigrants of that nationality in the North-West, said paper being bonused by the Presbyterian Mission Board. Also, what object had said Board in circulating "Bunyan's Pilgrims' Progress" amongst said people. Furthermore, will the Prime Minister cause to be laid on the table any correspondence in the possession of distribution in St. Mary's Catholic a remarkable man and pointed to as one whilst to attain the former he is pre-

> > to Catholics?"

will not have these Ruthenians Catholie. Rather than that should be, he AT A DISTRICT meeting of the Methwill spend all his missionary funds and odist body held at Exeter a few days ago a resolution was moved, seconded and carried unanimously, respectfully urging upon Hon. Chas. Murphy, Secretary of State, the necessity of cancelling, at the earliest possible moment, the charter which he granted to the Metropolitan Racing Association. This resolution makes it quite evident that our Methodist friends at this particular meeting are neither lawyers nor statesmen. In granting the charter referred to, Hon. Mr. Murphy was simply carrying out the law. To make sure of his ground he consulted the department of justice before taking action and was advised he had no other course. We are entirely in sympathy with our non-Catholic neighbors in their efforts to put down the gambling and all manner THE CHANGES in the tariff have of rascality which has become attached to the race track, but the reformation temporaries to cirim that there should be gone about in the proper manner. It is not the administrator of itself. We should like to see our Methodist friends out north imbued per men of course should be with a little more of what it is the custom of our American neighbors to call

" horse sense." PROF. THOMAS of Chicago University s what Artemus Ward would call an amoesin' cuss." Mayhap he wears long hair and a faraway look as becometh : man who finds it difficult to carry all he knows in one small head. The Standard Oil Professor tells us that were the Whites and Indians to intermarry they would produce a strain of manhood hard to equal. In the early days in Canada there were thousands of such marriages which gave us what is known as the type-setting machine was not an un-"half-breeds." Amongst these same half-breeds, we doubt not, would be found nountain of literary rubbish, commonly many very good people, but it were ridiculous to say that the manhood of the reading of which leave a bad teste in half-breed is hard to equal. There are the mouth. A couple of generations professors in Chicago University who ago the people were for the most part have gone to seed. Their intellectualreaders of good books. Too many now ity carried them up in an aeroplane, but give almost their entire attention to they have, as Dickens would say, papers and magazines that will not in-"flopped." They may have read many crease, but decrease, their capital stock books but their common sense is limited, reminding one of the bargain day counter on a Friday evening. The Pro-FATHER JOHN TALBOT SMITH of New fessors of Chicago University are ex-York wields a vigorous pen. Mr. cellent advertising agents. Hearst, the newspaper desperado, who

AND NOW the Christian Scientists are enjoying the luxury of divisions and sub-divisons. Prominent in this cult is Mrs. Della M. Gilbert. She has started a brand new Christian Science church which will have no connection with those who are doing business under the old firm name. Mrs. Gilbert will be its mit this offence to go unpunished and unnoticed. Mr. Hearst, he who would be governor of New York and president of the United States, is a very undesirable citizen and his enterprises bode ill may lead to trouble. Mrs. Eddy's book, "Science and most part on matters of faith and morals and being essentially dogmatic in their each state. It would be a faccinating high priestess. She is willing, however, unnoticed. Mr. Hearst, he who would

for the future of a certain class. Father which an old-fashioned printer would study, did time and space permit (and were it worth the doing) to extract Smith has taken a new method of dealing call "pi," is Mrs. Eddy's property and she may in some way prevent its use by enter into an argument with them, but the secessionists. There is a mystery simply advises the Catholic subscribers about Mrs. Baker Eddy which perplexes and advertisers to cut loose at once most people. She has not been seen for from Mr. Hearst's greasy abomina- a long time, at least by anyone who would tions. The same rule might with give the information to the papers. good effect be employed in regard And Mrs. Della M. Gilbert says she is to some papers in Toronto. The either dead or a mindless puppet. We Catholic who would allow into his home may pity the chartless brain work of a publication that would revile his faith these poor people. They are sailing is wanting in self respect. There is upon a sea o' doubt far away from nothing that will bring a bigot to his Peter's barque, vainly hoping to reach knees so quickly as a diminishing sub- a harbor of safety.

THE PEOPLE who supply ready printed sheets to country newspapers should exercise greater care in the selection of their matter. We noticed lately in one of these publications a statement that Tetzel, the great adversary of Luther, sold an indulgence to commit robbery to a young man, who thereupon robbed Tetzel himself by virtue of the indulgence he had purchased. Articles such as this leave a very false impression in the minds of non-Catholics in regard to the Catholic faith. The whole story is a fable, the invention of a hater of the Church. We are sorry to notice that some of our Catholic exchanges give their readers matter fresh from the type foundry. First class journals do not use plate matter. Quite frequently it is of a most objectionable character.

IN THE DEATH of Mr. Justice J. J. the Government having regard to the From an early age he was recognized as distribution in St. Mary's Catholic cemetery, Winnipeg, amongst a large who would have a most honorable and instance, is a specimen: number of people therein gathered, on distinguished career. This was realized the 18th of Sept., a pamphlet, of which to the fullest extent. As a barrister at the Hon. S. H. Blake is the author, said law, as a politician and as a justice of pamphlet containing denunciations of the Superior Court, as well as in his Catholic doctrines in language painful private life, he was a man who deserved and received a full measure of the esteem of his fellow Canadians. Besides this he was recognized as a platform orator of rare gifts and was equally eloquent in both the English and French tongues. A host of admirers in Montreal will miss the genial and highminded Justice Curran.

ESPECIALLY in cities and towns should heads of families be careful not to admit into their homes literature, sometimes of the vilest character, left at their doors by patent medicine vendors. These fakirs make pretence of curing certain diseases about which a doctor of repute should alone be consulted. The pamphlet we have presently in mind comes to us from Toronto and is issued by an individual who claims he can cure consumption in all stages. Our advice is that when these productions are left at the house they be torn up at once and consigned to the rubbish heap or the stove. It is unfortunate the criminal authorities do not take some action in matters of this

AT A RECENT concert in Dublin, the great singer Caruso ended the first week of his remarkable concert tour, which is to last a month and for which he receives \$40,000. Speaking of the Irish as a musical race he said that the great achievements in English music usually had an Irish ancestry, unless it happens to be Welsh or Scotch. This is not surprising considering the wealth of Irish traditional music, and Caruso has recently seen a collection of eight hundred Irish airs published by the Irish Royal Antiquary Society. He declared that he was completely fascinated by the charm of the melodies, and that a nation which produced such treasure of song must be musical in a wonderful degree.

IN NEXT week's issue of the CATHOLIC Recorn we will begin the publication of a charming serial story entitled "Will-Shakespeare's Little Lad," by Imogen Clark. It will be found a tale of absorbing interest, and will be all the more appreciated because told in the chaste language of the Shakespearian period. We have made arrangements for its publication with the publishers, Charles Scribner's Sons, of New York.

A DOGMATIC "INQUIRER."

Professer Goldwin Smith has for son years past been recognized by a large number of people as a sort of agnostic Pope, who speaks to the world ex cathedral through the columns of the New York Sun. The marks of his infallibility are supplied by the double-leads with which his various briefs, allocutions and encyclicals are invariably honored, that there can be no doubt of the binding quality of these utterances. Moreover, these utterances possess all the

from them their synthetical content of defined doctrine; such is not the present purpose. I aim but to take one point for discussion, a point which the venerable professor has several times himself emphasized. I find it in his most recent encyclical, published in the Sun on September 6th, entitled (the headlines are undoubtedly the editor's)
"Materialism and Spiritualism." The concluding words of this document are

as follows:
"What seems clear is that for our salvation we must trust not to faith, which too often means suppression of conscientious doubt, but to honest inquiry. If there is a God He surely is a God of truth. Let me emphatically say once more that I have spoken as a learner, not as a teacher, joining a large body whose published position was the same.

Now this has always been a favorite protestation with Professor Smith. has always (doubtless in entire sincerity) professed to be a seeker, an in-quirer for ultimate religious truth. He has always ex professo disclaimed authority to teach. "How is this?" you will say, "an infallible Pope disclaiming teaching authority? Where is his dogma?"

No one knows better than does Professor Smith the value and importance of words. His dogma is that there is and can be no dogma, his certainty is that there is and can be no certainty his faith is that there is and can be no faith. In these matters he is as the complete sceptic in philosophy who, when driven back to the innermost chamber of the citadel, says he is certain that he cannot be certain of anything— which if you examine it, is about as bold a dogma as anyone could wish. It is all a matter of arrangement of words. The Curran, Montreal, a notable figure learned professor states his dogmas in Canadian life has passed away.

The man carly age he was recognized as and leave the dogmatist in the dress and

"Owing to the long suspension of free inquiry by belief in the inspiration of the Bible and the Church texts, the most fundamental questions are at this late hour pressed upon us. We are abruptly called upon to prove the existence of Deity, its nature, the law of its government, and the survival of ul after death."

Merely pausing for a moment to note the abyss of ignorance disclosed on the part of the professor as regards medieval thought, observe the tremend-ously dogmatic character of this innocent utterance of the "inquirer" after religious truth. With a majestic sweep of the pen he dismisses the ages gone before as void of thought and puts before us the world "at this late hour" envisaging for the first time the great

"Further complication has been made by the Athanasian creed, threatening with everlasting perdition those who can not believe what it is impossible to con-ceive, including the procession of one of

problem of the universe. Listen to this,

two co-eternal beings from the other." (The italicization is ours.) You shall not believe what you cannot conceive! [It is clear that when the professor says "conceive" he really means "imagine."] Here is the rock on which Herbert Spencer's argument went to smash. Has Professor Goldwin Smith never suspected the great dis-tinction between "thinking" and "imagining"? How shall one then "imagining"? How shall one then ever believe in God? "Peradventure thou wilt comprehend

the steps of God and wilt find out the Almighty perfectly? He is higher than heaven and what wilt thou do? He is deeper than hell and how wilt thou know?"
Thus Sophar the Naam thite to Job.

You cannot believe in God because you cannot "imagine" Him. But how if He reveals Himself to man? This may not This may not be, according to our undogm tie prossor, because " self-revelation of the Deity he can hardly presume in face of the vast diversity of primitive mytho-logies, evidently the products of tribal and local fancy. . . ."
settles that question, of course!

Thus speaks our 'learner,' our 'inquirer." And so—seek and you shall not find, knock and it shall not be opened to you, doubt everything except that you doubt, believe nothing except that you do not believe, and in this you shall find salvation, maybe-provided

"Popular science" is the fit daughter of "Popular science" is the fit daughter of "Popular philosophy"—there can be no question as to that!—Thomas F. Woodlock in America.

Another Convert From Episcopal Ministry. Mr. Jas. M. Baker, formerly rector of

the Protestant Episcopal Church of the Ascension in Merrill, Wis., recently came East with a view of entering the Catholic Church, and upon the comple-tion of a spiritual retreat which he made at St. Charles' Seminary, Overbrook, he was formally received into the Church, on Tuesday, the 21st inst., by Very Rev. Henry T. Drumgoole, L. L. D. the rector of the Seminary.

Mr. Baker, who will study for the

priesthood, is a native of Philadelphia, where he spent his boyhood days and attended the local schools. He is a graduate of the University of Pennsylvania, after attending which he entered the General Seminary in New York city to study for the Episcopal ministry. Upon completing his studies there in 1893 he was assigned to the Protestant Diocese of Fon du Lac, Wis. During the early years of his ministry he was assigned to St. Elizabeth's parish, this city, being a member of the society known as the Companions of the Saviour.—Philadelphia Catholic Standard and Times.

1616

While We May. The hands are such dear hands:

They are so full; they turn at our demands So often; they reach out With trifles scarcely thought about

So many times; they do So many things for me, for you— If their fond wills mistake, We may well bend, not break. They are such fond, frail lips

That speak to us. Pray if love strips Them to discretion many times, Or if they speak too slow or quick, such crimes We may past by; for we may see

Days not far off when those small words may be
Held not as slow, or quick, or out of
place, but dear,

They are such dear familiar feet that go Along the path with ours—feet fast or slow, And trying to keep pace—if they mistake

Because the lips are no more here.

Or tread upon some flower that we would take Upon our breasts, or bruise some reed,

Or crush some hope until it bleed, We may be mute, We may be mute,
Not turning quiesly to impute
Grave-fault; for they and we
Have such a little way to go—can be
Together such a little white along the

way, We will be patient while we may.

So many little faults we find, We see them! For not blind To love, we see them but if you and I, Perhaps remember them some by and by They will not be Faults then—grave faults—to you and

But just odd ways-mistakes, or even

Remembrances to bless. Days change so many thing—yes, hours, We see so differently in suns and

showers. Mistaken words to-night May be so cherished by to-morrow's light; We may be patient for we know There's such a little way to see and go.

CATHOLIC NOTES

The Catholics of the diocese of Cambrai, France, have re-opened 340 schools to take the place of the 443 primary schools closed by the Religious Congregations' law.

The Oberammergau Passion Plays will be given next year from May 11 to September 25. The burgomaster has issued a notice reminding the men that they must now let their hair grow. Mgr. Moriscione, the oldest bishop in

the world, has just died at Squillace. Catanzaro. He was born on the 22nd of October, 1811, and become Bishop of Gravina and Mon epeloso in 1855. In 1858 he was transferred to Squillace. The monumental new Cathedral of St. Louis, Mo., which is rapidly rising may be America's highest art repre-

sentative. Its scheme of Mosaic decorations and other embellishments may cost, it is said, \$10,000.000. In order not to conflict with the Eucharistic Congress that will meet in Montreal next year, it has been decided

to postpone the proposed Pan-American Missionary Congress, at Boston, until The clergy will welcome a new decree of the Holy Father empowering them to dispense from diriment ecclesiastical impediments and thus validly marry persons who are in danger of dying before

a formal dispensation could be obtained from the Bishop of the diocese. Again this year the King of England lunched with the Abbot of Tepl, who is who has received the honor of an honorary knighthood in the Royal Victoria Order. The Abbot has been a Comman-

der of the Victorian Order for several

Rev. Herman J. Goller, president of Gonzaga College, of Spokane, Wash., has been selected as provincial of the new province of the Jesuit order, with jurisdiction over twenty-six colleges and residences in Southern California, Alaska, Washington, Oregon, Montana, Idaho, North Dakota, South Dakota and Wyoming, with headquarters at Portland.

The French Episcopate has issued a pastoral letter warning Catholic parents in France that the teaching in the public schools jeopardizes the faith of their children. The letter condemns especially co-education, saying that the "mixture of the two sexes is contrary to morality and unworthy a civilized people." The letter forbids the use of a score of public school text-books, principally histories, and appeals to parents to unite in protection of the faith.

The Pope received as usual last week many people, among whom was a man of the name of Montrosi, sixty-eight years old, and an old crippled woman who was wheeled into the presence of the Pontiff in a wheelbarrow. Both pilgrims came from Modena, the man walking and pushing the cripple in the barrow. They took seventeen days to make the journey. The Pope received them most cordially and thanked them for their great proof of attachment.

All the convents of the great order of the Sacred Heart in and near Paris are now closed. The command to close the last house left open in France, one in Brittany, went into force on Sept. writes a correspondent of the Irish Catholic. On the feast of St. Ignatius, July 31, the famous convent at Conflans was shut, the present mother general remaining there to the last, like the eaptain who leaves the sinking ship without hauling down his standard. She remained to close the door herself.

ver her hav Wil

lau mal cau

wh ate ser

BETWEEN THE SANDHILLS AND THE SEA.

A STORY OF A NOBLE SACRIFICE.

It is nowhere easier to lose one's way than amongst sandhills. Even in the comparatively small stretch that lies between Dungonnel and Tillaroan landmarks are difficult to recognize, and wandering there in search of the old abbey and the graveyard, that we knew to be near the sea, we found ourselves circling round instead of keeping onwards. So, catching sight of two figures on the shore, we decided to go and ask them for directions.

them for directions.

Drawing nearer, we saw that there was only one man, the other figure being a donkey, rendered shapeless by the masses of drippling seaweed that filled the creels upon its back and fell in shining brown masses over its whole body. We were high above them on the hill, but the path winding from the smooth stretch of beach to the loose sands at our feet showed that by waiting where we stood we would soon have

them within hail.

"The abbey, is it? Faith, then, 'tis a contrary way to be goin' from this." The old man, shriveled and bent, pulled himself upright to answer our questions, resting both his hands on the thick, crooked stick that helped him along. "Maybe, 'twould be best for ye to come along of me to the highroad, an' I'd set you on the way. Without that ye'll be wantin' to go climb them banks till you some to Con Tierney's fishing cot; an' after, when ye'll come to the last toepad on the right, ye won't take it, but wheel to the left a bit further on, an' ye'll come to where ye'll see the ruin, only there's an ugly gripe an' a couple of walleens—" We thought that this was certainly a case where the longest way round was the most desirable, and we therefore followed Peter Keane, as we learned the old man's name to be, in the direction whence we had lately come.

He was the owner, or rather the holder, of five acres of land, for which he paid two pounds twelve and sixpence a year to the agent. Landlords are merely names in those parts; all are absentees, and most have never even set eyes on the place or the people who supply the incomes that are spent elsewhere.

On reaching the highway, we waited to receive instructions before parting with our guide, but, having come so far, he announced his intention of accom-

panying us all the way.

"G'wanomerat!" He emphasized his parting word to the donkey with a whack of the stick, mercifully in a place where there was a comfortable padding of seaweed. Evidently the animal understood this adjuration, for it proceeded immediately to "go along home out of that," whilst its master led us once more in the direction of the sea. A dull haze hung over the islands that block the full stretch of the Atlantic, but between them the waves showed gray and leaden, with angry ridges of white foam; and even in the bay, where the gulls and terns had came for refuge, there was a big, heaving awell on the incoming tide, and we could hear the dash of waters against the rocks, even before we entered the graveyard.

The founders of the abbey had done well in choosing their site if they wished to live remote from the world. With the sandhills behind and the broad seas before, the rest of Ireland fell no nearer than the country over the ocean, and the islands are merely stretches of rock, bleak and rugged, without vegetation or sign of human life. One really felt that churchyard to be on the verge of convictions.

eternity.

The builders of old did not lay their foundations in the sand; they chose the only read of rock for many miles and piled their masonry upon it at the point where it juts the furthest into the sea. Then the westerly gales blew in, and the flying sand gathered in layers round the walls and over everything. And when graves came to be needed, it was in the sand, hardened by time and bound to firmness with bent grass roots, that the heading was laid to sand.

the bodies were laid to rest.

Nothing remains of the monastery that once was there; little even of the abbey itself. There are two gable ends pierced with early Norman windows, where ivy has grown up and sea and land birds meet and quarrel, and finally nest; and between these ends with a broken wall around it, is a great gray altar slab, weather-stained and worn, but with the five crosses of consecration still imprinted on it. There are graves, seemingly, on graves, and weeds and nettles everywhere. Some of the mounds have bare crosses over them, some slabs and heavy, ugly monuments; but many, nay, most, of the graves are nameless.

One reason for our visit was to seek the originals of some epitaphs we had seen in a magazine, and which were said to have been copied from tomb-stones at Dungonnel. On paper they were delightful, but truth compels us to acknowledge that they did not exist on stone.

"It's a many I've seen comin' here," said Peter Keane cheerfully. "The Lord have merey on their souls! There's not much place left in it now. That's where me an' herself'll lie, over beyont where the Widow Duggan's husband do be buried." Then Peter pointed to another grave still further away. There was nothing to distinguish this grave from the others, but the old man told a real romance of the sea about it.

North of Tillaroan, between the gravelly shore of Killawurity, a high mass of cliff stands boldly facing the Atlantic. Even at low tide the waters swirl and eddy round its feet, but when the waves come dashing in, breaking against the granite walls and thundering through the caves that pierce their rugged surface, they form a sight not easily forgotten. There are great pieces of rock, too, detached from the cliffs themselves, cruel, jagged points, that in a storm are hidden by the angry waves.

a storm are nidden by the angry waves. Since we have known the cliffs of Tillaroan a lighthouse has stood upon their heights, warning passing ships to keep away. Sailors travelling that coast know that they cannot seek the shelter of the bay without a local pilot to guide them through the narrow channel, seemingly so fair and wide, yet holding death at every point but one in the merciless rocks that lie beneath the water.

The village stands in the shelter of the headland, and when the fishing boats are out it is only an abode of women and of children. Thus it was the night that Owen Colohan lost his life. He happened, for some reason, to be at home just then, but there was not another seafaring man in the place excepting Dan McGlinchy. Daniel in his day had been a first-rate seaman, but he was one of those who do not care for work, and when the others went away to fish he preferred to remain behind, ostensibly to mind his lobster pots, but incidentally to be within convenient reach of a public house. A storm had sprung up early in the afternoon, and when the evening fell it was raging so wildly that not an eye was closed in all the village; women and children had to keep awake to pray for those who were at sea.

children had to keep awake to pray for those who were at sea.

Fierce as was the gale, there was always a hope that their own dear ones were away beyond it, but that some one was in danger from it became known in the village early in the night.

Sounds of distress came moaning through the darkness, and by the light

Sounds of distress came moaning through the darkness, and by the light of fireworks sent up at intervals those on shore could judge that the sailors, whoever they might be, had tried to run for the Bay of Dungonnel, but, missing the channel, were lying now close to the hidden reef, and God only knew how long they could keep from drifting on it. Still, a man who knew the coast could even yet have saved the ship, and fragile as a curragh is, it has been known to live where other boats were useless.

There were curraghs in plenty on the strand: the question was who would dare his life on such a quest? A narrow question, embracing only two men, Owen Colohan, strong with a lad's strength, and Dan McGlinchy, than whom no one better knew the coast. Which would it has?

"Toss," said Daniel hoarsely—

A coin was thrown, turned in the air and fell. Some one struck a light, and man and boy bent forward. The flick of the match lit up two anxious faces. Owen's, young, keen, cleanly, little touched by the passing of eighteen blameless years. And the other? There was one black sheep in the parish, and his face it was that now showed gray and livid before the match died down. For an instant their eyes met above the coin that lay with head upturned, then young Owen's hand went lightly to it.

coin that lay with head uptured, then young Owen's hand went lightly to it.

"Tails," he said quietly. "Tis me!"
Then in the dark they moved towards the curraghs, loosened one and carried her across the shingle. A lantern was set in her bows, and close beside it was the bottle of holy water, without which no man from thereabouts will ever put

Quick as the toss had been, some besides the two concerned had seen what happened. If the lad chose to go, why should they prevent it? Dan had his wife and children, all still young, and Owen's mother was an ageing woman, God help her! Owen knew that she was amongst the crowd that was gathered round, and, having tested both his oars, he turned to say one word to her. There was no fear in his face, for the call of the sea was upon him. She would have let him leave her with a muttered blessing from her strained, white lips, although she felt that death was almost certain. Then, with a sudden instinct—or did some murmur warn her what he had done?—she seized his arm.

her cry unanswered.

"Is it you?" she repeated, clenching her strong hands about his arm. "Don't dare to go before the throne of God with a lie upon your lips!"

And all this while the precious moments were slipping by.

"Let me go, mother agrah! He has

"Let me go, mother agrah! He has his wife an' the childer at home." "An' no good he is to them! Owen avick, come back out o' that." She was pleading now, but yet she held him strongly. "I wouldn't say you nay had it been the will o' God."

Then he bent his head and whispered in her ear, and even those about them could not hear the words he said. Afterwards the people learnt them, and Peter told us what they were. He was ready to go—less than a week, before he'd been to the priest, when the station was in Shane Devine's—but Dan—Dan wanted time. She loosed her hands and

wanted time. She loosed her hands and turned upon McGlinchy.
"Have you done your Easter? Are you ready to meet your God?"

As far as animal courage went, Dan was no greater coward than his neighbor, but now, in the dim light, the Widow Colohan saw there was awful terror in his eyes. Then she went again to Owen.

"Go, avick," she said. "God love you now and forever!"

For a minute or more they watched the tiny light creating the huge waves, then as it disappeared in the darkness, the agonizing keen of a heart-broken mother was taken up by the winds and carried subbingly to heaven.

carried sobbingly to heaven.

Meanwhile the ship was drifting nearer, nearer to destruction. Hope had almost died away, when Owen's light, the mercet speck, gave it sudden life again. Twenty pairs of eyes were strained into the darkness, twenty pairs of ears sought for sound of human voice.

"Lower a rope!" The captain's order was obeyed almost before it had been

The dot of light was close to the imperiled boat now tossing up and down in the black chasms of waters. Owen dared not go too close, and over and over again they flung the rope towards him, but never near enough for him to grasp it. When at last it hit the curragh, the force of the blow made the frail craft fly; but Owen had it safely held. Keeping only a single oar, he made the line fast about his body. "Heave to!" Very faintly they heard his call. The cord tightened; the spray flew from it on his face. A second pull and he felt the curragh glide from under him. He was hanging in space against the side of the ship, clasping his oar with both hands to protect himself from crashing against the timbers. Once he flew out, but as he came back

the oar received the shock.

A second time the lurching vessel flung him from her, and those on deck

heard a splintering crack, a crash and the burden at the rope end hung limp and inert, and hurriedly they drew it in. His chest was bare and wet, but not with the cold sea waves. A warm crimson flood told its own tale, and the broken oar that had failed in its task lay shattered on the rocks below. Once again the thought of safety passed from the crew; then the lad opened his eyes. "Hold up my head," he said.

They did his bidding pityingly, not yet daring to hope that he could guide

"Turn sharp to the right," he went on faintly. "Keep straight on. Now to larboard, but quickly. Put up a bit of sail if you can."

sail if you can."

It almost seemed that he was wandering, but desperate men try desperate remedies, and with the sail up the ship bounded through the darkness.

"Can you see the lights of the village yet?" he asked. And when they answered "No," he bade them keep ahead. "We see them now."
"Then turn; turn right about to face

"Then turn; turn right about to face them."

A moment later the sailors did not

A moment later the sailors did not need to be told that they were saved. The great jagged rocks that had threatened their destruction stood up now a solid breakwater between them and the

He was still breathing when they laid him in his mother's arms, and all the leng hours whilst a barefooted lad of Dan McGlinchy's was away over the mountains for a priest she half knelt, half sat, holding him to her and wiping the lips from time to time through which the life-blood was slowly draining. With the dim light of early dawn the priest came in and spoke the words of absolution over him. It was peace already, and very soon came rest. And they had buried him there, only a few feet from where we sat listening to his story. One question we had to ask, and that was whether the time he gave to Dan McGlinchy had been made use of

to good purpose.

"Didn't herself see to that?" said Peter. "I was only a gossoon meself that time, but the old folk did use to be sayin' he went to the priest that very morning. Anyways, 'twas a good day for his wife and childer, for wasn't he the changed man with the fret he got? An' many's the blessin's did the widow woman get for the hand that she had in it. 'Didn't my Owen give his life for that one to get time?' says she. 'An' 'tian't me that'll see him lose his importal soul after.' Me mother, God be good to her! used to be sayin' that she seen her huntin' Dan along the road home when she seen him next or nigh the public house; and never would a station be from this to Killwurity but the Widow Colohan was in it, an' who would it be takin' her along on th' ass' back but Dan himself, an' he beside her

with the priest as well."

We crossed the stile leading back to the sandhills and turned for a last look at the graveyard by the sea. It stood out against the sky, with the waters only showing on either side of it. The sun, sinking towards the horizen, was vainly struggling to pieroe the heavy clouds, but it only succeeded in showing a faint light, just enough to recall the

great radiance beyond.

Behind us Peter Keane had gone on his knees, and a glimmer of brightness seemed to fall upon his upturned face. His shapeless hat and the blackthorn stick lay on the grass before him, his head was bare, his hands joined and his lips moved in supplication to heaven for the souls who still were waiting.—A. Dease in the Austral Light.

SKETCHES OF CHRIST'S FOLK.

Thinking that the readers of the Review may like to share in the pleasure and profit derived by one of its subscribers by the perusal of Miss Alexander's letters to Rushin, now embodied in his latest published works of thirty-odd volumes, I transcribe a few passages from one of them, taking the liberty, however, to substitute the English instead of the occasional Italian word for the benefit of those who are not familiar with the Italian tongue.

Miss Alexander is a Bostonian and a Protestant. Her letters depict the character of the Italian peasants among whom she has spent her life. Mr. Ruskin's own words about these sketches seem to me a sufficient excuse for their reproduction in the Review at a time when the teaching of "Christ and Him crucified" is fast losing its meaning among our separated brethren, to whom we would like to bring home the fact the "Fatherhood of God and the brotherhood of man" (the slogan now so vociferously proclaimed from the Protestant housetop) has been for centuries and still is, the underlying principle of the life of these Italian peasants.

the life of these Italian peasants.

Nor must one imagine that the superior Christian traits herein portrayed are peculiar to Italy alone. Mr. Guernsey. Protestant, and editor of the Mexican Herald, is very fond of telling us of the beneficent influence of the Gospel among all classes in Catholic Mexico, and we have impartial witnesses to the same effect regarding Spain. Ireland and the countries of South America, and of all Catholic provinces among the pagan people of the world.

pagan people of the world.

There is a great deal said to-day about new religious, but one wonders if there is any hope of getting one that will be as helpful to the people, high or low, as is this old religion.

SUBSCRIBER,
RUSKIN'S DESCRIPTION OF THESE
SKETCHES,

Mr. Ruskin classes these sketches under the general head of "Christ's Folk," and here are his own words in his preface to these exquisite character sketches, Nov. 30, 1886:

It seems to me that the best Christian work I can do this year, (my own fields of occupation being also in great measure closed to me by the severe warning of recent illness and the languor it has left) will be to gather out of this treasure of letters what part might, with the writer's permission, and without pain to any of her loved friends, be laid before those of the English public who have either seen enough of the Italian peasantry to recognize the truth of these ritratti, (sketches) or have respect enough for the faith of the incor-

rupt Catholic Church to admit the sincerity, and rejoice in the virtue, of a people still living as in the presence of Christ, and under the instant teaching of His saints and apostles.

In another place he speaks of these sketches as "revealing all that is serviceablest in earthly sorrow, sacredes

sketches as "revealing all that is serviceablest in earthly sorrow, sacredest in mortal sorrow, and purest in the religion which has alike known and visited the affliction of the fatherless and widow, and kept itself—as the very clouds of morning—unspotted from the word."

I introduce Edwige first because she plays a prominent part in all this correspondence between Miss Alexander and Mr. Ruskin, and a knowledge of her position in Miss Alexander's life and the warm affection between them adds greatly to the interest of all these letters.

THE STORY OF EDWIGE.

She was the eldest daughter of eleven children in a very poor family. . . When the last child was born, the father was away from home, and there was a long bill owing at the baker's and the day the poor baby was six days old, the baker refused to give them any more bread until the bill was paid. So there were eleven children and nothing to eat! Poor Assunta (that was the mother's name) knew that there was a man living outside Porta Prato, who owed some money to her husband, and she felt sure that he would pay it to her if she could see him and tell her story; but there were six miles from her house to his. She took courage, however, and having gone first to church, walked the six miles, saw the man, told her story and received the money, and then walked the six miles, back again.

then walked the six miles, back again.

Assunta was a saint on earth if ever there was one. She never complained, nor lost her patience, nor spoke a sharp word, nor was displeased when she saw others better off than herself. Whenever she was in any great trouble, and others pitied her, she always said: "I can not complain; there was One Who might have chosen what He would in the world,—and He chose to

of course, in such a family the children had all to go to work very young, and Edwige, when a very little child, was sent to a mistress to learn to weave linen. . . At eighteen she married Tonino Gualtieri, a stone mason, whom I never knew; and came to live near Florence. Her husband was an excellent man, who is still remembered affectionately by those who knew him. She describes him as a pious, humble, Christian man, very retiring in his ways, who liked to go to church where no one knew him, and always laid aside part of his earnings in the week to give to some aged or infirm people on Sunday; and he would rather deprive himself of any indulgence than of this pleasure. During eleven years that they were together, her life was a very happy one.

CHOLERA EPIDEMIC.

In those eleven years four children were born, all daughters. Then came that terrible year—if I am not mistaken it was 1855—when the cholera visited Florence; and in that time of terror, when so many were dying, the complaint attacked poor Tonino. He had gone out to his work in the morning, apparently as well as usual, but came home a few hours later, so changed that one could hardly know him! I will not dwell on the fearful details of his illness and death—in eleven hours all was over. His last words were: "Take care of the children, Edwige, and the Lord will take care of you."

For some time after he died, Edwige remained like one stunned. She shed no tears, she could neither eat nor leep; she could not understand what and happened. Only the thought of her children roused her a little. There were no debts. Tonino was a scrupulously honest man, and never bought he could not afford; but for est, they were left with hardly anything in the house. She found in one of his pockets money to the amount of eight lire, (a little over a dollar) but he was afraid at first to spend it. thought," she said afterwards, his employers might have given him that money to buy something for them, and that he had forgotten to tell me of it before he died. noney and went to the gentleman for whom my husband had worked, and told him about it; but he said, "Keep it, your husband had earned it." And this was her only inheritance.

HARD TRIALS.

Just twenty days after her husband died, a fifth child was born in the Hos pital of the Innocenti, where she was obliged to go. . . She stayed a week at the hospital, no more; and then she took her baby in her arms and walked home with it, for she could not leave her children any longer. They were staying with some of her poor neighbors, who could not, she thought, afford to keep them. It was a very hot day, and she felt sad and desolate as she carried the fatherless child up the lonely dusty road to where she lived, and where she knew that the house wa empty of provisions; but she thought of what she considered her husband's promise—" Take care of the children. Edwige, and the Lord will take care of An old gentleman who lived near by-he was a good man but no saw her going into the house with her baby, and sent over a pentola of soup, which had been prepared for his own dinner.

soup, which had been prepared for his own dinner.

And now commenced a long period of literally living by faith. She began immediately to work; at first she went to take care of the cholera patients of whom there were many; afterwards she used to go out washing; or to help the reapers at harvest time; or, when families moved from one house to another, she would help move the furniture. When one of her neighbors moved to a place about three miles from where she lived, she carried all the furniture there, making of course several journeys. She hired a hand cart for the heavier things, and the rest she took in her arms. But all her work would never have been sufficient, for there were six mouths to feed, if she had not been helped much. "Often," she says, "very often we have gone to bed without a crumb of anything in the house to eat the next day, and without knowing where we could find any; but in the

morning God would send someone to knock at the door and bring us help. He knew that I had five babies! Of course, most of the help came from very poor people; I believe it is always so; the poor are those who pity the poor. There was one poor beggar who used to go about the country with a linen bag, and he would stop at her door and give her the best pieces of bread out of his bag, saying: "You are poorer than I, because you have these children."

After a while Edwige obtained regu-

lar work from a washerwoman who employed several women. She used to go at 6 o'clock in the morning and work until 8 o'clock in the evening. She could not support such a life long; then came a long and painful illness, from which she did not recover fairly for two years, and she has never been very strong since. While she was ill, she used to braid straw all day (an art that she had learnt from her mother) and when she was not able to sleep, which too, in the dark. And a friend who lived near her, used to sell the braid for her, and bring her straw to make more. AITH OF LITTLE TONING REWARDED. One night as she was dividing the bread to the children, she said, "We must eat moderately to-night, because this bread must last to-morrow." And

must eat moderately to-night, because this bread must last to-morrow." And little Tonino, then six years old said: "I do not think so, for we are told to say in the Lord's Prayer. Give us this day our daily bread. God would never have told us to ask for it. if He had not meant to give it to us. Let us eat all that we need to-night, and then say that prayer all together, and He will send us some more to-morrow." This was such plain common sense that there was no contradicting it; the hungry family finished all the bread that evening; then knelt down and said the Lord's Prayer with great devotion. And the next morning, being stormy weather, a neighbor sent them in a little provision; and Tonino was delighted, and said, "You see that I had reason!" I think that was the last time; the family were never reduced to such extremity again.

extremity again.

After Edwige recovered, she entered our service as my particular attendant, coming every morning and staying with me for some hours. And since then the course of our lives has been together. Her children are all married now and are all mothers of families, and she lives very happily with Clementina (her eldest daughter) and Clementina's children, when she is not with me. Now that she is not cold, nor hungry, nor over-worked, she considers herself a very fortunate and wealthy person; and sometimes says that she is living in gold.—Sacred Heart Review.

TOTAL ABSTINENCE.

THE ONLY EFFECTIVE REMEDY F R THE EVIL OF INTEMPERANCE.

The civilized world stands aghast at the ravages of the White Pague. In a single year one-fifth of a million Amer icans have fallen victims to this dread disease, while throughout the world 1,500,000 persons were claimed by the same grim hand. Its cost to our nation annum. Astounding and incredible as are these enormous figures, they are only surpassed by those of that other and more terrible plague—alcoholism. Nor do we exaggerate. At the recent sessions of the American Society for the sessions of the American Society for the Study of Alcohol and Other Drug Nar cotics, it was declared that "the alco hol problem is more important than the tuberculosis problem causes the loss of more lives and of more They showed that alcohol he United States annually money." the \$2,000,000,000 and causes more than 10 per cent. of all the deaths in the country. Nor is this all. The latest results of a critical study of the effects of alco of a critical study of the effects of alco-hol show that the record of its evil is appalling. The testim ny of prison chaplains, of wardens, sheriffs and judges of the criminal courts warrants the assertion that from 80 to 90 per cent. of crime is directly or indirectly trace able to the use of intoxicating liquors.
"Ninety per cent, of the women arrested," says May S. Maloney in the Philadelphia North American, "owe their So I took the trouble to drink." In the United States alcohol was the direct cause of divorce in 36,516 cases in the twenty years covered by the government report, and indirectly, with other causes, of 54,281 cases. Half the suicides and two thirds of the poverty and ruin of families may be attributed to the same cause.

Before the present financial crisis Professor McCook estimated that the tramps of this country alone cost the people over \$9,000,000 a year to support them, "a half more than the cost of the Indian Department and one-half the cost of our navy." "Stop drink for even one year," says Rev. M. Phelan, S. J., "and no child of toil need rest his head in a hovel or tenement rookery." Our insane asylums are filling with

alarming rapidity. Every day swells their number. Alcohol is placed among their number. Atconor is placed among its principal causes. "Stamp out alcohol for a century," says Nammack, "and it is probable that "insanity would shrink 75 per cent." Nor are we the only sufferers. The curse following in the train of alcohol girdles the world. the train of alcohol girdles the England and Ireland, France and Germany, Italy and Russia, Sweden and Switzerland, Canada and Mexico all feel its diastrous effects. But it is particulate arly in the wine and beer drinking countries that its most deplorable consequences are seen. Here is a powerful argument against those who advocate the use of beer and wine as a cure for interpretable. intemperance. In Prussia one-fourth of the inmates of the insane asylums were notorious drinkers. In the same country 20 per cent. of the chilnren of drinkers are weak-minded, idiots or epileptic. "One of the worst evils that have set back the German people," says Professor Munsterburg, "has been the wholesale use of beer and wine."
France is the land of light wines, but lcoholism is ominously on the increase there. Fifty-five per cent. of the mur-derers, 57 per cent. of the incendiaries and 70 per cent. of the thieves are shown by the prison statistics of France to be alcoholic subjects of their chil-dren. From the effects of alcohol alone France yearly loses 150,000 infants under one year old and 500,000 under ten years.

Rome, a Catholic periodical of the Eternal City, stated that "of the insane confined in the asylums of Rome 27 per cent. have been made mad through alcomoli," and that "most of the crimes of blood so frequently in Rome are caused directly or indirectly by wine desirable.

cent. have been made mad through alcohol," and that "most of the crimes of blood so frequently in Rome are caused directly or indirectly by wine drinking."

"From a sociological standpoint," says Nammack, "we are compelled by incontrovertable evidence to acknowledge that it is of all causes the most frequent sources of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death." What greater reasons should prompt us to take an active part in organized total abstinence?

Among the many means proposed to remedy intemperance several have attracted international attention. These are prohibition, the general use of beer and wine, moderate drinking and to all abstinence. In the middle of the last century 15 States adopted the cause of Prohibition. Some even incorporated it in their Constitutions. But its success was short-lived. In a few years the number of Prohibition States shrank to four. Apparently Prohibition bears the elements of ultimate failure.

As we have already shown, beer and

As we have already shown, beer and wine drinking countries are strong proofs of the failure of these two drinks for the cure of intemperance. "Recourse to lager beer as a substitute for other forms of alcohol," says the Scientific American, merely increases the danger and fatality."

Similarly futile have been the efforts

of the "Moderationists." Indeed, moderation carries within itself the principle of its own destruction. It is this which makes it idle to attempt to teach selfwhose nature is to destroy self-control. Recent results of experiments control. Recent results of experiments in medical science have sounded the death-knell of moderate drinking, "From a scientific standpoint," says Professor Victor Horsley, of the University of London, "the claim so often put before us that small quantities of alcohol, such as people take at meals, have not, such as people that at man, and practically no deleterious effect, cannot be maintained." The 'dea that there is safety in taking it "after the day's work is done," is a delusion, for Professor Kraeplin, of Heidelburg University, has shown by actual demonstration that "alcohol causes a diminution of brain power which lasts sometimes until the evening of the next day." Von Helm-holtz, the celebrated physicist of the nineteenth century, declared "that the very smallest quantity of alcohol served effectively, while its influence lasted, to banish from his mind all possibility of creative effort." It has been shown that alcohol predisposes to infectious diseases, lowers vitality and increases mortality in all surgical operations. According to Dr. Spratling. of Johns Hopkins University, there is no drug or medicine known which is so prominent a cause of epilepsy as alcohol. It is his opinion that from 20 to 50 per cent. of all the cases of epileptics are traceable to the use of alcohol.

Of the remedies proposed to check the evils of intemperance but one has proved effective; this is organized total abstinence. It has stood the test of time and has accomplished results be-yond the sanguine hopes of its founders. Apart from its moral advantages it has ontributed to the cause of a gain of four and one-tenth years in the average length of life in this country, as reported by a recent census. It has led to the demand by employees of total abstinence in employers and has been a powerful factor towards creating greater sobriety among American work-men. The chief among the organizations that have aided in the acco ment of these marvelous results is the Catholic Total Abstinence Union of America. For nearly forty years it has labored in this noble cause, and to day it numbers .over 1,000 societies and above 110,000 members. Its principles are advocated by capital and labor and by the leading men of our land. In an inquiry conducted under the direction of the Cormission of Labor among 7,000 industrial establishments employ ing 1,700,000 persons 5,303 replied that they never employed any one without being first informed as to his sobriety, and 1,794 that they absolutely prohibited the use of intoxicating liquors ited the use of intoxicating liquors by their workmen. The United States De-partment of Labor found that 90 per ent. of railways, 79 per cent. of manufactories, 88 per cent. of trades and 72 per cent. of agriculturists discriminate against employees addicted to the use of intoxicants as beverage. Nearly all the railroads forbid the use of liquor under any circumstances and make it a sufficient cause for discipline or dis-

charge.

Labor is strong in its denunciation against drink. One of the former leaders of the Unit d Labor Organizations, referring to drink, said: "When I know that if free from the shackles of intemperance the workingmen of America would hew out for themselves a name and a place in the world which was never dreamed of in the past centuries, it makes my heart sick to know that one of them should ever raise to his mouth the glass that damns both body and soul." Practically every one of the Executive Council of the National Federation of Labor is a total abstainer. This is generally true of the great labor leaders in the United States.

Our great men have strongly endorsed the principles of organized total abstin-ence. "He who drinks," says Presi-dent Taft, "is deliberately disqualifying himself for advancement. Person ally I do not take such a risk. I do not drink." Throughout his career Lincoln was a total abstainer. "Three-fourths of mankind," says he, "confess that the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks." General Sheridan being once asked which of all the evils he would dread most for his son, replied: "It would be the curse of strong drink What the eminent Dr. Osler said of drink in England is equally America: "If all the wine, beer and spirits in Great Britain were poured spirits in Great Britain were poured be "If all the wine, beer and into the English Channel it would be hard on the fish, but good for the English people.

Experience both past and present in all departments equally confirms the principles of total abstinence. They were actually demonstrated in the

OCTOBER 9, 1909.

Wilbur Wright, just fresh with the laurels of his latest triumphs, "I never

laurels of his latest triumphs. "I never make use of alcohol," writes he, "because I believe that it can do me no good and I believe that most people would find themselves better off if they did not take it." If such are the material advantages of total abstince, what can be said of those that are spiritual? Who can tell the number of souls liberty the headers of sing and process.

ated from the bondage of sin and pre

ated from the bondage of sin and pre-served from eternal separation from God? "We have over 10,000 men from the age of eighteen to sixty," says Archbishop Ryan, "wno, I believe pass years with-

out being guilty of serious sin, pure, honest, loyal to their God and their

country, because they belong to the temperance society and receive the sacraments regularly."

Who at sight of these results could

fail to take part in such a glorious work? Not for a moment is it claimed that

Christian Brothers' Institute, Ammen-

THE ANGLICAN PRIESTHOOD.

AND, BY REV. CHARLES COUPE, S. J.

writer on the Tudor period, with whom no other living historian can pretend

even distantly to compare, and the par-ticular work from which I quoted was his "Lollardy." In the lecture referred

to I made but a passing reference to Anglican orders, but as my obiter dictum occasioned controversy in the

are laymen. But I am going to show you that the Edwardine Ordinal, ac-

five years before any question arose as

to Parker's consecration as Archbishop of Canterbury, under Elizabeth. Sec-

ondly, it is the dogmatic teaching of

the Catholic Church (Council of Trent,

sess. 8. can. 9) that any one who affirms

that the sacrament of orders can be repeated is a heretic; and therefore if

Anglican orders were valid, no Catholic

Anghean orders were vand, no Catholic could without grave sin deny them. Thirdly, the Tudor "Reformers" themselves, who framed the Edwardine Ordinal, and Protestantized England, not

only did not believe in orders, but os

tentatiously flaunted their disbelief in

them and changed the ordinal in order

to express that disbelief. Of course it

no use to discuss here what post Reformation "Anglican divines have

taught, or do now teach, concerning orders; for the golden chain was broken

under Elizabeth, and can never be re-

The Anglican, or Edwardine Ordinal

of 1550 was at the beginning of Mary's reign, adjudged a defective rite; con-sequently the ordinations of priests

and the consecration of Bishops and Archbishops made under that rite were

of Canterbury, under Elizabeth.

celestial band.

dale, Md.

WE

FIND

THE

POSITION

, a Catholic periodical of the ome, a Catholic periodical of the nal City, stated that "of the insane and in the asylums of Rome 27 per have been made mad through alcohave been made mad through alco-and that "most of the crimes of so frequently in Rome are caused thy or indirectly by wine drinking." From a sociological standpoint," Nammack, "we are compelled by trovertable evidence to acknowle trovertable evidence to acknowl-tratitis of all causes the most fre-t sources of poverty, unhappiness, ree, suicide, immorality, crime, in-ty, disease and death." What ter reasons should prompt us to an active part in organization an active part in organized total

mong the many means proposed to dy intemperance several have attend international attention. These prohibition, the general use of beer wine, moderate drinking and to al intence. In the middle of the last ury 15 States adopted the cause of the international control of the last ury 15 states adopted the cause of the constitutions. But its success short-lived. In a few years the ber of Prohibition States shrank to Apparently Prohibition bears the Apparently Prohibition bears the ents of ultimate failure.

we have already shown, beer and drinking countries are strong fs of the failure of these two drinks as of the failure of these two drinks the cure of intemperance. "Reset to lager beer as a substitute for forms of alcohol," says the Scien-American, merely increases the ger and fatality." milarly futile have been the efforts the "Moderationists." Indeed, modion carries within itself the principle sown destruction. It is this which

s own destruction. It is this which s own destruction. It is this which east idle to attempt to teach self-trol in the use of a substance se nature is to destroy self-trol. Recent results of experiments trol. Recent results of experiments medical science have sounded the th-knell of moderate drinking, rom a scientific standpoint," says fessor Victor Horsley, of the Universor London, "the claim so often put that small quantities of alcoor London, "the claim so often put bre us that small quantities of alco-such as people take at meals, have ctically no deleterious effect, cannot maintained." The idea that there is ety in taking it "after the day's work done," is a delusion, for Professor deplin, of Heidelburg University, has wn by actual demonstration that cohol causes a diminution of brain ser which lasts sometimes until the part day." You Heles ning of the next day." Von Helm-tz, the celebrated physicist of the eteenth century, declared "that the

eteenth century, declared "that the y smallest quantity of alcohol served vectively, while its influence lasted, to a sisk from his mind all possibility of ative effort." It has been shown to alcohol predisposes to infectious eases, lowers vitality and increases reality in all surgical operations, cording to Dr. Spratling, of Johns pkins University, there is no drug or dicine known which is so prominent a use of epilepsy as alcohol. It is his ise of epilepsy as alcohol. It is his nion that from 20 to 50 per cent. of all cases of epileptics are traceable to use of alcohol. of the remedies proposed to check the Is of intemperance but one has eved effective; this is organized al abstinence. It has stood the test time and has accomplished results be-and the sanguine hopes of its founders.

eart from its moral advantages it has attributed to the cause of a gain of r and one-tenth years in the aver-elength of life in this country, as rerted by a recent census. It has led the demand by employees of total stinence in employers and has been powerful factor towards creating eater sobriety among American work-n. The chief among the organiza-ns that have aided in the accomplishnt of these marvelous results is the tholic Total Abstinence Union of nerica. For nearly forty years it has cored in this noble cause, and to day numbers over 1,000 societies and over 110,000 members. Its principles eadvocated by capital and labor and the leading men of our land. In an nuiry conducted under the direction the Cormission of Labor among 00 industrial establishments employ 1,700,000 persons 5,303 replied that ey never employed any one without ing first informed as to his sobriety, d 1,794 that they absolutely prohibed the use of intoxicating liquors by eir workmen. The United States Deeir workmen. The United States Dertment of Labor found that 90 per nt. of railways, 79 per cent. of manufacture and 72 ctories, 88 per cent. of trades and 72 r cent. of griculturists discriminate ainst employees addicted to the use intoxicants as beverage. Nearly all e railroads forbid the use of liquor der any circumstances and make it a flicient cause for discipline or dis-

arge.
Labor is strong in its denunciation ainst drink. One of the former leads of the United Labor Organizations, ferring to drink, said: "When I low that if free from the shackles of temperance the workingmen of America ould hew out for themselves a name d a place in the world which was never d a piace in the world which was never eamed of in the past centuries, it akes my heart sick to know that one them should ever raise to his mouth e glass that damns both body and ul." Practically every one of the ul." Practically every one of the secutive Council of the National Fedation of Labor is a total abstainer. his is generally true of the great labor aders in the United States.

Our great men have strongly endorsed e principles of organized total abstince. "He who drinks," says Present Taft, "is deliberately disqualifyg himself for advancement." Person-ly I do not take such a risk. I do not ink." Throughout his career Lincoln as a total abstainer. "Three-fourths mankind," says be, "confess that the orld would be vastly benefited by a tal and final banishment from it of all toxicating drinks." General Sheridan sing once asked which of all the evils e would dread most for his son, replied: It would be the curse of strong drink. hat the eminent Dr. Osler said of ink in England is equally true of merica: "If all the wine, beer and irits in Great Britain were poured that the English Channel is would be to the English Channel it would be ard on the fish, but good for the Eng-

sh people. Experience both past and present in l departments equally confirms the rinciples of total abstinence. They ere actually demonstrated in the Russo-Japan 'War, in the several expeditions by Peary and Nansen to the North Pole and in the latest by the English explorer to the South Pole. Nor is this all. The winner of the famous Marathon race, Mr. Matthew Maloney, is a total abstainer and owes his success in no small degree to this success in no small degree to this Pole the Edwardine Ordinal was con demned as an absolutely inadequate and invalid form. Then let not the Angli-cans of our time charge Leo XIII. with hostility and dishonesty when, at their own request, he re-examined the ques-tion of Anglican orders, and was comvery fact. Lastly, as a climax to the heroes of land and sea and mountain we have that of the "King of the Air,"

pelled by the truths again to condemn them as invalid.

Hence when, in Elizabeth's day, Angli-cans were ordained priests and con-secrated Prelates under the Edwardine Ordinal, it was done under a form that ordinal, it was done under a form that had been officially and repeatedly declared by the highest authority to be invalid. Nay, Anglicans gloried in the fact; for instance, the Elizabethan Bishop of Salisbury, Jewel, boasted that Anglicans were then, under Elizabeth, in 1559, ordained under the Edwardine Ordinal, for otherwise "the sink would indeed have been emptied to no pur-pose; if we had suffered those dregs to settle at the bottom. Those oily shaven, portly hypocrites we have sen back to Rome, from whence we first back to Rome, from whence we first imported them; for we require our Bishops to be "—not "priests," but— "pastors, laborers and watchmen" (Zurich Letters, No. 22). With the five years of Mary's reign, given them to realize that the Edwardine Ordinal was invalid, the Etizabethan "Reform nevertheless deliberately adopted it total abstinence is a cure for all the ills why? Because the correlative of of life. The sign of the cross is over us all. Indeed, man and the cross are twin as they denied that the Catholic Mass all. Indeed, man and the cross are twin brothers. They are born in the same bosom, rocked in the same cradle and will glide down the river of life to a common grave. But the measure of joy, peace and happiness wrought through

the instrumentality of organized total abstinence is untold. It has brightened the homes of the unfortunate, brought cheer and comfort to the needy, carried joy to the hearts of despondent wises. for which it follows that there can be no Catholic priest: "Where the Popish priesthood taketh footing, and in what joy to the hearts of despondent wives and mothers and kissed the tears of hunger from the eyes of children who cried for bread. Well, indeed, has it been said that outside of the religious orders of the Church "this society is to him they sacrifice, him they serve." the most Christ-like in the world." Al-

(Sermons xxi., p. 411.)

There is not a single "Reformer" in the Tudor period but denied the sacrifice of the Mass, and therefore denied the priesthood of the ministers. The Anglican priest, therefore, is a priest call in the enset that a pager flower is though no sculptured marble should rise to the memory of its founders or engraved stone bear record of their deeds their names shall crown that Anglican priest, therefore, is a priest only in the sense that a paper flower is a flower, or that the Anglican Church is a Caurch. The Anglican Church, or "Establishment," is nothing more than a civil department; and the Anglican cleric is simply an officer of the State. Is it satire to say that? Well, at any rate, Cranmer, the Protestant Archishon of Cantechury, said it. Here rate, Cranmer, the Protestant Archbishop of Canterbury, said it. Here are his words: "The minister of God's Word, under His Majesty, be they Bishops, parsons, vicars and such other priests as he appointed by His Highness to that ministration. . All the said officers and ministers, as well of the one sort as of the other, be appointed assigned and elected by the A SERMON PREACHED AT EXETER, ENG-I lately lectured to you, my brethren, on the origin of Protestantism in Eggland and proved to you that not only was the "Reformation" engineered by Henry VIII., but that it was brought in dead against the will of the English people. My authority for that statement was the Protestant Dr James Gairdner,

pointed, assigned and elected by the laws and orders of Kings and Princes. For the admission of many of these For the admission of many of these officers be divers comely ceremonies and solemnities used; which be not of necessity, but only for a good order and seemly fashion; for if such offices and ministrations were committed without such solemnity, they were nevertheless truly committed. And there is no more promise of God that local press, I now take up that subject in more detail. Of course, Anglicans are no part of the Church, whether their

nevertheless truly committed. And there is no more promise of God that grace is given in the committing of the ecclesiastical office than it is in the committing of the civil office." (Cf. Pocock's Burnet, 1868, iv., p. 467.)

An Anglican minister, therefore, needs no rite of ordination. Such at least was the teaching of the first Protestant Archbishop of Canterbury, who said: "In the New Testament, he that is appointed to be a Bishop, or a priest. are no part of the Church, whether their orders are valid or invalid.

With the "Nag's Head" story I have nothing to do, and I believe it to be groundless. With Barlow's own conservation as Bishop I have no time to deal, though he was most probably never consecrated a Bishop, and therefore consecrated a Bishop, and therefore consecrated pages, have validly consecuted never have validly consecuted. is appointed to be a Bishop, or a priest, needeth no consecration, by the Scripture; for election, or appointing thereto fore could never have validly conse-crated Parker an Archbishop, with the consequence that the Anglican clergy is sufficient." (Pocock's Burnet, iv.,

And the man who is said to have con-And the man who is said to have consecrated Parker as Archbishop of Canterbury, but who was most probably never a Bishop himself, William Barlow, of Bath and Wells, endorsed this view, held by both Henry VIII. and Craemer. He said: "If the King's grace, being Supreme Head of the Church of England, did choose denominate and elect any layman, being learned, to be a Bishop; that he so chosen, without mention made of any orders, should be as good a Bishop as the best in England." (Cf. cording to which Anglican clerics are supposed to be ordained priests and to be consecrated Bishops and Archbishops. has from the beginning been regarded At the outset let me forestall an obection that the condemnation by Rome of Anglican orders is the outcome of Rome's antagonism to Anglicanism. That is not so. For, first, these orders were condemned at the beginning of Queen Mary's reign, when England was reunited to the Catholic Church, and

orders, should be as good a bishop as
the best in England." (Cf.
Steype, "Memorials." I., 184).
The "Reformers" denied the Sacrifice
of the Mass, and therefore most logically denied the priesthood. The ther Bishop of Exeter, who ministered in the Cathedral under the shadow of which I am now speaking, and who was himself a leading promoter of the Edwardine Ordinal, said: "Wherefore call they the Ordinal, said: "Wherefore call they the Mass, a sacrifice? Even because (say they), in the Mass, Christ the Son is offered up unto God His Father. Oh, what a great biasphemy is this; yea, to be abhorred of all virtuous men. Why, then, do they call it a sacrifice, seeing it is but a remembrance of a sacrifice?" (Works a remembrance of a sacrifice? "The Defense of a Christian Man," pp. 470-471) Then in a passage which is in part too indecent to quote, this Bishop of Exeter calls the Holy Mass "a heinous and stinking abomination," "the devil's daughter," etc., etc., and ends his diatribe with the unqualified assertion that the Mass "is a sacrament and

not a sacrifice."

Go into this beautiful Cathedral here in Exeter, Catholic in olden days, and study the Catholic altar stone let into the pavement that unhallowed feet may trample on it and dishonor the five crosses within which the Body and Blood of Jesus Christ were once consecrated, and then wender at the modern High Church party in England, who claim to be Cabbolic priests and Catholic Bishops, rightly ordained and consecrated under the Edwardine Ordinal.

The Thirty-nine Articles have to be subscribed by all Bishops and clergy of the Establishment. The twenty-eighth of these articles declares that the "Secrement of the Lord's Supper was not by Christ's ordinance * * not, by Christ's ordinance * * * worshipped." And the thirty-first says of Holy Mass that it is a "blasphemous fable and dangerous deseit." At the request of Anglicans the question of Anglicans glican orders has, in our own day, been re-examined by Rome, and again these orders have been condemned as absolutely invalid. Moreover, the Low Church

Whatever amount of money one puts by in an investment-whether it is \$10,000 or \$100-the first consideration is the security of the investment.

If added to the security there is a profitable dividend, the investment becomes an ideal oneexactly the kind that the saving people of Ontario most desire.

The Debentures of this Company are such an investment, safe beyond question. Assets totalling over \$10,000,000 are pledged to their redemption. Thus their security is absolutely safeguarded.

They pay 4 per cent. per annum. Put your savings into this safe and profitable form of investment. Write asking for full particulars.

Loan & Savings Co., London, Ont.

of Holland pronounce them invalid. The Russian Church hold them for invalid. The Eastern sects which during the ages have split off from Rome also

of the whole-does it not pass comprehension that High Anglicans should en-large and write pamphlets on the validty of Anglican orders and should persuade their people to remain in a com-munion which by their own teaching is heretica! ?

Let me end with the evidence of the present Bishop of Hereford, who is only repeating the official teaching of the Establishment. In his 1908 address at the Advent ordination in Hereford the Advent ordination in Hereford Cathedral, His Lordship said: "The kingdom of Christ has no sacerdotal system. It interposes no sacrificial class between God and man, no class by whose the Christian Church, rightly understood, is deserving of all the more careful attention, because of the tendency in a section of our Church of England to a section of our Church of England to drift back toward the erroneous and misleading Roman doctrine of a sacrific-ing priesthood." ("Tablet." Feb. 13. 1909, p. 247.)

Here then I end, with these two double questions. When lately a goodly number of the Anglican Bishops, headed by the Archbishop of Canterbury, as-sembled here in Exeter and claimed to be Catholic Bishops, and to be the rightful and lineal successors of Eadulf, the first Bishop of Credition, who about the year 909 was consecrated at Canterbury Cathedral by Archbishop Pleg-mund—as the spokesman on the occa sion. Bishop Browne, of Bristol, informed us—did not Eadulf recognize the Pope as Supreme Head of the Catholic Church? Do the Anglican Bishops? Did not Eadulf believe in the Blessed Sacrament of the Altar and in the Mass? Do the Anglican Bishops? And if they do, how are they Anglicans? And if they do not, how are they Catholics?

H. W. BEECHER'S COMPLIMENT.

IENRY WARD REECHER LAUDS HUMAN FORESIGHT OF CATHOLIC CHURCH— MARVEL OF POWER, VERSATILITY AND WISDOM-ABIDES HER TIME, WORKS FOR FUTURE RESULTS.

To the Editor Intermountain Catholic: List week you gave us Lord Mac-auley's magnificent tribute to the perpetuity of the Catholic Church. It may petuity of the Catholic Church. It may interest your clients to read, in associa-tion with Macauley, what that talented but unfortunate Congregational preach-er, Henry Ward Beecher, had to say of est and most influential figure before. during and after the trying times of our Civil war. He was a human lion, and when he shook his main, orthodox religion was said to tremble. Unlike Talmage, who was a preacher for revenue, Beecher cared nothing for money. He was too great a man to make love to avarice, adulation or praise, but, strong as was his intellect, his animal passions conquered his discretion, and, though conquered in succession, and, though acquitted by the jury, while still under the spell of the great Everett's eloquence, public opinion gave its verdict against him, and a popular idol fell from the moderate. Bencher, it is not too much its pedestal. Beecher, it is not too much to say, died of a broken heart. The second volume of his "Life of Christ" never appeared, for the revelations at never appeared, for the reveiations at the trial of Beecher made it an impos-sibility. Here is what he said of the Catholic Church when preaching to an immense congregation in his church, Brooklyn, N. Y., May 15, 1871.

and Broad Church sections of the Establishment declare them to be invalid.

The Old Catholics, or Neo-Protestants, must appear to be a marvel of power, versatility, wisdom and persistent aggressiveness, Vanderbilt does not manage his enormous railroad interests the ages have split off from Rome also regard them as invalid.

In the face of all this accumulation of faculty for getting on in the world than evidence—and I have given but a tittle | do the consecrated rulers of the Catholic Church wield the vast and multifarious operations of their tremendous corpora-tion.
"The Catholic Church in America is

the last consummate product of the genius of organization. It is conquest reduced to science and operating with the precision of a perfect machine. What spring of individual and social influence does it leave untouched? What weapon of spiritual or material has it overlooked or delayed to utilize? The pulpit, the newspaper, the platform, the caucus, the legislature, the judicial bench, the charms and graces of society, music, art, literature, the power of intervention alone God is reconciled and man forgiven. * * * And this absence of any sacerdotal order from the Christian Character and the christian c energy that never slurs, or slumbers, or tires, and an audacity that is sublime and in the presence of which the greatest secular man of the earth is but

" For instance, take the Catholic Church in this country as an operator in real estate. The keenest of worldly speculators in that article could go to school to these churchmen, and learn how to pick out building sites, and bidetheir time, and to seize their opportun-ity and get their price. In the whole vast territory from the Bay of Fundy to Vast territory from the Bay of rainty to San Diego, this corporation has fixed its eye and its mark on the best pieces of land; and while others are in a hurry, it can wait; and when it once buys it never surrenders; and it calculates values not on a scale of years or decades, but of centuries. In fifty years from now it may control more property, real and personal, than all other religious bodies put together; and thus add to its other auxiliaries the almightiness of the American dollar."

All of which, if it be true, refutes the charge that pricets are not good businesses.

charge that priests are not good business men. Furthermore, the Rev. Henry Ward Beecher publicly acknowledged that the Irish intellect is a superior intellect and that the training of ior intellect and that the training of Catholic Bishop and priest is, from a secular viewpoint, immeasurably ahead of the training given to any other body of men. Mr. Beecher omitted, in his panegyric, to state that on every piece of real estate bought by the Caurch, there is erected a school for the education of calldren, a church where people may meet to worship God, a hospital may meet to worship God, a hospital where the sick and maimed are tenderly cared for, a house of refuge for the poor girl, a university for the leading of the educated intellect to lofty ideals, an inarentless children of "Greeks and har barians, of the wise and the foolish "of Catholics and Protestants, are fed

the human foresight of the Catholic Church in America. Beecher, until the day of his trial for undue intimacy with Mrs. Titton was, as a free and independent churchman and politician, the greatest churchman and politician and greatest churchman and politician and greatest churchman and politician and greatest churchman and greatest dustrial school for manual training, and an orphans' home, where abandoned or clothed and educated by Catholic char-ity. Without real estate these miracles

of Catholic benevolence, of Catholic enterprise, of Catholic self-denial and love for human souls and human bodies could have no existence. So that it is not the number of acres owned in fee simple by the Catholic Church, but the motive and reason for holding them, which ought to evoke our envy, admiration or astonishment. W. R. H.

Acquire the habit of making frequent ejaculations. They are sighs of love that dart upwards to God to sue for His aid and succor.-St. Francis de Sales.

AVAILABLE ON ALL STEAMERS

GREAT LAKE TRIPS

All ports on the Great Lakes are reached regularly by the excellent service of the D & C Lake

regularly by the excellent service of the D & C Lake
Lines. The ten large steamers are safe, speedy and comfortable. Every boat is of modera steel construction and equipped
with the Clark Wireless Telegraph Service. The D & C Lake Lines
operate daily trips between Buffalo and Detroit, Cleveland and Detroit, four
trips per week between Toledo, Detroit, Mackinac and wayports, and two

trips per week between 1 oledo, Detroik, Vinacinac said wayports, and two
trips per week between Detroit, Bay City, Saginaw and wayports. Special steamer
leaves Cleveland twice a week direct for Mackinac, stopping at Dutroit every trip and
Goderich, Ont., every other trip. Send two cent stamp for Bandrated Pamphlet and Great Lakes Map.

Address: L. G. Lewis, G. P. A., Dotsoit, Mich.

RAIL TICKETS

AVAILABLE ON

AVAILABLE ON

P. H. McMILLAN, President A. A. SCHANTZ, Gen. Mgs.

DETROIT & CLEVELAND

NAVIGATION CO.

414 PLACED IN TWELVE MONTHS. A number of these at salaries from 00 to \$1400 per annum with experienced students. It PAYS to get your training in a College where they place you when ready.

Our Magnificent Catalogue C tells about the work at Chatham.

Our Handsome Catalogue H tells about HOME COURSES, in Bookkeeping, Shorthand, Penmanip, Arithmetic and Pen Lettering.

We bring long distance students for half-fare and allow full fare up to \$5.00 to all.

Write for McLachlan's System of Penmanship in 72 page book form for 50c. WORTH ITS WEIGHT
N GOLD, and should be in the hands of EVERY BOY and GIRL, EVERY TEACHER and INPRECTOR in the Dominion.

This school offers \$1550 in cash and other prizes for Penmanship, which are open to PUBLIC THOOL PUPILS, TEACHERS and INSPECTORS, in British North America. A list of these prizes

Educational.

CANADA BUSINESS COLLEGE, CHATHAM, ONTARIO

MARIE HERONI.

90 Bookkeepers, Stenographers and Commercial Teachers Placed between July 1st and Aug. 16th.

Write for what you want, addressing, D. McLachlan & Co., Chatham, Ont.

NO RECIPROCITY IN RELIGION.

YOU

GET

READY

"Why is it that Catholics invite their non-Catholic friends to attend Catholic services while they refuse to reciprocate by attending Protestant services? We were asked this question the other day by an intelligent and fair minded man, who thought he saw a disposition of Catholics to claim more than their due in the matter of their religion.

Our reply was that in religion we do claim to be right, and to have certainty of the truth of the Catholic religion, it follows that we must believe every other form of worship than the Catholic to be wrong. That does not mean that we believe all non-Catholics to be knowingly doing wrong when they worship God according to another form. No, we believe the vast majority of them are in good faith and doing what they believe to be right. But a Catholic, believing as he does, would be doing wrong in pretending to worship God in a Protest-ant church. He would be guilty of formal false worship, which is nothing else than a mockery of God.

Protestants violate no principle o

their religion nor any dictate of conscience when they attend Catholic worship. They look upon it as a matter of indifference how they worship God. Catholics know that there is one way to worship God and that the way is obligatory upon all. In attending or taking part in Protestant forms of worship they contradict their own faith by their action. They cannot be excused, whatever may be said of those who have not Art, Domestic Science Courses the true faith. Protestants come to the true faith. Protestants come to hear Catholic sermons because, on their own principles, they are bound to in-quire in the truth of every religion. Catholics, possessing the truth, do not need to inquire farther and cannot take

part in false worship.

We can work with our Protestant friends in business and in politics. We can meet them on an equality in social affairs. But we can pray with them only in a Catholic church. That is the only kind of reciprocity we recognize in religion.—True Voice.

PROTESTANTS AND THE SAINTS.

"Dear Father,—Will you please tell us through the Freeman's Journal how it is that some Episcopal churches use the name of St. Augustine, when he was a Catholic and one of the greatest. a Catholic and one of the greatest Doctors of the Church?

"And oblige, John F. Conroy."

They do it because they have good taste and good judgment. They venerate the memory of the Saints because of their holy lives and the glorious examples of Christian perfection which they left to posterity. When they look about for a Saint whose name they wish about for a Saint whose name they wish to associate with their church they very naturally seek the Saints where they know they are to be found—that is, in the Catholic Chumh. We must not We must not think that because they are not true blue Catholics, but somewhat off-color, that they have lost an sense of propriety

or knowledge of the fitness of things.

They are of course somewhat illogical, but their desire to associate with the Saints is in the right direction and to be commended. When they come over the fence into the Catholic garden to get flowers many of them remain. The intercession of St. Augustine may bring the "kindly light" to many an anxious soul outside the Church. His teaching and prayers made many converts in his

day, and since.
But there were two Saint Augustines. The first was the giant intellect of Christendom in the fourth and fifth centuries. He was born in the year of Our Lord 430. He was for many years Bishop of Hippo in Africa,

The other St. Augustine was a monk in Rome, and in the year 596 he forty other monks was sent by Pope Gregory I, to convert the Anglo-Saxons



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

The Cowan Co. Limited, Toronto. 86

GENTRAL Susiness College.

STRATFORD, ONT.

ELLIOTT & MCLACHLAN

Business & Shorthand SUBJECTS

Resident and Mail Courses Catalogues Free

J. W. Westervelt, J. W. Westervelt, Jr., C.A.,

Ursuline College

CHATHAM, ONT. Full Collegiate, Academic, Pre-

Art, Domestic Science Courses HEALTHY LOCATION MODERN EQUIPMENT UP-TO-DATE METHODS

STUDIES WILL RE RESUMED ON

TUESDAY, SEPT. 14th

For Catalogue, apply to THE MOTHER SUPERIOR

to Christianity. In 597 he was conse crated Archbishop of Canterbury and Metropolitan of Eugland. He died in

When the late Rev. Dr. Stephen M. Rice was pastor of Grace Protestant Episcopalian Church, Jersey City, N. J., he and the late Very Rev. Dean Louis ted to him by Dean Senez, and ing to the Jersey City Journal, he often expressed a desire to have it placed in his coffin and buried with his His request was complied with. . 8 418



DON'T SEND ME ONE CENT

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become sheelutaly and

please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-futing glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the Bussell pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity. Won't you help me introduce the wonder-ful Dr. Haux "Phrietet Vision" Spectacles in your locality on this easy, simple condition? My your locality on this easy, simple conditions.

If you are a generic, bone-fide spectaclewearer (no children need apply) and want to
do me this favor, write me at once and just
say: "Dear Doctor:—Mail me your Perfect
Home Kye Tester, absolutely free of charge
also full particulars of your handsome 10-ksrat
pursual Spectacle Offer," and address me
personally and I will give your letter my own
personal attention. Address:—

DR HAUX (Personal) Haur Building.

DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

KOTH.—The Above is the Largest Mail Order Space Inche House in the Wend, and Perfectly Reliable

Archbishops made under that rite were invalid. Accordingly, those Bishops who had been consecrated under the old Catholic Pontifical and yet were deprived of their Sees in Mary's time, were so deprived, not because they were not Bishops, but because they were heretics, or had married, while those similarly consecrated who abjured their schigm were restored. But all those Bishops consecrated under the Edwardine Ordinal were held to be no Bishops at all and were deprived of their Sees. The same line of treatment was adopted in regard to the lower clergy; those ordained according to the Edwardine ordained according to the Edwardine according to the Edwardine stances, absolved and restored; those ordained according to the Edwardine form were either driven forth as not being priests at all or were re-ordained according to the Catholic rite. It is, therefore, an historical fact that in Mary's day and under Cardinal

Price of Subscription-\$2.00 per annum THOS. COFFEY, LL. D., Editor and Publisher.

ent for teachers, situations wanted, etc. Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and urg, N. Y., and the clergy throughout the

Dominion.
Messis, Luke King, P. J. Neven, E. J. Broderick, M.
J. Hagarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for Newtoundland, Mr. James Power of St. John. Agent district of Niossing Mrs. M. Revnolds, New Liskeard district of Niossing Mrs. M. Revnolds, New Liskeard

So cents.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of deliyery clerks who will sometimes look for letters

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been reader of your paper. I have noted with satistion that it is directed with intelligence and bility, and, above all, that it is imbued with a stong the same of the Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teach ings and authority of the Church, at the same times the best interests of the country. Follow ings and authority of the Church, at the same tim-promoting the best interests of the country. Follow ing these lines it has done a great deal of good fo the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing or your work, and best wishes for its continued success

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate

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

Mf. Thomas Cofley

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

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

LONDON, SATURDAY, OCTOBER 9, 1909.

THE PLENARY COUNCIL.

On Thursday, Sep. 23rd, a solemn service took place in the Basilica for the departed Bishops of Canada. All the Fathers and members of the Council were in attendance. The procession left the Palace at 9, and taking the same route as on Sunday, entered the great church, which was draped throughout. A catafalque was erected in the sanctuary. The Mass was sung by the Archbishop of Halifax, Mgr. McCarthy. After the gospel Mgr. Brunault, Bishop of Nicolet, delivered a very eloquent discourse in French, of which the follow-

"Wherefore I am placed a preacher and apostle and a teacher of the Gen-tiles." (II. Tim. II. 11.)

text was :

The Church of Canada is praying this morning for its dead bishops. Since meeting here, we, its pastors and teach-ers, have thought more than once of those bishops who before us were called by God to found the Church of Canada. to extend it and to govern it. Presecupied with building its future upon its traditions we have often the work of those who founded these traditionsbroad and deep, so that it is rather a hymn of thanksgiving than a funeral dirge which should spontaneously spring from our heart to our lips. But you know, my brethren, by experience that it is scarcely possible to think of our dead without mingling prayer with our recollection. We are undoubtedly assured that all those bishops who "fought the good fight, who finished the course who kept for themselves and their people Jesus Christ," have already ceived their supreme reward. are ever taught that it is " a holy and a esome thought to pray for the dead," that through this solemn ceremony the just judgments of God may be appeased and that He may call to their eternal rest those who in life wrought so labor-

Our prayer, furthermore, will be full of hope. And in order to justify this hope I need only mention the names and virtues of these great bishops who founded, enlarged and honored the Canadian Church. It is with legitimate boasting and a sort of family pride that we open this morning to your gaze the tombs where rest in their dust and purple the first pastors of the dioceses of Canada. From all those tombs which the shadow of death encloses there is shed still upon the whole Church of this light of imperishable teaching; from all those lives which seem extinct there escapes a mysterious force which sustains our courage; from all those lips which death has sealed issues but one word, the very word which St. Paul uttered to Timothy: "Wherefore I am placed preacher and apostle and teacher of the Gentiles." In order to procure life for souls we have been

preachers, apostles, chiefs, masters.
All these pontiffs—both those who sleep the sleep of a century and those who lay down in death but lately—all these bishops, archbishops, cardinal, from the Venerable Francis de Montmorency-Laval, who founded in heroism and sanctity the Canadian Church down to the valiant Archbishop who only a few months ago fell upon the road and whom ever-ruthless death struck to earth while on his apostolic duties, all repeat to us the word of St. Paul which contains their undertakings—"I xm placed as preacher and apostle and teacher of the Gentiles." This word I willingly repeat to you—none other can better express our praise, and offer the

strongest consolation to our mourning. The Church of Canada, my brethren, like all the churches scattered through the Catholic world, has had need of doc to teach, apostles to evangelize, fs to govern. And the Bishops, our chiefs to govern. predecessors—may I be permitted to say—were all before men possessed of unequalled glory, but having the same merit before God as doctors, apostles, leaders of the people.

To teach is the proper ministry of the bishop. It is that which he ought first to join with prayer—"But we must be instant in prayer and the ministry of the Word." And in no portion of the Church better than in this country has the winter because accomplished. You this ministry been accomplished. remember it was to spread the gospel, as well as to extend the kingdom, that Champlain brought to the foot of this high rock of Quebec the gift of God; it was to give to the Master new disciples, as well as to give to the king new sub-jects that New France was colonized. Is it astonishing that Divine Providence entrusted to one bishop, who was the clearest of doctors, the care of founding upon this historic rock of Quebec, the Church, which was here to guard in all its integrity the Roman faith and to disperse over the whole continent the pure and munificent light thereof? And should we likewise wonder that the noble dynasty of the Bishops of Quebec did not cease with Laval to furnish to the Church of Canada prelates as remarkable elevation of their souls as by the authority of their wisdom?

The torch of Catholic Faith and Doc trine these Bishops transmitted to their brethren, who, here or there, in the dio-ceses in which their missions lay, caused to shine frequently with the most lively brilliancy. The names, still venerated, of Taschereau, of Lafleche, Horan,

Lynch and O'Brien, naturally present themselves to my lips when I think about all those prelates who enjoyed amongst their fellow-citizens the highest esteem for their intellectual talent and who by word of mouth or of pen pub lished with the greatest eloquence the Gospel of Faith. Capable to expres with force their thoughts, they sought, however, like the Doctor of the Gentiles, only to announce Jesus Christ Himself—"We do not preach ourselves. but Jesus Christ, Our Lord." These illustrious doctors shone especi

while others displayed in the Church of Canada the most heroic virtues of the Apostles. Apostles most assuredly all these bishops were, whose memory we are recalling this morning. A bishop is successor of the Apostles. Like them e is an envoy, like them he traverse without ever being weary the countries subject to his jurisdiction. Now our Canadian Bishops were incomparable Apostles. It would suffice to cast our glance over the vast horizon of Catholic Canada, to look across those immense and distant regions and see footsteps of the colonizing bishop and of the missionary bishop, to recall to you what gratitude we should testify to the Apostolate of our Pontiffs. Our whole country is marked by the routes which the Episcopal Cross has traced—and upon these routes we perceive still in the full light of the history of those times, the great shades of Provencher, re, Guiges, Tache, Racine, Gron din. It is not only the Province of Quebec which has seen our Apostolic Bishops pass through its forests, too slow, to yield their frontiers. There are likeing is a translation. His Lordship's the plains of the West the rivers of the Pacific ocean that the French Apostolate con quered for Christian civilization. We can, in truth, repeat to-day, concerning

the remembrance of so many courageous bishops what the Church herself says of all her Apostles—"Their sound has gone forth into every land." It is throughout the whole Canadian dominion that these bishops made their voices heard : from Halifax to Vancouver they wished to announce the glad tidings of truth to all the people dwelling in our

But understand it well, my brethren it is not sufficient for the extension of the Kingdom to announce the Word of We must assure to this God to souls. kingdom of the Church its stability; we must subject to divine authority people whom faith illumines and converts. And if in the history of particular churches a large place is accorded to reachers and apostles, to pioneers and o doctors, the bishops who the work begun, who organize dioceses who group around them the scattered flock, who exercise over souls that ligious and social action which is ineparable from the Episcopal ministry these bishops are equally precious work men, whose names we should guard with Each of these bishops is in very truth a Chief. a Guide, a Teache

And how many there are amongst out departed Bishops who were undisputed masters, whose influence passed beyond the bounds of religious life, or rather who gave to their religious actions such denitude that it spread itself in inestimable benefits throughout the whole Dominion of our National Life! Shal I recall to you the name of Briand, of Plessis, who, the first at the grave hour of conquest, the second during anxious days of heroic resistance, were really orudent chiefs, authentic guides, in repid defenders, saviours of the French Canadian people? Less brilliant is canadian people? Less brilliant is the role of many others, but how real and decisive was the social influence which they exercised by their virtues, by their devotion to their flocks, which they loved more than themselves. Shall I tell you the beloved names—Baillargeon, Bourget, Cleary, Moreau, Duhamel and the name twice sacred for myself, of Monseigneur Gravel, who founded and organized, with so much solicitude, my

At the foot of this altar let us mingle the same praise all thos whom your lips and your hearts would wish to name—let us unite them to-gether in one common fervent prayer. They taught, they evangelized, they guided their people. Their life was spent in these noble labours. May they now rest forever in the bosom of God.

When Mass was finished, His Lordship Bishop Alex. McDonald, of Victoria, B. C., ascended the pulpit and delivered the following discourse:

"And we will not have you ignorant brethren, concerning them that are asleep, that you sorrow n as those sorrow who have no hope." (1 Thess. 4-12). Most Reverend Excellency, Most Rev-

erend and Right Reverend Fathers, Dear Brethren,-Those words of the postle imply that sorrow for the dead s natural to man. They imply also that there is a sorrow for the dead and last the Papal Delegate pronounced

which is relieved and brightened by nope. Let us consider area that bring nature of things death must needs bring heart. Sorrow is Let us consider first that sorrow to the human heart. Sorrow is caused by a present evil from which there is no escape. An evil that is in the future, an evil that may be shupped in anti-advantage of the state of t the future, an evil that may be shunned, is apt indeed to cause fear, but not that sadness of the soul which we call sorrow. Now death is an ever present evil in this sad world of ours, and it is a giant evil, after sin, of which it is the offspring, the greatest evil that ever was known to the sons of men.
Other physical evils do but in the main lead up to it and herald its coming.
Other physical evils may with reason have some hope of shunning, but from this evil no man that is born of woman can escape. "It is appointed unto menonce to die." We are a doomed race, and death dogs our footsteps ever as we pass through this world. It claims, its victims at every stage and in every season of life, from gay and eager child-hood to hoar and weary old age.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath
And stars to set, but all.
Thou hast all seasons for thine own, O Death.

Nor can we ever know where or when this remorseless foe of ours shall strike us down; for, as the same tender poet so well and so truly says:

"We know when moons shall wane, When summer birds from far shall cross the sea. When autumn's sun shall tinge the golden grain But who shall teach us when to look for thee?"

Such, then, is this great and univer sal cause of human sorrow, this king o terrors, this ruthless slayer of the race of men, which spares nor age nor sex; which snatches the child from the boson of its mother, the wife from the arms of her husband; sunders brother from sister, friend from friend; severs, in word, the strongest and tenderest and closest ties that bind the members of our race together. No marvel though it should cause sorrow; most natural is it that we should grieve for the loved ones that have been torn from us by death. If even He Who knew no sin, the Author of Life, the Vanquisher of Death-if even He tasted the sadness of our mortal lot, and shed tears over th grave of Lazarus, His friend, how much more must we sinners, exiled sons of Eve. feel the bitterness of death and the pangs of sorrow for the dead, the only orrow, as some one has said, from which

we refuse to be divorced. Now this is the dark side of death, the only side that it presents to those who, in the words of the Apostle, have no hope. But to those who have hope, to those who have emerged from the valley of the shadow, to those upon whom the light has arisen, death is freed from more than half its darkness and shorn of all its terrors. " For if we pelieve," says the same Apostle, "that Jesus died, and rose again, even so bring with Him.' Christ Jesus death's cloud of sorrow is silver-lined; nay it is gilded and made bright by the light that shines upon it from that Sun of Righteousness. Hence the Apostle cries out in tones triumph "O grave, where is thy victory?
O death, where is thy sting?" Christ
has taken the sting out of death; it may still be fearsome, but it can no longer hurt us. Thanks be to God Who has given us the victory through Jesus Christ Our This, my brethren, is Memorial Day

at the First Plenary Council of the Church in Canada. We keep the memory of the chief shepherds, whom we no longer mourn as dead but venerate as living; whose "bodies are buried in in peace, whose name liveth unto generation and generation." (Eccl. c. 44.) Nor are we content to offer an empty tribute of honor to the brave ones who have borne the to the brave ones who have borne the burden and heat of the day, and now est from their labors. We pray for their souls, knowing that this good and wholesome thought;" and we offer for them the Sacrifice of our Ransom, by which the handwriting of the decree that stood against us was blotted virtue of this Sacrifice we are one with them still, joined together in the communion of saints. By virtue of bridged, and death has become the gate of life. No new sacrifice do we but the one Eternal Sacrifice offer, which He offered and still offers by the hands of His priests. For He Who first offered it by dying triumphed over death, and He it is Who still offers; He it is Who offers, and He it is Who is offered. "Christ being present a highpriest of the good things to come, by a greater and more perfect tabernacle not nade with hands, that is, not of this made with hands, that is, not of this creation, neither by the blood of goats, or of calves, but by his own blood, entered once into the holy place, having obtained eternal redemption." (Hebr. ix-11-12.) Yes, eternal redemption, and therefore, Mother Church declares that as often as this commemorative sacrifice is offered the work of our redemption is

carried on. "For Christ, our Passover, is slain." He is the Christian Passover—the Lamb once slain Passover—the Lamb once slain and evermore offered up, for His people are evermore being freed from bondage and evermore passing through the wilderness of this world into the promised land. Of old they slew and offered many lambs; now the Lamb slain once for all is ever offered in the Holy Mass which shows forth the death of the Lord until He come Rightly, then, do we keep the Memorial Rightly, then, do we keep the Memorial Day of those that have crossed the dark river of death, by renewing the Memorial of Christ's life-giving death. And with well-founded bope do we look for-ward to joining upon the eternal shore those who were bound to us here and are still bound to us by a bond which death cannot sever—the bond of Christianly charity, that wonderful bond, which, as a great Bishop of God's Church has said, "shall be transfigured in the world of light, and unite pastor and flock to all eternity, when the flock

in the fold upon the everlasting hills. The English sermon was followed by the five solemn absolutions given by five Archbishops. The celebrant, Archbishops Begin, Bruchesi and Langevin to even add new ones, rendered neces

shall all be told, and the number be ful-

filled, and the shepherds shall gather round the Great Shepherd of the sheep

according to the Pontifical these five prayers of our liturgy. Thus closed the memorial service for the successive generations of Canadian Bishops—whose names are held in benediction and whose works live after them.

One of the most interesting and signi-

ficant receptions given the President and Fathers of the Plenary Council was that offered by the workmen in the parish of St. Sauveur in this city. It was a great religious demonstration-a living testimony of the cordial relationship which under proper direction can, and should, exist between labor and religion. For an hour before the appointed time-Tuesday evening, Sep. 21st, at 8-all the streets were packed. Tae buildings near the church were tastefully and abundantly decorated. The presbytery was all ablaze with light. It was in the interior of the church, when all were in their places, that the eye could see beauty and strength co mbined. The large church was crowded with working men of all trades. Mgr. Sbarretti occupied a throne on the epistle side of the altar, whilst opposite him Archbishop Begin occupied one upon the gospel side. A priest taking his place in the pulpit led the great congregation in the singing of the Ven; Creator. Immediately afterwards Mgr. Cloutier, Bishop of Three Rivers, delivered an eloquent sermon suited for the occasion. Starting with the philosophical saying of the French historian, Guizot, that the history of the Church is the history of the people, Mgr. Cloutier sketched with marked effect what the Church had done and what it would do for the people. "The triumph of fraternal charity was definitive at length when Constantine-the successor of those who had condemned the servant -forbade the miners to be branded upon the forehead, because, as he said, he saw there a vestige of the majesty of heaven." It was the Church of the Catacombs which organized labor by

establishing amongst the grave diggers of those subterranean labyrinths a hierarchy. In the thirteenth century the workman's condition was superior to what it now actually is. The Church was the centre. She marked the hour of work and gave the signal for rest. Slavery abolished, labor ennobled, masters and workmen living together, form ing but one family-such was the happy result of the Church's action for private welfare and social prosperity. In the new social edifice which revolutionary rationalism strives to erect upon the ruins of the old there is no room for God. A great work is ready for the Canadian Church in bringing its zeal and light to the most important question of the working men's condition and amelioration. The epoch in which we lived is marked by great material progress and corresponding moral decadence. What is the remedy? We cannot bid the advance of material comforts cease. We must, as Leo XIII. so ably and paternally showed, protect the workman from that isolation which individualism leaves exposed to the terrors and cupidity of combined masters. Another cause of evil is the disappearance from society of all religious principle and sentiment. This should be restored. Devouring greedy interest, so often condemned by the church but so common to-day, is another cause of ruin. To remedy all these and the consequences will require prudence, self denial, charity and justice from one to another. Religion strives to bind the two classes, capitalists and laborers, in the ties of mutual love and neace, to bring them nearer together to teach them that they are all children of one common Father and that their true wealth is not to be gained here but

in heaven, where there is abundance for SOCIAL AUTHORITY.

all.

On Sunday evening, September 26th, notwithstanding the inclemency of the weather, the Basilica was crowded with men from all parts of the city to assist at the conference given by Mgr. Archambault, Bishop of Joliette, upon the important question of Social Authority, For more than an hour His Lordship held his audience attentive and spellbound with his eloquent exposition of the subject. The ceremony began by the singing of the "Veni Creator," after which Mgr. Archambault ascended the pulpit. His Lordship's text was taken from the Book of Wisdom, ch. vi. 3 4:

"Give ear ye who govern many; for the power given to you is from the Lord, and your strength from the Most High Who will ask your work and search your Excellency, N Lord Archbishop of

Quebec, My ds,
My Brethren, Every Council is a
solemn affirmation of the divine consti tution of the Church. It is, on the part of those who possess them, the putting into force of sacred rights and powers of the depositaries.

A National Council is similar to the

examination of conscience of the chiefs of the particular churches of a whole country. The Bishops united, under the guidance of the Holy Ghost, meditate pray, consult, seek to render an accounting before God of the use they have made of their jurisdictional powers They study, in the light of experience the nature of the laws in force, their ob servance by the clergy and faithful, the opportunity of modifying these laws, to modify them or make them more severe, sary by the-demands of the times.

A Council is, for the Bishops, a favorable occasion to come in contact with the faithful, to recall to all the principal duties they have to fulfil to be good cit izens and true Catholics. Under th influence of this last fruitful thought, the venerated metropolitan of Qu the beloved Chief of the Mother Church of Churches of North America, has wished during the course of the First Plenary Council of Canada, that there be, in the principal churches of his epis be, in the principal churches of his epis-copal town, a succession of religious ceremonies. To these reunions are in-vited the young of both sexes, the fathers and mothers, the members of all social classes, employers and employees, men of the commercial world, professors and pupils of the universities, represen-tatives of the liberal professions, of the nagistracy and of the state.

Designated by His Excellency to address the select audience which to-night is congregated under the vault of this old Basilica of Notre Dame, I take the occasion to expose before you the Catholic doctrine on the subject of civil

Is not social authority, in our days, like the authority of the Church, the object of heated controversies? truth and the most legitimate liberties; others, on the contrary, diminish it so as to render impossible the accomplish-ment of its mission in society; many have but vague and confused ideas, in-complete and false notions of this august authority.

It is better to make known civil

power, so as to make it better loved and espected, to demonstrate its necessity, recall what its source is; briefly expose ts rights, but also the serious obligations of those to whom it is entrusted. This is my task.

The extent and complexity of the subject matter compels me to content myself with a simple synthesis. I leave to your highly cultivated minds the task of comple ing my teaching in adding to it the developments and particular applications which it admits of. I pray God, through the intercession

of the Immaculate Virgin, patroness of my lips the truth without mixture of error and exaggeration; in my heart, the courage to speak with candour the language of the Apostles when they ounced the word of God to the great and powerful of this world, recalling to them, with a holy intrepidity, the sub-limity of their mission and the seriousness of their duties.

NATURE, NECESSITY AND ORIGIN OF

SOCIAL AUTHORITY.
Nature. Civil Authority is the right o govern society and to direct it towards its end the temporal welfare of the nation. Social authority can cove multiple forms and take different names; it matters not whether it resides in one several, whether it is called monarchy or republic, aristocracy or democracy; whether elective or heredit-ary, absolute or constitutional, it is ary, absolute or constitutional, it is authority; it has the right to legislate,

to judge and to punish.

All the forms of power are, in fact, just and legitimate in themselves, pro viding they respect the natural rights of families, of diverse associations of which the grouping gives oirth to social organism itself. History is there to testify that the

Catholic Church has always fitted itself to the diverse powers which have governed the Christian people, and that, not through weakness, policy or oppor-tunity, but to remain conformable to its doctrine and its teachings.

The most desirable political form for a nation is that which responds more readily to its character, its morals and to its institutions, needs and legitimate aspirations, to its degree of civilization. of intellectual and moral culture. us merely note that a power may bear the name of republic, of liberal and democratic constitution, and be in reality, only through the abuse of power, an odious Caesarism, a tyrannical govern-ment, tyrannizing over consciences, violating the most sacred rights, extinguishing in the name of the sover eign'y of the people, all liberties.

THE NECESSITY FOR SOCIAL AUTHORITY. No matter what its form, no matter what the extent of its prerogatives and of its powers, authority is always necessary to society. The simple study of the nature of society, its aim, its exigencies, gives a deep conviction of the fundamental creed of social science. Without authority, there is no security no peace, no order, no protection of the person or property of the citizens, no justice, no liberty—"Where everyone can do as he likes," says Bossuet, "no one does as he likes. Where there is no master, everyone is master; where everyone is master, all are slaves.

Authority is, therefore, the foremost principle of social being, its real form the source of its preservation and of its development, the indispensable element of its action and its progress. Authority is born with society, with society it grows and it dies. According to the beautiful thought of Father Monsabre, public power draws individual strength from a too selfish action and applies them by its laws to a unique applies them by its laws to a unique aim, the common good; public power protects the liberty of everybody against the clashing of the liberty of all; the public power compels infinite despotism of the passions to give way to reason and conscience. Public power assures, with public liberty, the power assures, with public liberty, the stability of public order; the public power renders society fruitful and makes it produce according to the upward march of progress, the public good; the public power is the vital principle of all societies, and Solomon has so well said, "Where there is no master who governs, the people will fall."

ORIGIN OF POWER. Is civil power, as according to J. J. Rousseau, simply a convention of men? A result of particular wills tending towards a general will? Is it, according to the modern theory of evolution, the necessary fruit of the "only transformation of physical force making appear the brutalities of an accompished fact the majesty of right?" Does it come, on the contrary, from a superior source to all human contingencies, from all the pacts of citizens, from all calculating egoism, ambition or form the political regime and to even violence? For Catholics doubt is not transfer it to another dynasty.

permitted. Faith has given a clear solution of the problem of the origin of power, a troublesome problem which, from antiquity, stirs and impassions philosophical schools. " It is philosophical schools. "It is through me that the kings rule, that princes command and that the powerful render justice," we find in the Book of Pro-verbs, viii. 16 16: "Give ear ye who govern many, for the power given to you is from the Lord, and your strength from the most High Who will ask your work and search your thou Let every soul submit to public wrote St. Paul to the Romans cause all power comes from God. he who opposes power opposes the order of God.

In the eyes of entire tradition civil authority is the reflection of the power of God, a reflection of His glory, a participation of His supreme domain. From the first days of the Church, St. Justin, Clement of Alexandria, Tertulian, St. Irenæus and later St. Augustin, St. John Chrysostom, St. Gregory of Nazianzen, and many other Fathers victoriously responded to those who calumniated the Christian religion, in representing it as the enemy of civil magistracy and secular power. Intrepid defenders of the Catholic truth, they confessed that God Author of civil society, is by the fact the first reason of public power, and that to obey the laws, is to conform oneself to right, respect the commands of God, obey God Himself and not man, On this point the Church has never varied and cannot vary. The thoughts

and words of the Popes of the last century are the thoughts and words of the first Pope. "The Church," says Leo XIII. in his memorable encyclical "Imortalis Dei," teaches with reason that "political authority comes from God, because this truth is fully affirmed God, because this truth is fully affirme in the Holy Letters in the monument of Christian antiquity. Moreover, one cannot conceive a doctrine more conformable to reason, more in harmony with the salvation of princes and people." And yesterday, did not our people.' illustrious sovereign King Edward VII publicly recognize it in a telegram addressed to the President and to the Fathers of the First Plenary Council Canada, that loyalty to civil power is conformable to the best traditions of the Catholic Church ? The Christian dogma of divine origin

of power singularly ennobles obedience, "and can alone explain the facility with which it obtains it," notwithstanding so many motives that man would have to his passions and to his inordinate desires of emancipation and liberty, to escape and throw yoke. Such an obedience does not humiliate man, it elevates him. To submit myself to him because represents God, is to proclaim that I am royal race, that no one is over me but the Most High." These beautiful words the Most High.' of Mgr. Huist have been these last few years as the echo of the words no less eloquent formerly pronounced under the vault of Notre Dame de Paris, by his illustrious predecessor Pere Lacordaire: "The Gospel sets forth this principle, that man is too miserable to be venerated by man by reason of his own origin and virtue. . . but God must be obeyed through man. Leaving aside questions of strength and of choice nations-"Choose a consul, a president, a king, whom you will, but remember that at the moment you have your supreme magistracy, God will come

TRANSMISSION OF THE POWER, SOVEREIGN

TY OF THE PEOPLE.
The Church has never defined how power is transmitted; if God confers it directly to the princes and chiefs elected by the people, or if he extends it to society itself, so that the latter may should exercise it. The Church leaves the field clear to opinion and controversy. Practically, the thing matters but little, for in one case or the other, social authority emanates from God; in one case or the other, i's trustees are but the Ministers of God, the Delegates of His Supreme Power. A contemporary author says that "life starting from the parents is not properly speaking their gift. Hence passing through the channels of a society which is formed and reformed public power does not cease to hold to is eternal source." But what the Church denies, that which she strikes with her anathemas, so-called inalienable sovereignty of the nation. This seductive error has become for many a social dogma, it exercises on the multitude a fascination people neither understand its false principles or disastrous consequences.

According to Rousseau's people will ever and necessarily be sovereign. Sole possessor of power since the origin of society, it remains the sole master while it lasts. It may well confide to one or to many executive powers, but not to legislative power, which remains with the nation, and is of its nature intransmittable. The laws enacted by the chiefs of the Government are without full power, unless they all obtain the tacit consent of the multitude. Representatives of the people, the State governs by it, it has no other authority but that of the people, on whom it depends absolutely. In the extreme, the theory of the sovereignty of the people, the radical school shows the people as absolute sovereign, the unique source of all power, the intangle possessor of an independent power God in its origin, as in its exercise. Is there a Sovereign God in heaven? We ignore it, said one of the chiefs of this school. What we know is that there is a sovereign people on earth."
. . . Yes, reason has proclaimed it, and the cry has frightened the priests; the living God is the people."

That the people can when a society is formed designate those who should exercise power, arrange the form of government, the limit of authority of the sovereign and the manner of its transmission, provided that these determinations leave intact social authority, as nature demands it and the aim of society; that the people be free and sovereign, that they have the right, for legitimate causes, to change the con stitution of society, to continue or trans-

the people deputies Church h to the sov thing to

OCTO

And in

the people

is another eignty of people, ar Gregor "Mirari \Leo XIII Dei," hav sovereign the essen the sover is emine lame a not rest would no maintena the empi

political prevails exercise Autho social au of nature are the There the bou

contrar strictio to exac public pof fulfil Also univers all cour Jesus divine He has that w erge qu Heir

of the

ing civ

the sw

Powe:

The of obec trary t to be tantur dyscoi necess

and co

necess

doubt

knowl

tice,

punis of soc the c ing b toreh in the them by t tion shoul ligion habil Th

to sp these limit reply State woul ploy asso orde suffi auth

gene

make

born slav mat

limi

ith has given a clear solproblem of the origin of blesome problem which, schools. "It is schools. It is through kings rule, that princes that the powerful render and in the Book of Pro-16: "Give ear ye who for the power given to Lord, and your strength High Who will ask earch your thoughts,"
I submit to public power,
It to the Romans; ber comes from God. Thus
s power opposes the order

of entire tradition civil he reflection of the power ction of His glory, a par-His supreme st days of the Church, Clement of Alexandria. st. Irenæus and later n, St. John Chrysos ory of Nazianzen, and m victoriously responded to representing it as the il magistracy and secular pid defenders of the Cath-hey confessed that God, il society, is by the fact, th, respect the commands God Himself and not man. nt the Church has never annot vary. The thought f the Popes of the last the thoughts and words of

pe. "The Church," says his memorable encyclical dei," teaches with reason al authority comes from Letters in the monuments antiquity. Moreover, one eive a doctrine more conreason, more in harmony alvation of princes and nd yesterday, did not our overeign King Edward VII. the President and to the e First Plenary Council of loyalty to civil power is to the best traditions of the irch ? tian dogma of divine origin

gularly ennobles obedience, ne explain the facility with ains it," notwithstanding so ses that man would have left ions and to his inordin-of emancipation and escape and throw off the an obedience does not an, it elevates him. myself to him because he dod, is to proclaim that I am

These beautiful words st have been these last few echo of the words no less merly pronounced under the of Notre Dame de Paris, by is predecessor Pere Lacored by man by reason of his nd virtue. . . but God yed through man. Leaving ons of strength and of choice se of events, he said to the hoose a consul, a president, om you will, but remember o moment you have seated ne magistracy, God will come

ON OF THE POWER, SOVEREIGN-

insmitted ; if God confers it the princes and chiefs elected ple, or if he extends it to elf, so that the latter may communicate it to those who reise it. The Church leaves ar to opinion and controversy, the thing matters but little, case or the other, social manates from God; in one other, i's trustees are but ers of God, the Delegates of ne Power. A contemporary is that "life starting from the not properly speaking their se passing through the a society which is formed ned public power does not nold to is eternal source." he Church denies, that which with her anathemas, nalienable sovereignty of the his seductive error has r many a social dogma, it n the multitude a fascination

the multitude a lascination, the more dangerous because ther understand its false prinsastrous consequences, ag to Rousseau's theory, the ever and necessarily be sovole possessor of power since of society, it remains the sole ile it lasts. It may well conor to many executive powers, legislative power, which rethenation, and is of its nature table. The laws enacted liefs of the Government are ill power, unless they all ob-cit consent of the multitude. atives of the people, the erns by it, it has no other but that of the people, on depends absolutely. In the the theory of the sovereignty ple, the radical school shows as absolute sovereign, the urce of all power, the intangsor of an independent power its origin, as in its exercise. Sovereign God in heaven? it, said one of the chiefs of il. What we know is that sovereign people on earth."
so, reason has proclaimed it,
y has frightened the priests;
God is the people."
de people can when a society
designate those who should

power, arrange the form of ht, the limit of authority of eign and the manner of its on, provided that these deterleave intact social authority, demands it and the aim of hat the people be free and that they have the right, for causes, to change the conof society, to continue or transpolitical regime and to even And in order that power may exist in the people and in the chiefs of the nation though under different titles, the people have the right to elect their deputies and that the latter are responsible to the nation for their man-

OCTOBER 9, 1909.

There are many points wich the Church has never contested to the sovereignty of the peo as is said with reason, it thing to recognize in the greater or lesser part of sovere greater or lesser part of sover-is another thing to proclaim the sover-eignty of the people, that is to say, to declare, as I have exposed it, that power can never belong but to the people, and that they cannot part from

Gregory XVJ. in the encyclical Mirari Vos," Pius IX. in the "Syllabus," Leo XIII. in the encyclical "Immortali Dei," have condemned the thesis of the Dei," have condemned the thesis of the sovereignty of the people as contrary to the essential rights of power, to public order and social progress. "As regards the sovereignty of the people"... that we pretend resides by natural right in the people, said Leo XIII. if it is eminently proper to flatter and enflame a multitude of passions, it does not rest on any solid foundation and would not have enough strength to guarantee public security and the guarantee public security and the maintenance of order. In fact, under the empire of its doctrines, principles have given away to such an extent that for many it is an imprescriptible law in political right to be able to legitimately raise up seditions. For the opinion prevails that the chiefs of the governent are but delegates authorized to exercise the will of the people.

THE EXERCISE OF POWER. Authority is necessary to society, to its aim, and to its action; the source to social authority is God Himself, author of nature and of its laws; the civil power is not the property of the people; these are the points we have established in the light of reason and faith.

There remains something to be said about the exercise of power, of the rights and duties of this exercise, if social authority wishes to remain within the boundary of its attributions and to efficaciously conduct society to its aim. RIGHTS OF CIVIL POWER.

Power is essentially a right, that of commanding. Social authority can then, contrary to the pretensions of the school of individualists, impose limits and restrictions to the liberty of citizens, and to exact all that is necessary to the existence of society and to its develop-ment. To affirm the contrary is to bind public power and to reader it incapable of fulfilling its noble mission. Also the law of subordination to the

just prescriptions of the State, is it a universal law, a law of all times and of all countries? Far from abolishing it, Jesus Christ has confirmed it by His divine teachings and has sanctified it; He has ordained to render unto Cæsar

He has ordained to render unto Cassar that which belongs to Cassar and to God that which belongs to God. "Reddite erge quae sunt Dei Deo."

Heirs and interpreters of the doctrine of the Master, the Apostles did not cease to proclaim the obligation of obeying sixil power not only through fear of ing civil power, not only through fear of the sword, but because of conscience. He who resists power," says St. Paul, 'resists the order of God."

It is, therefore, necessary to submit oneself, not through fear of danger, but through conscience. Render, therefore, to all that which is due them.

The Church imposes this divine duty of obedience towards civil authority on all her ministers, in all that is not con-trary to its rights, liberty and independ-ence, it imposes this on all, even though the depositaries of power should prove to be wicked and perverse. "Servi sub-divi estole in omni tempore dominis, non tantum bonis et modestis, sed etiean

The legislative power of the State necessarily carries executive judiciary and coercive power. These powers are necessary to society, but they are redoubtable powers, which exact the exerare of a moral species, the conscience and induce responsibility. They allow, if they are violated, besides the sanctions of the present life, the sanctions of the future or punish in particular, incontestible right, and which includes even the sentence of death. Authority in striking the guilty should have in view, besides the reparation of society, the amendment of the ways of the criminals and delinquents, the bringing back of them to the path of duty—ing back of them to the path of a moral species, inclosed and induce responsibility. They allow, if they are violated, besides the feath of the future and pastor of all. Nor is the Church a made pastor of all.

Nor is the Church a mere school or and pastor of all.

Nor is the Church a mid pastor of all.

Nor is the Church a mid pastor of all.

Nor is the Church a mid pastor of all.

Nor is the Church a mid pastor of all.

Nor is the Church a mid pastor of all.

Nor is the Church a mid pastor of all.

Nor is the Church a mid pastor of all.

Nor i to rehabilitate them in their own eyes and to make of What are the duties of the State?

What are the duties of the State? in the eyes of society, and to make of them, if possible, honest and virtuous citizens. Therefore, punishment inflicted by the legislator should be in propor-tion to the fault committed, and they should see that they have the aid of re-ligion and its ministers—the only and efficacious aid—in their effort of re-

The rights possessed by civil authority in the government of society, a right which we have recapitulated under a general force, reserving for ourselves to make them better known when we have to speak of the duties of the State, are to speak of the duties of the State, are these rights, I ask, absolute and un-limited? The socialists, revolutionists, reply in the affirmative, because the State is alone the principle of right, it ould not recognize interior and superior rights to its proper rights; the State, if the absolute master of society, State, if the absolute master of society, it has the power of commanding all those whom it wishes to command; individuals, heads of families, employers, workmen, civil and religious associations of any denomination. In order that a law may be binding it suffices for it to emanate from sovereign authority. "The law, the law, it is the last word of all things. The Church, my brethren, has always strongly opposed the absurd theory of the unlimited power of the State, a theory borrowed from the pagans, and which in exalting liberty, brings us back to slavery from which Christianity has delivered us."

The Catholic teaching is that no

The exercise of authority ceases to be egitimate, it even becomes an odious tyranny, from the moment that power constitues itself the instrument of evil, that it is in conflict with God, in commanding things contrary to the holy laws. The State may, for the maintenance of order, the tranquility of the country, the national order, make severe laws, exact of the citizens the tribute of money, even that of blood, but it has not the power over the soul or conscience; because the soul is immortal and conscience an inviolate sanctuary. If, abusing its power, the State orders things forbidden by God, or forbids what God has commanded, it loses through duty of the subjects, then, is to resist even unto death, according to the examples set them by Elzear, the seven Machabee brothers, of St. Peter, and other Apostles, martyrs, confessors, of all centuries. God and Christ are above Caesar—"Obedire oportet Deo, magi quam hominibus." The French Episco pate offers us at the present time an example of Christian courage. Dragged

Public power is also limited by its aim, which is the common good of society. Therefore the depositaries of ower have not the right to employ it in the service of individual interests, in the triumph of a political party, or other such cases, much less have the right to purchase consciences, through the Treasury of the State, of deputies or electors, the press, in order to electors, the press, in order to favor unscrupulous politicians or power-ful commercial chiefs, who, in return for exorbitant privileges and concessions, promise their influence.

if needs be to the knife of the execu-tioner, the bishops of France are ready

to suffer all rather than to bow to a

Christian sociologues oppose a feurth barrier to the prerogative of civil authority, that of individual action, when the action and its initiatives are sufficient to bring to a good end the progress of society. "It should not be," said Leo society. "It should not be," said Leo XIII. in his encyclical "rerium novarium." on the condition of workmen, that the individual or family be absorbed by the State. It is but just that one and the other keep the faculty to freely act, as this can be done without prejudicing the common good and without its being

detrimental to anyone.

Mr. Chas. Bocaud affirms, with reason in his excellent studies on natural rights that "the State should not be the lever which raises the obstacles, but merely a support for the lever of particular initiatives; it should not be the extinguisher of liberty, but the candle which extols its brilliant light."

intermeddling of All superfluous intermeddling of sovereign power is therefore a violation of liberty. Basing ourselves on these principles, we can truthfully say that a nation is all the more advanced in the path of progress when it has less need of the State to assure public service and the blessoming of its liberty.

DUTIES OF THE STATE.

An orator of Notre Dame de Paris quoting Bossuet's courageous words to Louis XIV: "It is a terrible position to have nothing above one's head," adds, "yes, when we are to be judged by God it is terrible never to meet the opposi tion of men, because then the passions have no check, except inwardly, and if we fail in our duty to repress them, we take upon ourselves a load which will be heavy to carry on the last day.

(Mgr. d'Huist, Careme de 1895) Hence, it is without doubt that the Hence, it is without doubt that the kings, princes and heads of states will have to render an account to Gcd of their administration. "Pay heed," says the inspired author of the Book of Wisdom, to the leaders of the multitudes, "because power has been given the total and strength by the to you by the Lord and strength by the Most High who will question your works and search your thoughts." (Wisdom

The masters of civil society have therefore, duties to fulfil. Those duties are of a moral species; they bind the conscience and induce responsibility.

What is their motive, character and extent? The answer to these questions will complete our synthesis of Catholic

sociology. TO BE CONTINUED.

Quebec, Sept. 27th, 1909. The second public session of the First Canadian Plenary Council was held yesterday in the Basilica with the same pomp of ceremony as on the preceding Sunday. High Mass was celebrated by Mgr. Langevin, Archbishop of St. Boniface. After the gospel Bishop Casey of St. John, N. B., delivered the following

sermon in English:

sermon in English:

I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and that your fruit should remain. (John, xiv., 16.)

Your Excellency, My Lords Archbishops and Bishops, dearly beloved: Nineteen hundred years ago, the Eternal Son of the Living God, Christ, the Redeemer and the Judge of the world, addressed these words to a body of men whom He had chosen to complete His mission, received from God the Father; mission, received from God the Father and right before me is a spectacle tha opposed the absurd theory of the unimited power of the State, a theory borrowed from the pagans, and which in exalting liberty, brings us back to slavery from which Christianity has delivered us."

The Catholic teaching is that no matter how great it may be, Civil Authority has a limit. Instituted, not for the good of those who exercise it, but for the good of society in general, it must halt before the imprescriptible rights of conscience, before the national rights of citizens and before the general good of the nation.

And afterwards He saw that "they were very good." He aced the sun in the heaven to mark the lines of day and night. After thousands of years, it shines on with unblemished splendour, and will not rest until the end of the world. No one questions this; though its only assurance is the fact of creation. Now, the Word that in the beginning created light, is heard again: it comes forth, too, in power, in a new magnificently illustrates the partial ac-

mission that He compares to His own, and such as no man ever had before:
"As the Father hath sent me, I also send you.' For its limits, He assigns the ends of the earth; for duration, the consummation of ages; for accomplishment, His everlasting presence: "Behold I am with you all days, unto the consummation of the world."

This is a new, a living universe which the Son of God erects in the midst of creation, making a man the foundation-stone, for He says to one: "Upon this rock I will build My Church;" and making eleven others the walls of the structure, as He says to the twelve: "I have appointed you, that you should bring forth fruit, and your fruit should

All history, with divine tradition, agrees that these creative words of the Lord God were addressed to the apostles. hosen as the teachers and governors of lis everlasting Church. Should or His everlasting Church. Should or could there be a flaw in the delivery or fulfilment of this commission, then Christianity crumbles to ruin; for before before tribunals, having to pay fines, submitting to the chains of prison, and pointing them, He reveals His Divinity, claiming almightiness as His own and, in virtue of this, sends them forth to teach the world unto the end of time All power is given to Me in heaven and on earth. Going therefore, teach

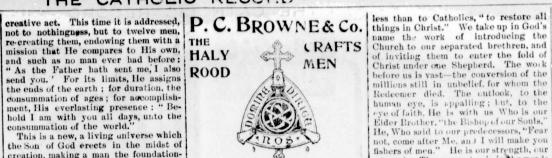
No one can be a Christian and pretend that these words are vain. There must, therefore, still exist a body of men vested with this divine mission to teach the nations, as, in fact, there is one such body that has never ceased, and never will cease, to claim and exercise it—the Episcopate of the Catholic Church united with the Bishop of Rome, the See of Peter. All history, sacred and profane, shows that the Catholic Bishops in union with Peter's successor at once assumed the govern-ment of the Church, even before the last of the "Twelve" had died. Divinely established in the Apostolic office, they have ever shared with the Sovereign Pontiff in teaching and governing the

notably that of Trent, we are not free to believe that the office of the Bishop is not superior to that of the priest. The priest is, as it were, a branch of the episcopal tree; and, transcendent though his office be, he can bear fruit unto life only in unity with the Bishop. When duly elected and consecrated a Bishop. e becomes himself a tree in the Lord's vineyard to bring forth precious fruit of grace and holiness. A priest of God, he can beget children unto everlasting life in the waters of Baptism; he cannot make them perfect Christians by the gifts of the Holy Ghost. He can absolve rom sin, but the exercise of this power is dependent upon episcopel authority; he can offer the tremendous Sacrifice of the New Law, the "clean oblation" foretold by the prophet, but only in temples and on altars consecrated by the Bishop's hand. In fine, that mar-vellous fruitfulness, which is the unending life of the Church, is wholly in the Episcopate; for, the Bishop not only ordains priests and inferior ministers, and performs all sacred functions, but by the power that is in him perpetuates the Episcopate itself, for the future life of the Church: I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and that

your fruit should remain.

Through their office of teaching and ordaining, the Bishops become the chief pastors of the Church; it is for them to guard the sacred deposit of Revelation amidst the variations of human opinions in its integrity and purity against all the attacks of pride and power. It is inherent to the Bishop's office to teach the divine word, and no voice can raised for the spiritual guidance of the faithful without his authority; it is he who must judge that the doctrine is sound and true, and not weakened by ignorance or malice. All religious ignorance or malice. All religious teaching in his diocese is subject to

of Christianity, Episcopal authority is recognized in fact; for the Council of Antioch, in 341, confirms a canon that had come down as attributed to the Apostles: "Let nothing be done without the council of the Rishop." out the counsel of the Bishop." How-ever excellent any work, if it were carried out in defiance of this universal carried out in denance of this universal rule, it bore fruits but of schism, heresy, and atheism. It militated against Christian unity, and resulted no less in the first century than in the modern foreshadows that region of confusion "where no order, but everlasting horror dwelleth."



CHURCH DECORATION

FIGURE SUBJECTS, SANCTUARY PANELS, ETC.

85 McDonell Ave., TORONTO



know exactly what is needed and will make the selection when so

are the best in respect both to matter and make-up and are to be had AT A PRICE TO MEET ALL.

W. E. Blake & Son 123 Church Street, Toronto, Can

Peter necessary for the unity of the Church, adds these striking words: onto in teaching and governing the ock of Christ.

After the decrees of several Councils, unity, and to defend it, we Bishops who preside in the Church, to show that the Episcopate is one and indivisible. Yes, the Episcopate is one, in which every Bishop participates without division of the whole." And Pope St. Symmachus, And Pope St. Symmachus, gets into speaks still more emphatically: "The Christian priesthood is maintained in unity by the Bishops, after the example of the Adorable Trinity Whose power is

one and individual." In the short time allotted us this morning, we cannot attempt to conside the ten times ten thousand Bishops that command our admiration since apostolic times, to note their labors and successes for, the struggles of the Church are the lives of her prelates, her triumphs are their crown. The Holy Ghost has placed them, none can doubt their fit-ness; their myriad numbers emblazon-ing the roll of saints are its sanction. The old dioceses of Europe and Africa, of Great Britain and Ireland, have splendid representation among the "just made perfect," the honor roll of God's saints. Even in young America there are already two, the Venerables, first Bishop of Quebec and the fourth Bishop of Philadelphia, that promise well to be, in the early future, Sts. Francis de Laval and John Nepomucene Neumann. Though but few may reach the honors of the altar, the marvellous growth and expansion of the Church in America estify to the exalted character of cur pioneer Bishops in union with the army of their faithful priests in Canada and the United States.

And while immediately concerned with the sovereign interest of saving their flocks, the Bishops were never the least among the benefactors of their country. A nation cannot prosper without duly attending to the sanctity of human relations, of law and justice: for, these are the founda tions of civil and national life. In his unceasing labours for the promotion of truth and virtue, for upholding the dignity of labour and insisting on the duties of capital, for spreading far and wide the noblest aspirations of humanity, there can be no truer patriot than the Bishop. It is his office unceasingly to make known all things the Divine Master commanded His apostles; and, in fulfilling it, he penetrates the whole moral atmosphere of his country with the truth as it is in Jesus. Not those only that acknowledge him their teacher, but all his fellow-citizens are lightened by the truths which he is commissioned to teach, and which, in various degrees, reach the minds of all, without as well as within the Church, to the wellbeing of the Commonwealth, the advancement of civilization, and the extension of Christianity. Our Fathers in the Episcopate did their work well; now for ours! We inherit their faith, their responsibility, their mission, all divine.

Yes, most reverend and reverend brethren, let us as did Peter of old launch out into the deep. The great waters of our new Canadian life are surging in every direction. Over their depths, we, guiding the Episcopal barks of thirty-three dioceses from Halifax to Vancouver, have a divine commission to The Episcopate, therefore, became the saving bond of Catholic unity. The great doctor of the early Church, St. Cyprian, after declaring the primacy of

before us is vast—the conversion of the millions still in unbelief, for whom the Redeemer died. The outlook, to the human eye, is appalling; but, to the eye of faith, He is with us Who is our eye of faith, He is with us who is our Elder Brother, "the Bishop of our Souls," He, Who said to our predecessors, "Fear not, come after Me, and I will make you shers of men." He is our strength, our support. The guarantee is in the words with which I began, and with which I began, and with which I began, and with which I conclude: "I have chosen you, and have appointed you that you should go, and ald bring forth fruit; and that your fruit should remain.'

WARNING TO KING EDWARD. During his sojourn recently at the

famous health re-ort, Marienbad, King Edward of England at ended Massatleast once, upon which a Scotch paper (Edinburgh Evening News) comments with admonition and warning to his majesty as to possible grave repetitions of history. It is about time it says that something was done with King Fdward. He is such a good natured soul that he is really his a good natured soul that he is really his own enemy. Take yesterday, for ex-ample, when he attended a Mass at Mar-ienbad, probably quite unthinkingly. But has he forgotten the Coronation Oath, where the Mass is referred to as idolatrous and superstitious? It is quite possible King Edward was so excited when the crown was placed on his head that he paid no attention to the words. Or it may be that, like many thousands of his loyal subjects, he becomes emancipated when he crosses the "silver streak" (meaning the channel.) What have the Queen Street Hall stalwarts (Protestant associations) to say about our merry monarch, who forgets his solemn word? The customary resolution won't do. All that happens is that the royal charwoman gets so much more waste paper to dispose of. How more waste paper to dispose of. How would it do to get a copy of Macaulay's history and send it to his majesty, with the pages marked about that old-time Mass lover, James II. summarily evicted from London? What happened once may happen again, and if King Edward gets into a thoughtful mood he might be seared.

This, of course, is "rote sarkastik" or the "Queen street stalwarts" (Protestant bigots) and their kind, still by no means near extinction in Great Britain. -New York Freeman's Journal.

Catholic Practices.

The Christian Register bespeaks the utility of Catholic practices in Method-

ism. It says:
The question is asked whether Methodism has a confessional or not. Of course it has: every family, every church, every community, has a need of a confessional more or less organized nd properly conducted. Roman Catholics are human beings, like the rest of us, and Protestants blunder greatly when they reject everything used by Catholics and described by them under some technical name. Prayers for the dead are as rational as prayers for the living, and he who believes in a future life and in remedial discipline has no occasion to scoff at the doctrine of puroccasion to soon at the doctrine of pur-gatory, although he may balk at the decree of eternal punishment. Every right-minded minister in normal rela-tions with the people of his parish will sometimes find himself called upon to discharge all the offices of a spiritual priesthood. He will receive confessions, give counsel, and in a proper sense pronounce absolution, and both he and after sitting of members at church.

Fifteen Years of Agony

"Fruit-a-tives" Promptly Cured Him After Doctors Had Failed To Give Relief.



CHARLES BARRETT, Est.

Harbor au Bouche, Antigonish Co., N.S., March 24, 1909.
"I wish to express my sincere appreciation of the great benefit I received from taking "Fruit-a-tives." I suffered from Philosophysis. Biliousness and Dyspepsia for fifteen years and I consulted physicians and took many kinds of ordinary medicine, but got no relief. I was in miserable but got no relief. I was in inserable health all the time and nothing did me any good. I read the testimonial of Archibald McKechnie, of Ottawa, and I decided to try "Fruit-a-tives," I have taken a number of boxes of "Fruit-a-tives," but before I had taken one box I felt better and now am entirely well.

"I am thankful to be well after fifteen was suffering and Lem willing to have

years suffering, and I am willing to have this statement published for the sake of other sufferers, and to them I strongly recommend "Fruit-a-tives."

(Signed) CHARLES BARRETT. 50c a box, 6 for \$2.50—or trial box, 25c. At all dealers or sent post-paid on receipt of price by Fruit-a-tives Limited,

those who consult him will be better for

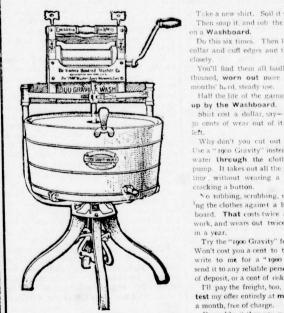
These are very important admissions and show that religious society of to-day must finally recognize the need not only of Catholic practice, but of Catholic faith and unity as well.—Pilot.

Knights of St. John Church Parade.

The uniform and non-uniform members of the Knights of St. John received Holy Communion in a body at 9:30 o'clock Mass in St. Paul's church, Toronto, on Sunday last. In the course of an address after Mass, the pastor, Rev. Father Hand, referred to the great assistance the uniform members had always given the church, at the laying of corner stone, blessing of altar, etc., and advised all the young men of his parish to be-come members of the order and affiliate with the uniform division. The following officers were present:

Col. Richard Prior. Grand President, Col. Joseph Kelz, Col. District; Col. M. K. McGuim, A. D. C., Major F. Connor, Capt. J. J. Harrington, Capt. S. H. Sher-wood. Lieut. McGinn, Lieut. Bogeal. Grand officers—J. E. Fullerton, Grand. Grand officers—J. E. Fullerton, Grand. Vice-President; Thos. Callaghan, Grand. Secretary; J. J. Nightingale, Grand. Treasurer; Wm. Moylan, Past Grand. Secretary; Bro. Millward, Treas. Leo-Commandery; Chas. A. Connor, Secretary, and Col. J. J. Heffering, who looked after sitting of members at church.

The Washboard Ruins Clothes



Do this six times. Then look at the hems, collar and cuff edges and the button holes, You'll find them all badly frayed, ripped-

nonths' herd, steady use.

Half the life of the garment gone—eaten up by the Washboard. Shirt cost a dollar, say—washboard takes to cents of wear out of it—you get what's

Why don't you cut out the Washboard? Use a "1900 Gravity" instead. It drives the water through the clothes like a force pump. It takes out all the stains, in half the time, without wearing a single thread, or cracking a button.
No rubbing, scrubbing, wearing, nor tear-

ing the clothes against a hard metal Washhoard. That costs twice as much for hard Try the "1000 Gravity" for four washings!

send it to any reliable person without a cent of deposit, or a cent of risk on their part. I'll pay the freight, too, so that you may test my offer entirely at my expense. Use it month free of charge.

If you don't like it, send it back to me, at my expense.

If you keep it you pay for it out of the work and the wear it saves you—at say 50 cents a week. Remember, it washes clothes in half the time they can be washed by hand, and it does this by simply driving soapy water swiftly through their threads.

It works like a spinning top and it runs as easy as a sewing machine.

Even a child ten years old can wash with it as easily as a strong woman. You may prove. Even a critic ten years out can wash with it as easily as a study with this for yourself and at my expense.

I'll send the "1900 Gravity" free for a month anywhere so you can prove it without risking

I'll take it back then, if you think you can get along without it. And I'll pay the freight

both ways out of my own pocket.

How could I make a cent out of that deal if the "1900 Gravity" wouldn't actually wash clothes in half the time with half the wear and do ALL that I say it will?

Write to me to-day for particulars. If you say so, I'll send on the machine for a month, so that you can be using it in a week or ten days.

More than 200,000 people are now using our "1900 Gravity" Washers. Write to-day to me, personally, C. R. X. Bach, Manager The "1900" Washer Co., 357 Young Street, Toronto, Ont.

The above offer is not good in Toronto or Montreal, and suburbs - special arrangement

SHREDDED WHEAT

Fresh from our sunlit bakery. Crisp, delicious, nutritious. Try it for breakfast with milk or cream, salt to taste.

CONTRACTOR OF THE PROPERTY OF STREET, THE PROPERTY OF THE PROP

FIVE-MINUTE SERMON.

Mineteenth Sunday after Pentecost THE ROBE OF JUSTICE.

My dear Brethren,—The Gospel of this Sunday is a parable intended to impress upon our minds the great truth that God has called each and every one of us to the marriage feast of His eternal Son, our Lord Jesus Christ. The bride is the Church He established on earth. Each one of us is called to be present at this feast. Each one of us has accepted that call. Hosts of others nain outside of His Church have who remain outside of his Charles have failed to accept that call and invitation. Of these the Gospel declares they are unworthy. Of ourselves what does it say! "The wedding was filled with guests." After wedding was filled with guests. After they had gathered together both tad and good, "The king went in to see the guests, and he saw there a man who had not on a wedding garment."

not on a wedding garment."

We are then present at a feast. We form a part of the great crowd of good and bad who are there. The king is at hand, Almighty God the Eternal Father mand, Almignty God the Eternal Father
Whose all seeing eye penetrates even the
inmost thoughts of every heart. From
Him nothing is concealed. He comes.
He is here. That all reaching eye is
penetrating into the depts of our souls.
He wants to find out if all is ready for permit Him to enter and be present in our midst. Are we adorned properly to meet that Son? Has each one of us meet that Son? Has each one of us been careful to come clothed in the wedding-garment? If so, then we are all ready for His approval, to rejoice with Him in this time of His eternal union and marriage with His Church, His spotless Bride. His spotless Bride.

But is each one of us clothed in that wedding-garment?

Each one is baptized and has received upon his soul the character of our Lord Jesus Christ, whereby we were made sons of God and have secured a right to an invitation to this wedding feast. But this is not all. This wedding garment must not only be of God's making, but it must at least be clean, white and spotless. It must also be shining with the glory of the virtues of Faith, Hope and Charity, be perfumed with the odors of sanctifying grace. The soul of him who wears it must be unstained by mortal sin. How many of us can say we are now ready for the approach of the King's Son, and clothed in a manner suitable to all that is required to be present at His

Again, at this marriage we are expected to rejoice with the bridegroom.

Can any one rejoice with a bridegroom arless he is a friend and in sympathy with &im? Unless he have the same spirit within him which the occasion requires? It is simply impossible if our feelings are not one with his on such

Have we, then, that spirit? If we have, we are filled and moved by the Spirit of God at this moment. His Holy Spirit is in our hearts, uniting us to Him as our Eternal Father and claiming for us the rights of His children. The seven gifts of the Holy Ghost are ours, and all the virtues of heavenly beings are present within us at least in some degree. Then we have the spirit of the bride also, His Church. She is also the most cherished object of our affections. Her spirit is also our spirit, and with her we love most devotedly her Bridegroom and all whom He loves. We serve, obey her, and follow her least directions. We are anxious even to anticipate her wishes and oppose all who

oppose her, even to death for her sake.
But if we have not this spirit there is out one other to possess our minds-the entrans are other to possess our minus—the epirit of the seven capital sins, of pride covetousness, lust, anger, gluttony, envy and sloth. If our souls are possessed by this spirit our wedding-garantees the bear theory of sold are possessed. ment has been thrown off and we are worse off than was the man who had mone, for the garment made by God and given to us in order that we might be suitably adorned for the marriage of His Son has been soiled and bedraggled with the mire of sin, and in that costume

will be as sudden, and more so, than the questions that have been asked to day. It will then be too late to answer. If, then, we have on the glorious wedding-garment, we shall rejoice forever with the King's Son. If not, with the King's Son. If not, we shall then be cast out where there shall be only wailing and gnashing of teeth for ever.

LETTERS TO MY NON-CATHOLIC RELATIVES.

THE CENTRAL RITE OF CATHOLIC WOR-SHIP.

My Dear Relatives,-No doubt you have often wished to know accurately what are the beliefs of Catholics. What you have seen of them and their Church has interested you, because you have witnessed much that is wanting in other faiths. Perhaps what has struck you most forcibly is the practical way in which they show how deeply they cherish their religion. To see the large num-bers of all classes of people who frequent the churches every Sunday—no matter how inclement the weather may be—is clear evidence that in the Catholic Church there is something of a very unusual character, something not to be found in any other church. Men judge of human institutions from the results settined from them. So in estimating dise worth of a church we rightly look to the religious life of those who compose it. When we know they attend the services with unwearied regularity and editying devotion, we reasonably conclude that the practices of such a church are eminently conducive to the upbuilding of man's spiritual nature.

Now, I invite you to go with me in spirit to a Catholic Church on a Sunday exercing, that you may see what it is that the first a little before the appointed hour for Holy Mass—as the principal rite of the dase worth of a church we rightly look to

Holy Mass—as the principal rite of the Oztholic Church is called. The people exter quietly and genufiect towards the safter before going into their pews. This action is to show their belief in the Real Presence of our Divine Saviour

upon the altar. When they have knelt, they remain for a shorter or longer time in sweet communion with their Sacramental God. What a fitting preparation for assisting at the augus' sacrifice of the Mass, which is a continuation of the sacrifice of the Cross on Calvary.

Presently the priest enters, clad in his vestments, and at the food of the altar begins Mass. The people, thoroughly imbued with a sense of the awfulness of the action they are participating in, follow the priest with intense devotion. They may or may not use the liturgical They may or may not use the liturgical prayers, each one using whatever he finds most helpful or satisfying. The sacred rite proceeds with solemn dignity until the moment of consecration, when, with the words, "This is My Body; this is My Blod," the substance of bread is changed into the substance of the Body of Christ and the substance of wine into the Blood of Christ. The people are bowed in profoundest adoration before their God, Who has descended upon the their God, Who has descended upon the altar to offer Himself to His Eternal Father as a victim of propitiation for their sins. How soul-subduing it all is; and what deep peace fills the heart of each worshipper! God has visited His people, bringing heaven as near to earth

The Mass is continued until the Comnunion, when the priest consumes the offering and the sacrifice is completed. He may also give Communion to some of the people; in which case they receive only under the form of bread—the Body and Blood of Christ being contained whole and entire under either species.

Should any one of you have been really present at the divine service, and followed sympathetically through it all, you would doubtless have experienced you would anounces nave experience an unwonted feeling of awe and reverence. And perhaps you would have been keenly sensible of the great deprivation which was yours. Maybe the prayer which rose unbidden to your lips was: "Oh my God! Would that I did believe as do these Catholics."

Continue to pray and your desire shall be granted. Catholics are praying for you and for all others who are without the true fold. In the meantime, read and reflect on what you read, and you will gradually come to see the Catholic Church's teachings and practices in a different light from that in which you see them now. Be honest with yourself and in God's good time all will be well with you.—Catholic Universe.

GLADSTON ELOQUENT TRIBUTE TO THE CHURCH.

To the editor, Sir, — The history of Christianity since the days of the Apostles, the formidable trials the Church suffered in the early days and her unimpaired vitality to-day make us feel sure that the storms now raging around the Rock of Peter wil leave it, as all others have done, boldly outlined against a clear horizon and washed clean of the seaweed and barnacles which a sea of human imperfection inevitably deposits, with time, on its adamantine sides.

The Church of Rome-the Catholic Church—must ever triumph till time shall be no more. The Divine arm susshain be no more. The Divine arm sus-taining and protecting the Church is visible in Rome itself. Jerusalem, that accomplished her destiny amid calami-ties and prodigious services, was, in its time, a no more striking example of Divine guardianship than is Rome to-day. Her spiritual supremacy shows through all vici-situdes, and is conclusive proof of her providential mission. Is it not the doom of everything earthly to decay and perish—the fate of the works of man to wax old and fall to pieces like a moth-eaten garment?

The Church of Rome alone remains inchanged by time, and retains after a long existence of twenty centuries the unimpaired vigor of early manhood. Around her are the ruins of empires and behind her is the cemetery of royal

dynasties.
Since the time when her rebel sons turned on her early in the sixteenth century, she has been attacked as the of human enlightenment and To many of us, my dear brethren, the call to go to God, to be present at the earl rejoicing of His Son in heaven, his Vatican palace and in St. Peter's Basilica, surrounded by more treasures of art and monuments of human skill and human genius than any living man, than any sovereign or any corporate society in the world.

If, to-morrow, some appalling catastrophe were to sweep from off the earth into a bottomless sea, every work of art and science, every monument of human knowledge and human skill, and every record and heirloom of the whole family of mankind, yet leave the Roman Vatican untouched the Pope of Rome, from the tressures of his own household, could restock the world. No art in-stitute that existed in the past or that exists to day can approach it in all that makes for the glory and pride of

Has the modern non-Catholic intellect so completely lost the sense of reasoning and the appreciating of great things as not to understand the weight and value of this one fact and this protection of

the productions of our civilization?

Fifty years ago that great statesman and man of giant intellect, William Ewart Gladstone, waving aside his inherited prejudices, publicly acknowledged the indissoluble union of the Catholic Church and Christian civiliza-

"Since the days of the persecution by Pagan emperors," writes Mr. Gladstone, "the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization, and has driven, harnessed to its charlot as the horses of a triumphal car, the chief intellectual and material forces of the world. Its learning has been the learn-

TOBACCO HABIT

LIQUOR HABIT

That thousands of gentlemen who previously thought it impossible to get a good suit to measure at \$5.74 are now permanent customers of ours? Thousands of satisfied customers; thousands of gentlements.

Fill in a post card and address same to us below, asking for our latest assortment of

SUITS AND OVERCOATS

to measure

from \$5.14 to \$20.

The World's Measure Tailors (Dept 58), 60/62 CITY ROAD, LONDON, ENGLAND.

Addresses for Patterns i For Toronto and East Canada: CURZON BROS., clo MIGHT DIRECTORIES, LTD. (Dept. 58). y4/76 Church Street, TORONTO,
ONTARIO.
For Winnipeg and the West:
CURZON BROS.,
CO MENDERSON BROS. (Dept. 58)
279 Garry Street, WINNIPEG.

ing of the world, its glory, grandeur and majesty have been almost though not absolutely, all that in these respects the world has had to boast of." (Studies of

Homer, vol. 11 p. 531.)

To me, dispassionately and calmly surveying the ground the past offers no problem more difficult of solution than the persistency in heresy of great and morally clean men like Gladstone. His

r bowed to the call, entered the Ca .ch, and died a nun at Bruges. Many of his intimate friends, Dalgairn, Frederick Oakley, Faber, Cardinals Newman and Manning and others, returned to the faith, but for some reason, wn only to God, Gladstone died in, at least, material heresy.

His persistence in error would seem neredible were we not too familiar with the subtle influence of pantheistic philosophy in perverting the vision and the will of highly educated men. Agrippa's challenge to Paul was not altogether idle or unmeaning. Much learning does indeed often make men mad, and we have a deplorable example of it in we have a deplorable example of it in the case of the former president of Harvard. Or it may be that Gladstone's controversy with Cardinal Manning on the prerogatives of the Holy See soured the prerogatives of the Holy See soured him. Manning was better armed for the contest, and Gladstone may have felt—more keenly by reason of his European reputation—the humiliation of his defeat. Many a fervent prayer has gone up to God for his soul, and, though we cannot plead "invincible ignorance" on his behalf, let us hope that by the operation of some mysterithat by the operation of some mysterious law, unknown to us, he may in the end enjoy the Beatific Vision of God. -Intermountain Catholic.

"NO BABIES, NO BALLOTS."

Father Phalen of the Western Watch man of St. Louis, has set the daily papers all agog with a new scheme of woman suffrage, which he proposes to embody in a bill to be presented to the Missouri legislature next winter. "No babies; no ballots" is the head given the report of the new scheme. Extern the report of the new scheme. Father Phelan says of his proposed measure:

is based on property. A man of property is supposed to have more interest in the welfare of the country than one



North American Life COMPANY

HOME OFFICE

TORONTO

The Financial Position of the Company is Unexcelled

FREE

Book Get acopy. Ask nearest offi

PEDLAR People of Oshav

mists can tell us in dollars and cents the economic value of an immigrant. They could also tell us the value to the commonwealth of a new born babe. To our d a man who gives to the state a new citizen places that civic recruit as a hostage of his own loyalty, and also adds materially to the wealth of the nation. materially to the wealth of the nation. On this principle we would have three kinds of suffrage, mankind suffrage, family suffrage and property suffrage. Of the first and last we need say nothing, as they are well-worn themes. But we have a good deal to say of family suffrage. We would give every family an additional vote for every child born into it. If a couple every child born into it. If a couple have ten children we would give the family twelve votes; two for the parents and ten for the offspring. In case the couple agreed politically we would permit the father to cast all twelve votes. If the couple were divided in their views of politics we would give the wife her own vote and the vote of all her daughters; and the husband his own vote and those of the boys. This would give the female suffragists all that they now demand and more; but it would disfran-chise utterly the childless and screeching sisterhood. It would encourage large families."

The novel plan was explained to Msgr. Falconio, the Apostolic Delegate, in Chicago recently and he looked a bit puzzled. Then he smiled and said: "You'll have to enlighten me a little. Just what does 'no babies, no ballots nean?" Thereupon the interviewer handed

the Archbishop a clipping containing the suggestion. Archbishop Falconio took the clip-

ping and began to read. Then he began to smile. The more he read the more to smile. The more he read the back he smiled. By the time he had come to the end he was laughing.

"Now, that is really a very good idea," he declared, handing back the clipping. "It has the elements of an excellent plan"

excellent plan.'

The Archbishop reflected a moment. "Indeed, why not?" he inquired. Women in some states are given a vote on a property qualification. Sure-ly children are far more valuable than property. It would thus be reasonable to give votes to married persons on the basis of the number of their children. However—" and here the Archbishop sighed slightly, "I fear that Father Phelan will have some difficulty in getting his plan adopted as a law, as he suggests he will try to do."—True Voice.

PULPIT, PRESS AND PLATFORM,

Sixty years ago Cardinal Wiseman ormally established, for the first time since the reformation, a Jesuit commun ity in London, by the opening of the Church of the Immaculate Conception in Farm street. Commenting on the recent celebration of this anniversary the Liverpool Catholic Times says:

houses and hidir "In many countries the right to vote | the city had tongues to tell their his tory they could tales unfold of the courage and trials and sufferings of Jesuits for the faith in former times—in who has no such stake. And the larger the stake the greater the interest. Tacre thinks a man who gives to the nation a new citizen offers a greater pledge than the richest landowner. Political economic despite their noble fight for the faith,

mery rod

and Towel drier—found

Only on Pandora

When a knife is dull a

Pandora owner never

wastes time hunting for

a "steel." She just walks over to the

emery rod attachment

to Pandora, gives knife

provements that go to make Pandora the handlest sange you can buy. 16

six or eight passes over the high-grade emery, which puts on the keenest kind of an edge.

This combined emery red and towel drier is a patented attachment you cannot secure on any other range.

Just one of the many range.



PEWS

ALTARS*FONTS*

PULPITS LECTERNS

INTERIOR FITTINGS and PANELLING

The Valley City Seating Co., Ltd. Dundas, Ont

It's the Crimp

That's the part that counts in a Washboard. And the Crimp that insures Easy Washing and Few Destroyed Linens is the RIGHT Crimp. And you'll find the Right Crimp in

Eddy's "2 in 1" Washboards Three Different Crimps in One Board means the Mini-

mum of Wear and Tear on Clothes.

Donald McLean, Agent, 426 Richmond St., London

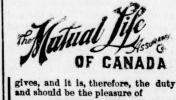
criticism of the part they played, even during the era of fierce persecution, has not been absent in this country. happily the Jesuits of these island have lived down the prejudice. The people who have been in close touch with them for these sixty years know them—know that they are open and straightforward as they are bold and fearless, that their learning, their energies, their whole thought and work are devoted to promoting the welfare of their fellowmen. Thanks to the examples which they have given by word and deed, and upon which they are one and all to be congratulated to-day, there is now no country in which the Jesuits are more highly esteemed than in England, where they were hunted down like beasts on their first arrival in 1580, and where so many members of the Order have suffered martyrdom."

As one lamp kindles another, nor grows less, so nobleness enkindleth nobleness.-Lowell.



"THE WOMAN IN THE CASE"

May be one's own mother, wife, or sister, any one of whom may need the



"THE MAN IN THE CASE"

to whom she has a right to look for protection, to insure his life while yet in good health, for her benealt when his strong arm and active brain shall have been stilled in death!

Head Office, WATERLOG, ONT





IMPORTED ARTISTIC **OLEOGRAPHS** Size, 16 x 20 inches

Each 25c. Post-Paid

2004-Holy Family.

2023-Mater Dolorosa.

2030—St. Joseph. 2039—Our Lady of the Scapular.

2040-Immaculate Concept

2092-Our Lady of Good Counsel

2122—St. Rose of Lima 2221—Sacred Heart of Jesus

2222-Sacred Heart of Mary

2229—Ecce Homo 2230—Mater Dolorosa

2238—Holy Family 2314—St. Joseph

2346-Crucifixion

2359—St. Anthony 2431—Sacred Heart of Jesus

2432-Sacred Heart of Mary 3003—Mater Dolorosa

3102-Blessed Virgin and Infant 3063-St. Anthony 3063a-St. Anthony 1077-Pius X

> Size 21 x 29 inches Each 75c.

1029-Sacred Heart of Jesus 1035—Sacred Heart of Mary 3235—Mater Dolorosa

> Size 26 x 351 inches Each \$1.25

Beautiful large Pictures, suitable for Small Churches, Chapels and Schoolrooms. 7063-St. Anthony

1030 —Sacred Heart of Jesus 1036—Sacred Heart of Mary **DUPLEX COLORED PHOTOGRAPHS**

Size 16 x 20 inches Each 15c.

1001—Sacred Heart of Jesus 1602—Sacred Heart of Mary 1603—Last Supper 1604—Mater Dolorosa

1606—Holy Family 1607—St. Anthony Catholic Record

London, Canada

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON,

is an ideal preparation for building up the

BLOOD AND BODY It is more readily assimilated,

and absorbed into the circu-latory fluid than any other preparation of iron.
It is of great value in all forms of Anemia and Ceneral Debil-

For Sale at Drug Stores

CHATS

OCTO

Did you of the ever which we con places and through the it everywh We often never been little reg wonderfull their min

constant a power of a How few country to education. cation du gene forev ure to ove But this is to think,

> education Men Wh This me by being driver st see that stretchin nerve, an

load, and

The buoy

have gon been tug long that

mination,

There try a tho complete Nothing When The o consent

artist in You are not have for You v deepen to you. You v

Life

Tire

Success

You v

went b comple the hil Tnen hill. A g selves thing v

proving there work decide all alo

Heve becau The s James highe Kansa Porte delive For some men seem to drink in knowledge through their very pores. They absorb it everywhere. They are always studying people, reading human nature, imbibing knowledge from every source.

biling knowledge from every source. Everybody they meet must contribute something to their store.

We often see these people who have never been to college, and have had very little regular schooling, and yet are wonderfully well posted. They are able to converse well upon all sorts of subjects because they go through the world with their eyes open, their ears open, their minds open, their perceptions alert. Their lives are enriched by this constant alertness and the absorptive power of all the mental faculties.

How few people appreciate the wonderful opportunities of every-day life for storing up wisdom that is priceless!

Among the greatest needs of this

storing up wisdom that is priceless!

Among the greatest needs of this country to-day are writers and speakers who can show the possibilities of adult education. There is a very general conviction that if one does not get his education during the few impressionable years of his youth, the opportunity is gene forever. Nothing is more false.

This impression is due in large measure to over-emphasis of the importance

ure to over-emphasis of the importance

of mere ability to commit to memory.

of mere ability to commit to memory. But this is not so essential in acquiring an education as the ability to observe, to think, to generalize; the power to grasp ideas with vigor; to analyze them. While it is of the utmost importance to get the grounding of one's education early in life, and before one settles down

to his life work, yet there are some advantages, if one only has grit, deter-mination, and application, in getting an

education when the mind is more mature

Men Who Balk Under Heavy Loads.

This morning I saw a pair of horses which had evidently become discouraged by being hitched to loads that were too

by being intened to loads that were too heavy for them. At the start they did their best to go forward; when the driver struck tham with his whip they made an effort to pull; but one could see that their spirit had been broken;

the long struggle with unequal burdens had caused them to lose their confidence

and their grip, and after awhile they ceased to make any effort to move. I have often seen other horses loaded

The buoyancy and cheer and enthusiasm have gone out of their lives. They have

When You Have Found Your Place.

You will be happy in it—contented, joyous, cheerful, energetic.

The days will be all to short for you.

Dinner time and closing time will come

You will not feel humiliated because

You will feel yourself growing in your

you are a farmer or a blacksmith, or a

before you realize it.

artist instead of an artisan.

ORONTO

ITS*ERNS*

Dundas, Ont

ashing and Few

boards means the Mini-

nd St., London

ED ARTISTIC OGRAPHS

16 x 20 inches 5c. Post-Paid nily.

olorosa.

y of the Scapular. ate Conception y of Good Counsel of Lima Ieart of Jesus

Heart of Mary olorosa mily ion

ony Heart of Jesus Heart of Mary Polorosa Virgin and Infant hony

21 x 29 inches ach 75c. Heart of Jesus Heart of Mary

Polorosa

26 x 351 inches ach \$1.25

large Pictures, suitable ches, Chapels and School-

nony Heart of Jesus Heart of Mary EX COLORED

olic Record

E'S LIQUID

WITH IRON,

eal preparation for

AND BODY

readily assimilated,

rbed into the circu-

aid than any other

value in all forms

and Ceneral Debil-

OYD WOOD.

Canada

ale at Drug Stores

CT OF

up the

on of iron.

TOGRAPHS

16 x 20 inches

ach 15c.

Heart of Jesus

pper Dolorosa

amily hony

work, and your life broadening and deepening.
Your work will be a perpetual tonic to you. There will be no drudgely in it.

You will go to your task with delight and leave it with regret.

Life will be a glory, not a grind.-Success.

Tire Themselves Getting Ready.

Washington Irving tells a story of a man who tried to jump over a hill. He went back so far to get his start for the great leap, and ran so hard, that he was completely exhausted when he came to the hill, and had to lie down and rest. Then he got up and walked over the hill.

A great many people exhaust them-selves getting ready to do their work. They are always preparing. They spend their lives getting ready to do some-

their lives getting ready to do some-thing which they never do.

It is an excellent thing to keep im-proving oneself, to keep growing; but there must be a time to begin the great work of life. I know a man who is almost forty years old, who has not yet decided what he is going to do. He has graduated from college, and taken a number of nost-graduate courses—but number of post-graduate courses—but all along general lines. He has not yet begun to specialize. This man fully believes he is going to do great things yet. I hope he may.

He Conquered His Unfortunate Heredity.

How many people are kept back because of an unfortunate family history!
The son of the notorious bandit Jesse James, some time ago carried off the highest honor summa cum laude, in the Kansas City Law School. Judge Silas Porter, of the Supreme Court of Kansas, delivered the address on the occasion.

CHATS WITH YOUNG MEN.

Adult Education.

Did you ever think of the possibilities of the everyday education, the education which we can all pick up in all sorts of places and from all sorts of people?

Some men seem to drink in knowledge through their very pores. They absorb it everywhere. They are always studying people, reading human nature, im-

Time. If time be of all things the most pre-

cious, wasting time must be the greatest prodigality, since lost time is never found again; and what we call time enough always proves little enough. Let us then be up and doing, and doing Let us then be up and doing, and doing to the purpose: so by diligence shall we do more with less perplexity. Sloth makes all things difficult but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; whilst laziness travels so slowly that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and that drive thee; and early to bed, and early to rise, makes a man wealthy, healthy and wise.—Franklin.

Be Men.

Young men, let the nobleness of your mind impel you to its improvement. You are too strong to be defeated, save by yourselves. Refuse to live merely to eat and sleep. Brutes can do these, but you are men. Act the part of men. Resolve to rise; you have but to resolve; nothing can hinder your success if you determine to succeed. Do not waste your time by wishing and dreamwaste your time by wishing and dream-ing; but go earnestly to work. Let not a craven heart or a love of ease rob you of the inestimable benefit of self-culture, and you shall reap a harvest more valu-able than gold or jewels.

OUR BOYS AND GIRLS.

lege, but his father, though he could well afford it, told him he had much better get to work and earn something. "I never had a college course, and see how successful I have been," he told Willie when he tried to persuade him to

allow him to go.
At last a bright idea came to him.

have otter seen other horses loaded beyond their strength; but no matter how heavy their load, they would pull again and again with all their might, stretching to the utmost every muscle, nerve, and fiber in them; and, although One day as he was riding in the cars two gentlemen, one evidently a Brother. sat down next to him, and the conversion they carried on came to his ears. they could not start the load, they would "How I wish John Hale could try for the scholarship at St. Andrew's. It would give him the chance of his life. But being an orphan he must look to support himself. Of course, if he had it, ever give up trying.

Everywhere in life we find people like those horses. Some have become discouraged by trying to carry too heavy a load, and finally give up the struggle. They spurt a little now and again, but there is no heart, no spirit in their effort.

been tugging away over heavy loads so long that they have become disheartened. There is no more fight in them.

with this they got off the car, and so did Willie, who followed them to their destination, St. Michael's Home for

Boys.

That night he asked his father if he won the scholarship would he grant him a favor. a great one, but one he felt sure

he would be pleased to give.
"My son, you have been a good dutiful child, and I will grant you whatever you

There is no more fight in them.

There are others who, no matter how heavy their load, will never cease in their efforts to go forward. They will try a thousand times with all their might and main; they will tng away until completely exhausted; they will gather their strength and try again and again without losing heart or courage. Nothing will daunt them, or induce them to give up the struggle. When everybody else lets go, they stick because they are made of winning material, the mettle which never gives up.

When You Have Found Your Place. bright and early to receive Holy Communion before beginning the day which was to decide so much for him, and asking Our Blessed Mother if it was for his good that he win the scholarship.

When the name of the lucky one was

called Willie could scarcely contain himself, for it was he. Joy almost lent him wings to hurry home to tell his parents, and after he had told them he said, "And now, father, I shall make

All your faculties will give their consent to your work; will say "Amen" to your occupation. There will be no protest anywhere in your nature. known to you my request."
"Down in St. Michael's Home there is a boy, an orphan, who was anxious to compete for the scholarship, but the Brothers could not afford to pay for shoemaker; because, whatever your him, I now ask you to give the one I have won to him and you pay for me." You will not apologize because you are not this or that, because you will have found your place and will be

Kellogg's Is Not a Medicine

Flakes is not a medicine -it's a dainty, wholesome table delicacy with a palatable flavor that calls for more, more,

But-it has all the remedical-value of the good, old-fashioned "cures" your mother used to give you—it's Nature's

It is because of Kellogg's "Secret" that Toasted Corn Flake Eaters are a happy, healthy people. Try it yourself-and be



No Doctor but OXYDONOR FOR 15 YEARS



Mr. B. E. Sparham writes from Smith's Falls on Jan. 16th last: This is to testify that for about fifteen years

past I have used an OXYDONOR Victory in my family, which consists of six children, my wife myself, and much of the time two others also. My children's ages are now from ten years to twenty-one. They have gone .hrough all diseases peculiar to children, including also inflammation of the lungs, coids and colics; and I have had not Herenles Sauche, only with them, but also with the grown up por ion of my househod, the most brilliant results in every case with my OXYDONOR, so that in all these years I have not had a doctor in my house for any disease.

" I find it will cut off short any acute disease if applied immediately, or will cure it incredibly quickly if applied even late."

Working according to Nature's laws, discovered by Dr. Hercules Sanche causing the body to absorb an abundance of oxygen, OXYDONOR cures every disease by Re-vitalizing the system. OXYDONOR induces such intense vitality that disease is driven out and vigorous health restored.

Write to-day for Free Booklet about OXYDONOR and its wonderful

Dr. H. SANCHE & CO. 380 St. Catherine St. West

His father was astonished, but seeing the goodness prompting him to make the sacrifice, he gladly told him he

would do as he wished.

Willie went down and told the Brother and John Hale, and great was his joy.

John and Willie became great friends,

John doing all in his power for Willie. One in after years became a great judge and the other became a priest. The Manly Boy.

A New York reporter saw a fat man A New York reporter saw a fat man sitting asleep in a doorway in Whitehall street. About his neck some one had strung a placard on which was printed in big letters, "This flat to let." Most of the passers-by seemed to think, the sight very funny. Many of them stopped and a line formed along the curbetone. Others grinned and hurried on toward the ferries. on toward the ferries.

Whitehall street.

A bright-faced boy about eleven years old came trotting down the street, evidently bound for one of the ferries. He was whistling merrily. He carried two school books under his left arm. When he got opposite the sleeping man and noticed the placard, the happiness vanished from his face. He looked indignant. He ran up to the man, put down his books, grabbed the sign with both hands and tore it from the man's

The sudden pressure of the cord on the man's neck awakened him instantly. He saw friendless in the eyes of the boy, and swiled at him in a maudlin way. Then he got up. His hat fell off, and the little boy picked it up and handed it to him. The man walked out on the sidewalk, with the nickel contributed by the benevolent Hebrew in a crease of his trousers leg. The nickel finally fell out. The boy picked it up and handed it to the man, who smiled again and took off his hat and bowed with ludicrous grace to the little fellow.

grace to the little fellow.

The line of spectators on the side-

walk melted away with grave counten-ances. One passer was heard to say: "I wish I had a boy like that."

Politeness and Courtesy. Politeness and courtesy should be a part of every girl's equipment for the journey toward being a Catholic woman. Some girls have difficulty between truth and politeness, and one often hears them say in excuse for rudeness that they that it would be citing an untruth to be polite to him or her. Now this is a mistake. "Politeness is to do and say

truth spoken in a charitable manner. or anything, and it is to them we are speaking. When we get the feeling of love and pity for all God's creatures, we find it easy to be courteous. Politeness and courtesy are almost synonyms of un

surely no trait of the Christian character is more beautiful than this.

So if any of our girls have been unintentionally nude through looking at only one side of the matter, perhaps they would like to try being polite and courteous as all Catholics most certainly should do. ly should do.

If You Want to be Respected. Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs

of even your most intimate friend.

Don't underrate anything because you

DR. P. J. MUGAN, Physician and Surgeon Office, 720 Dundas street. Hours 11 to 12 a, m.,

Professional.

JOHN FERGUSON & SONS 180 King Street

The Leading Undertakers and Embalmers Open Night and Day. Telephone-House, 373. Factory 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street

OPEN DAY AND NIGHT

CANZONI"

T. A. DALY



These poems mainly in Irish and Italian dialect, ar full of the spirit of humor and pathos

PRICE \$1.10

Catholic Record Office

London - Canada

Where the Fishers Go

The Story of Labrador

by REV. P. BROWNE

(Member Historical Society of Nova Scotia) 160 Half-tone Illustrations with Map and Index "A volume of fascinating literature." (Acadian

"The greatest contribution to colonial literature recent years." (Sports, Halifax) Written by a man who knows his subject not from earsay but from actual experience." (Chronicle) "The author is literary to his finger tips and a naster of Classical English—The volume reads like a pmance." (Toronto Register)

For Sale at RECORD OFFICE Postpaid \$1.50

The Way to Shadow Town,

The Way to Shadow Town.

Sway to and fro in the twilight gray;
This is the ferry for Shadowtown.

It sails away at the end of the day
Just as the darkness closes round.

Rest, little hand, on my shoulder—so;
A Beepy kiss is the only fare.

Diffting away from the world we go—
Baby and I in the rocking chair.

See where the firelogs glow and spark,
Glitter the lights of Shadowland.
The raining drops on the window—hark,
Are ripples lapping upon its strand.
There where a mirror is glancing dim
A lake lies shimmering, cool and still;
Blossoms are wavering o'er its brim
Those over there on the window sill.

Rock slow, more slow, in the dusky light.
Silently lower the anchor down.

Dear little passenger say "Good Night."

We've reached the harbor of shadowtown,
—Eugens Field.

The Boy With the Hoe.

-EUGENE FIELD.

Say, how do you hoe your row, young chap;
Say how do you hoe your row?
Do you hoe it fair.
Do you hoe it square?
Do you hoe it the best you know?
Do you cut the weeds as you ought to do;
And leave what's worth while there?
The harvest you garner depends on you:
Are you working it on the square?

Are you killing the noxious weeds, young chap Are you making it straight and clean? Are you going straight At a hustling gait? Are you scattering all that is mean? Do you laugh and sing and whistle shrill And dance a step or two, As the row you hoe leads up the hill? The harvest is up to you.

Out in the Fields with God.

The little cares that fretted me,
I lost them yesterday.
Among the fields above the sea—
Among the winds at tlay!
Among the lowing of the herds,
And rustling of the trees,
Among the singing of the birds.
The humming of the bees.
The foolish feers of what may happen
I cast them all away.

I ne rootsh leave so what may happen I cast them all away Among the clover-scented grass, Among the new-moven hay. Among the husking of the corn. Where the drowsy poppies nod. Where ill though's die and good are born, Out in the fields with God.

-Mrs. Browning

What's a Heart.

What's a heart? Just a basket for the ills of life, And all its meat— Just a tender net to compass Love, And find it sweet.

What's a heart? Just a key-hole for the Master's key; That winds us well; To show the time of day in heaven, Or night in hell.

-CARL HILTON-TURVEY in Outlook.



E.W. GILLETT CO. LTD. TORONTO, ONT.

While They Last Canada Series

A NATIONAL SERIES OF BOOKS FOR BOYS and GIRLS

FULLY ILLUSTRATED

"The man who loves his home best

IN ORDERING choose several books and state which one preferred. In case your first choice is sold we shall send you the next to appear on the list. This

Sisters of Silver Creek. A story of Western Canada, by Bessie Marchant. The Fur Country, by Jules Verne.
To Win or Die. A tale of the Klondike craze, by G. Manville Fenn.

Duck Lake, by E. Ryerson Young. Cedar Creek. A tale of Canadian life, Athabasca Bill, by Bessie Marchant. North Overland with Franklin, by J.

Oxley.
The Giant of the North, or Pokings
Round the Pole, by R. M. Ballantyne,
Norsemen in the West, or America Before Columbus, by R. M. Ballantyne,
Big Otter, a tale of the Great Nor-West,

Oxley.
In the Swing of the Sea, by J. Macdonald

Regular Price 75c., now 50c.

Geikie. Snowshoes and Canoes, by W. H. G.

Stephens.
The Fairhope Venture. An Emigration

Under the Sea to the North Pole, by Pierre Matl.
Peter the Whaler, by W. H. G. King-

Oxley.
Roger the Ranger, a story of Border Life
Among the Indians, by Eliza F.

The Red Mountain of Alaska, by W. Boyd Allen. Ice Bound, or the Anticosti Crusoes, by

Roger Davis, Loyalist; by Frank Baird. Clive Forrester's Gold, by Charles R.

Indian Life in the Great North-West,

Pickthall.

John Horden, Missionary Bishop. A
Life on the Shores of Hudson's Bay;
by Rev. A. R. Buckland, M.A.

Donaldblane of Darien, by J. Macdonald

Oxley.

Away in the Wilderness, or Life Among the Red Indians and Fur Traders of North America; by R. M. Ballantyne. Fast in the Ice, or Adventures in the Polar Regions; by R. M. Ballantyne. Over the Rocky Mountains, in the Land of the Red Skins; by R. M. Ballan-

Catholic Record Richmond St. London, Canada

and loves it most unselfishly, loves his country best."-F. G. Holland.

Rob the Ranger. A story of the fight for Canada, by Herbert Strang.

A Daughter of the Ranges. A story Western Canada, by Bessie Marchan A Heroine of the Sea. A story of Van couver Island, by Bessie Marchant.

Macdonald Oxley.
wo Boy Tramps, by J. Macdonald

Adventure in North America, by R.
M. Ballantyne.
Off to Klondike, by Gordon Stables.
On the World's Roof, by J. Macdonald

Oxley.

The Specimen Hunters, by J. Macdonald Oxley.

Kingston.

Norman's Nugget, by J. Macdonald

R. Young.
The Forest Drama, a story of Muskoka. by Louis Pendleton.

Kenyon. The Story of a Leg House, by Mary F. Outram.
The Search for Molly Marling, by Emily

lantyne.
The Wild Man of the West, by R. M.

by Egerton R. Young.
Billy's Hero. by M. L. C. Pickthall.
Lost in the Backwoods, by E. C. Kenyon.
In Paths of Peril, by J. Macdonald

H. Wood.
The Red House by the Rockies. A tale
of Reil's Rebellion; by A. Mercer
and V. Watt.
The Frontier Fort, or Stirring Times in

The Straight Road, by Marjorie L. C.

tyne.

The Pioneers, a Tale of the Western Wilderness; by R. M. Ballantyne.

Dick's Desertion, by Marjorie L. C.

is a rare opportunity to get a good lib-rary at a low cost. Regular Price \$1.50, now \$1

Regular Price 1.25, now 80c. ow,

Regular Price \$1, now 65c.

by R. M. Ballantyne.
The Young Fur Traders. A tale of

Adventures in Canada, by John C.

The Romance of Commerce, by J. Macdonald Oxley.

The Young Ranchman, by C. R. Kenyon.
The Empire's Children.
The Young Moose Hunters, by C. A.

story, by E. N. Hoare, M.A.

A Family Without a Name. A story of
Adventure with North American Indians, by Jules Verne.

Rambles in the New World, by Lucien

Edward Roper.

My Dogs in the North Land, by Egerton

Regular Price 50c., now 35c.

P. Weaver.
Phil's Hero, or a Street Arab's Resolve;
by Charlotte E. Baron.
The Prairie Chief, by R. M. Ballantyne.
The Red Man's Revenge, by R. M. Bal-

Ballantyne, Dr. Grentell: The Man on the Labra-

dor, by Rev. J. Johnston. Regular Price 35c., now 25c.

Oxley. Sunshine and Snow, by Harold Bindloss. The Old Red School-House, by Frances

the Frontier Fort, or Stirring Times in the North-West Territory of British America; by W. H. G. Kingston. The Valley of Gold, by Marjorie L. C. Pickthall.

Pickthall.

A SPLENDID GIFT

Montreal, Que. Learn to attend to your own business -a very important point.

Do not try to be anything else but a lady or gentleman, and that means one who has consideration for the whole world and whose life is governed by the

Golden Rule: "Do unto others as you would be done by." How blessed our lives will become how hopeful our prospects of eternal bliss, if we hearken to that sweet invitation of our loving Redeemer, "Learn of Me, because I am meek and humble of Joy of the Religious Life. What a marvellous thing the religious life is, and, above all the contemplative

life, writes the Rev. R. H. Benson. Here are these nuns without one single thing that in the world's opinion makes life worth living. There is practically perpetual silence, there are hours to be on toward the ferries.

Presently a young man of Jewish aspect came along. He looked at the sign, which he probably interpreted to mean "Please help the blind," and put a rickel in the man's lap. The spectators did not know what to make of his action. He looked very solemn as he walked up Whitehall street. supposes, but they are intensely and radiantly happy now in this present time. I don't know what further proof any one wants of who our Lord is than that men and women find the keenest and, in fact, their only joy in serving Him and belonging to Him.

> The reading of pious books and religious periodicals is a most efficacious means to lead a Christian life. This kind of reading corrects erroneous im-

> pressions, dissipates the mists of doubt, recalls vividly to the mind forgotten or half-forgotten truths and disregarded precepts and gives to it an impulse to high endeavor and noble achieve-Up the Street and Down,

Up the street and down they pass People, all the 'lay! Man and wife or lad and lass, Sad, or grave, or gay! Here abit of ribbon red, There a bowed and weary head— Hundreds pass each day, 'tis said, Up the street and down. And I'm thinking, as I go In among the throng, That their hearts I'd live to know As they pass along; What their business is to-day— What they have to do or say— As I meet them on their way Up the street and down,

Oh, the world's a busy place,
And they hurry on;
There's no time to know each face
That I look upon;
Yet I wish we had a while
Just to ask and learn, and smile,
As we meet, through every mile—
Up the street and down.
—MIRIAM S. CLARK in Youth's Companion.

The Little Voyager.

the ways are many to Drowsy Land, Some one. I know, would try them all, fis hey, to night, for a big balloon, Big and round, like a silver ball, pthrough the dark it swings along, thown by the night wind's rustling song Slowly it sways and swings this way, Poising at last, just overhead, When down drops a glimmering rope of light, And anchors it safe on a tiny bed; And climbing the ladder of silver beams, Some one embarks for the land of dreams.

All through the night, in the shining thing, Silent they float through the cool, sweet dark, Reeds they dip in the foamy clouds, Where the summer lightnings glint and spark, And east or west, o'er the wind-swept sky, The twinkling, golden bubbles fly Do you ask me how Some One comes home again When deep in the west dips the silver sphere? Dh. never a thought do I give to that, Perhaps the sun is the charioteer, only know that the tiny bed

MARIE PARES



NEW STYLE LABEL

FOOD.

MADE IN CANADA.

don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't be rude to your inferiors in social position.

Dont' repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

the kindest thing in the kindest way,"
and surely to be kind does not necessitate untruthfulness. In most cases
where young girls show rudeness, a mere
silence would remedy the fault, or the But girls, when first becoming conscious that they are to uphold the principles of truth, are apt to lose sight of the fact that they can do so gracefully so as to have regard for others. Of course if they cherish hatred, they can-not show courtesy without acting lies; but Catholic girls do not hate anybody

selfishness and forgetfulness of self in thought for the feelings of others, and surely no trait of the Christian charac-

don't possess it.

For years young James has been the Corn Flakes Learn to hide your aches and pains only support of his widowed mother.

Copyright 1907 by Dr. Hercules Sanche

Willie's Scholarship. Willie was very anxious to enter col-

At last a bright idea came to him. The college of St. Andrew's was to give a free scholarship, and any boy would be allowed to compete. After much persuasion bis father said he might try, ended with "You won't win it my boy."

Willie thought of nothing else, and waited patiently for the time to general waited patiently for the time to come.

ne could still stay at home, as we could afford that much."

"Yes," replied the other, "what a pity it is that some societies do not give scholarships to poor boys in homes, for then they would know they were deserv-

The day came. Willie was in church

Kellogg's Teasted Corn

Own Food-Purified.

sure it's

Joint Accounts for

Commercial Travellers

of Canada

A man and his wife may open

a joint account with the Home

Bank, and either may with-

draw or deposit money over

their own names. This is a

great convenience for a travel.

ling man who may not always

be able to reach home at the

TORONTO TI WEST

questi

and at

be do

which

form:

he sh

confe

form

ATHER CONNOLLY'S FUNERAL.

The obsequies of the Rev. John Con-nolly, late paster of Ingersoll, whose death we chronicled last week, were held in the Church of the Sacred Heart in

A large congregation, containing many non-Catholics, which completely filled the sacred edifice, was present to do noner to the departed priest. Among those assembled were several of Father Connolly's former parishioners from the parish of Biddulph, where he is still affectionately remembered.

affectionately remembered.

The funeral sermon was preached by Rev. Father Tobin, St. Mary's Church, London. The following is a brief synopment of the dead priest, be His text was from St. Paul: "I have we fought a good fight; I have finished my all course; I have kept the faith. For the wit: est there is laid up for me a crown of uniustice." (2 Tim. 4: 68.)

F With the great St. Paul Father Connolly could also say I fought a good

With the great St. Paul Father Connolly could also say I fought a good
aght. Many good people fondly imagine
that the life of the priest flows smoothly
on with never a temptation to cause a
cipple on its surface. How utterly false
this is. Man's life on earth is a warfare. This is doubly true of the life of a tipple on its surface. How utterly false this is. Man's life on earth is a warfare. This is doubly true of the life of a priest. The tempter of men knows full well the power of the priest for good or lor evil in the world and hence he makes. for evil in the world and hence he makes are evil in the world and hence he makes him the target for his most subtle and dangerous temptations. All honor then is due to the good priest who stands his ground, never makes a truce with the enemy and dies a true soldier of Christ. Hence, my brethren, although we are standing in the presence of death this standing in the presence of death this morning, and in spite of our sombre surroundings, we rejoice. We rejoice because of the glorious victory gained to this important parish of Ingerbecause of the glorious victory gained by this servant of God over the enemy of men. Relying on the grace of God and the intercession of Mary, the queen of virgins. towards whom he always had a most tender devotion, he never recalled his act of consecration, pronounced on the day of his ordination, nearly half a century ago. On the contrary, he was ever faithful and true to his sacred engagements. He fought a good fight. He has won the day in the battle of life. He has left behind him an untarnished name, a name that sheds honor and glory on the Catholic Church honor and glory on the Catholic Church and the Catholic priesthood in this por-tion of the Lord's vineyard. Amongst the grand achievements of St. Paul he himself numbers the fact that he had himself numbers the fact that he had beept the faith. Now, if the Apostle of the Gentiles is worthy of praise for fazying preserved the Catholic faith, so take is this good priest whose death we mourn to day. These are days dangerous to the faith when there are so many agencies straining every nerve to use agencies straining every nerve to upmen from what are contemptuously oalled the superstitions of their fathers. If we are to judge from the sutterances of many of those men whom the world of to-day calls great, if we are to judge from the tendencies of modern seciety and modern literature or from society and modern literature, or from the anti-Christian attitude of modern so-called science, then we must conclude that the chief aim of our age is to destroy all faith in the supernatural and pring the world back once more to pagan ideals and pagan morals, or rather freedom from all moral restraint. A! ready in some lands the apostles of this reco-paganism are boasting that they have extinguished the lights of heaven, have extinguished the lights of neaven, the one obstacle that blocks their way to complete success is the Catholic Church. She and she alone is the teacher and defender of the doctrines of Christ. And it is by means of her priesthood that she preserves and pro-pagates these saving truths. Now, my srethren, I hesitate not to say that there is not to-day and never was in this broad Dominion a priest in whom the Catholic faith was more strongly rooted than it was in the soul of Father John Connolly. His faith was as simple as a child's and withal as firm and unwavering as that of the martyrs of the Roman coliseum. He lived by faith, and died a confessor of the faith.

" I have finished my course." Father Connolly's course began in that dear old s the sea which he loved so well, the Island of Saints and of scholars where he began his studies at St. Charles' college, Tuam, afterwards going to May nooth and Paris, France. Some forty-dve years ago he landed in Canada and made his home in the city of Quebec, where he fluished his studies and was related a prior. ordained a priest. For some time he was a professor in one of the diocesan colleges, and whilst there had the honor of teaching more than one youth who afterwards because famous in the annals of Canadian history. Among others the

Pr. Chase's Oint ment is a certain a n d guarantee curefor each and every for m o itching, bleeding

DR. CHASE'S THIRTHINT.



Finest and cheapest on earth. Write for especial agents and dealers terms. DR. HAUX SPECTACLE CO., Bos 193 St. Louis, Mo.

THE BEVERAGE FOR ALL WEATHERS.

"Epps's" means Excellence COCOA

Grateful A cup of "Epps's" at breakfast Warms and Sustains Comforting you for hours. As a supper beverage it is perfect.



VAPORIZED CRESOLENE stops the par sms of Whooping Cough. Ever-dreaded

The Leeming-Miles Co. eeming-Miles Building Montreal Canad

present chief justice of Canada received under the tutorship of Father Connolly the rudiments of that educa-He was therefore one of the pioneer priests of these parts. He was one of that noble band of Irishmen now almost extinct in the diocese, whom the late Archbishop Walsh called to aid him in ministering to the spiritual wants of the English-speaking parishes. His firs charge was this parish of Biddulph when

imperfection still remain, lest the last farthing of the debt of sin be not yet paid, let us unite our prayers with thos of the Church for the repose of his soul.

May he rest in peace and may perpetual light shine upon him!

VOLTA'S MESSAGE TO DYING UNBELIEVER.

REAT SCIENTIST'S PROFESSION OF FAITH LEADS TO A DEATHBED CONVERSION. respondence of the Catholic Standard and Time

Among the many regulations required of the members of the "Giordano Bruno Society" in Rome is a promise on paper —stamped paper, mind you—to refuse the ministrations of a priest at the hour of death. This very laudable regula-tion demanded of all good followers of the unclean monk, who died a well-de-served death in the sixt-enth century in Rome, has recalled how one who had made a similar resolution came to change his mind at the last moment. This incident, which is related by the Risveg lio in one of its late issues, is of ar lio in one of its late issues, is of an irreligious individual who on his deathbed ordered Canon C ceri from his room, declaring that "religion was a thing fit

only for weak minds."
"Do you know Volta?" asked the priest, who had by this time exhausted every effort to save the soul of the "Oh, who does not know that great

man?" cried the ot'er, by way of reply.
"Well, Volta is a believer."

On hearing this the dying man expressed astonishment, and Canon Ciceri, catching at a straw, asked his friend, Alessendro Volta, to write a line to the dying atheist as to his faith, and as a result received the following, penned by the creat scientist.

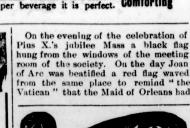
by the great scientist:
"I do not know how any one car doubt my sincerity in the religion profess, which is Catholic, apostolic and

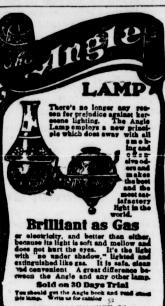
" Unfortunately. I have been only too nuch wanting in the good works Christian, but by special favor of the Lord I have never been wanting in faith. But if my sins and many faults have perchance given occasion to any one to suspect me of incredulity, I by way of reparation, am ready to declare at every cost that I have alwa-s held, and do hold as one, true and 'n'allible this holy Cath-l'c relig on in which Jam firmly determined to live and die. . . . not neglected means, even human

of confirming myself in this belief. "I have studied it carefully; I have traced out the reasons for and against it, both in Catholic and atherstical books, and I have found in favor of it the most powerful arguments, which renders it, even to natural reason, most credible and which demonstrate it to be

such that every soul that is not perverted by vice and passion cannot but embrace and love."

And among the "great men" whom the Beunoites of Rome would wish to count among their list of members many would make the same dealerstion. would make the same declaration as the great scientist of Milan, if they possessed his honesty of soul and fearlessness of character, neither one or other of which qualities the members of the society itself can truly boast of possessing. The only line of conduct pursued by the Giordano Bruno Society is to lose no opportunity of insulting the Holy See and everything savoring of





The 1900 WASHER CO.

Steady as a Rock. The Magnet The Cream Separator of To-day and the Future

Because it has square gear construction, made twice as strong as is required to do the work and that is the only way to make durable a fast running machine like a Cream Separator.

Because it has a special skimmer in one piece, easily cleaned which takes out all the butterfat besides separating all impurities from the milk and cream

From the milk and cream.

Because its large Steel Bowl is supported at both ends (MAG-BET Patent) which keeps it in balance.

Because its brake (MAGNET Patent) circles the Bowl, stops in eight seconds and prevents wear on machine after separation is

Because its Frame is strong and rigid and so firmly put together that it will skim perfectly on the rough ground or any floor.

B. Because all parts are covered. No danger of accident in Because all 'parts; in the machine are designed mechanically

correct and built of the best material, by workmen who are speci-ally trained to turn out perfect work.

Because it is the only Cream Separator that will continue take out all the butter fat, no matter how long it is run, be The Proof is in your own hands. Try your machine b

es to take out all the butter fat, as it did at first. If you have a cheap machine Buy a MAGNET and stop that waste.

The Petrie Manufacturing Co. Head Office and Factory, Hamilton, Ontario, Canada

ignorance and malice that her death was due to the Church. And now "an artistic creation" is to be perpetually left hanging by them in sight of the Vatican as a memento of the death of their patron and exemplar, the apostate

If Moses, by the force of his prayer, arrested the anger of God against the Israelites, what must we not with much greater reason think of the prayer of the numble Mary, that worthy Mother of

Giordano Bruno.

foul writer and unclean man

"A Short History of Moral Theology" by Rev Thomas Slater, S. J., author of "A Manual of Mora Theology," Published by Benziger Bros., New York Cincinnati, Chicago. Price 50 cents.

McDonald.—At Knoydart, Pictou Co., N. S., o Sept 13, 1979, Mr. Donald G. McDonald, aged sixty eight years. May his soul rest in peace!

MOLONEY.—At his late residence, Peterboro, the 21st of Sept. last, Mr. John Moloney; for thy years clerk of the county court. Peterboro, registrar of the surrogate court. Born in Ca. Co., Tipperary, Ireland, in 1835. May his soupeace!

LONDON OFFICE 394 Richmond Street BRANCHES ALSO AT

week end.

liderton, Thorndale, St. 7 homas

TEACHERS WANTED. CATHOLIC SINGLE MALE TEACHER wanted immediately for Wikwemikong industrial school. Salary \$500. Apply stating experience with estimonial to Rev. T. H. Coutture, Wikwemikong Ont.

PEMALE CATHOLIC TEACHER WANTED for MacLeod, Alta, Separate school. Duties to commence Oct. 6th 1909. Must have professional certificate. Apply stating salary and experience to John Ryan, Sec. Holy Cross Separate School, Macleod, Alta.

HOUSE-KEEPER WANTED HOUSE-KEEPER WANTED. MIDDLE AGED woman, on a farm and to care for children. State wages, and write or apply to Box 18, Maidstone, Ont.

GOOD CATHOLIC HOMES ARE DESIRED for the following children: seven boys, aged stycars; two boys aged seven years; two boys aged seven years one boy aged sight years; one grage as years and two girls aged seem years; one grage as all bright, health when the seven years are all bright, health when the momes where there are no children if given an opportunity, and in addition, would in a very short time be of assistance in their homes. Apply to William O'Connor, Children's Branch, Parliament Buildings, 1616.

\$100 Reward, \$100.

up the constitue.
work. The proprietors
work that they

or list of testimonials.

Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.



THE AERATED OVEN practicall places the Souvenir in a class titself. Ordinary ovens burn the mutritious elements out of food; but the free circulation of pure air in the oven of The Family Souvenir assur sanitary and wholesome cooking. Our free book, giving the facts you ought to know, mailed on request. GURNEY, TILDEN & CO., LIMITED

Montreal Winnipeg Calgary Vancouver FOR SALE BY ONTA 710 PURNITURE CO. 228-230 Dundas St. and KEENE BROS.



MISSIONS A DISTINCT SPECIALTY

New Imported **Brass Goods** Altar Plate Vestments, Etc.

J. J. M. LANDY 416 QUEBN St. WEST TORONTO
Phone College 305 Res. Phone Foll. 452

The THORNTON-SMITH CO.

Church Decorators

TORONTO

USED ORGANS

Priced Away Down to Clear Before Stock-taking

The Stock-Taking Rush is now on. Already some of the bargains advertised last week are on their way to customers. Evidently the unusual values offered are appreciated. Here is a list that should go quickly, for every Organ is a rare bargain. Every Organ is in perfect order and is guaranteed. We ship anywhere in Canada on approval and agree to prepay the return freight if not satisfactory. In ordering, please send your second and third choices, in case the first should be sold before your order is received.

TERMS OF SALE

TERMS OF PAYMENT Organs under \$50—\$5 cash and \$3 per month without interest over 50—\$10 " " 4 " " " " " " Every Organ safely packed without extra charge.

A discount of 10 per cent. from these prices for cash.

Andrews—A small organ by Andrews Bros., London, in walnut case, without high top. Has 4 stops, 2 full sets of reeds throughout and knee swell. Suitable for school work. Sale Price \$23

Clough & Warren—A small 5-octave walnut organ by Clough & Warren, of Detroit. Has 7 stops, one complete set of reeds, with sub bass and knee swell. Sale Price..... Woods-A very good 5-octave organ, in small

reeds in the treble, two in the bass, in addition to sub-bass. A fine organ. Sale Price ...

Mason & Hamlin—A small walnut 5-octave, by Mason & Hamlin, Boston, without high top. Has 5 stops, 2 full sets of reeds throughout and knee swell. Sale Price..... Bell—A 5 octave walnut organ by Daniel Bell. Has attractive high top, 9 stops, 2 sets of reeds treble and one set in addition to sub-bass in

the bass, coupler and 2 knee swells. Sale Price... \$39 Doherty-An attractive 5-octave organ by the Doberty Co., Clinton, in handsome walnut case with high top containing music rack. Has 11 stops, 2 full sets of reeds, 2 couplers and 2 knee

swells. Sale Price..... Karn — A handsome 5 octave walnut organ, by D. W. Karn & Co., Woodstock, with high top. Has 11 stops, 2 full sets of reeds throughout, couplers, and the price of the price

Dominion-A 6-octave walnut organ, by Dominion Organ Co., Bowmanville, in attractive case, with high top and burl walnut panels and resonant end chamber. Has 11 stops, 2 complete ets of reeds, 2 couplers and 2 knee swells. Sale Price.....

Conley-Church -A 6-octave piano case organ, by Conley-Church, in walnut case without mirror top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Sale

Goderich -A 6 octave walnut organ, by the Goderich Organ Co., in handsome walnut case with mir-ror top. Has 10 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mirror top and lamp Dominion-A 6-octave piano case organ, by the Dominion Co., Bomanville, in mahogany finished case with fret carved panels. Has double folding fall board and automatic dust-proof pedal cover, lamp stands, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Sale Price.....

Doherty-A 6 octave piano case organ, by W. Donerty & Co., Clinton, in mahogany flinished case of neat design, carved panels, mirror top. Has 11 stops, 2 full sets of reeds, 2 couplers, 2 knee swells. Sale price.

Bell—A 6 octave piano case organ, by W. Bell & Co., Guelph, in dark mahogany finished case, with mirror top and lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells, mouseproof pedals, etc. Sale Price..... \$79 Doherty-A 6-octave piano case organ, by be

Do erty Co., Clinton, in rich, golden oak cauwith full length polished panels and music desk, mirror top, 11 stops, 2 sets of reeds throughout, 2 couplement and 2 knee swells, lamp stands, mouse-proof projecting pedals. Sale Price. Dominion—A 6 octave piano case organ, by the Dominion Co., in attractive walnut case with

mirror top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals, etc. Cannot be told from new. Sale Price...... \$82

Sherlock-Manning—A very handsome 6-octave pianor case organ, by the Sherlock-Manning Co., London, in walnut case with full-length plain panels. Has 13 stops, 2 sets of reeds throughout, 2 couplers. 2 knee swells, mouse-proof pedals. An exceptionally fine-toned organ in very artistic case. Has been used less than a year. Sale

Deherty—A 6-octave piano case organ, by the Doherty Co., Clinton, in attractive walnut case, with mirrow top and lamp stands. This organ has 19 stops, 4 complete sets of reeds throughout, both treble and bass, and in addition a subbass set in the bass. Has splendid variety of tone. Sala Price

893 Sherlock-Manning — A 7 octave piano case organ, by the Sherlock-Manning Co., London.

This beautiful piano-organ in case exactly reprepresenting that of a piano, is in rich mahogany, double veneered inside and out, finished exactly like a piano, with Boston fall board, continuous hinges, full-length plain panel and music desk, the only distinguishing even. only distinguishing organ features being only distinguishing organ features being the stops, which are concealed by the fall board when closed, and the pumping pedals. This instrument is a new style, and has been used only a few months. Has 13 stops, 2 complete sets of reeds, couplers, knee swells and mouseproof pedals.

GOURLAY, WINTER & LEEMING 188 YONGE STREET, TORONTO