

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

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Ah. Sweet is Tipperary

sweet is Tipperary in the spring-time of the year, on the hawthorn's whiter than the

when the feathered folk assemble, and

the air is all a tremble their singing and their winging

to and fro; When queenly Slievenamon puts her verdant vesture on, And smiles to her the news the breezes

bring, When the sun begins to glance on the rivulets that dance—

Ah, sweet is Tipperary in the spring!

Ah, sweet is Tipperary in the spring-time of the year ` When the mists are rising from the lea, When the Golden Vale is smiling with a

beauty all beguilling And the Suir goes crooning to the sea; When the shadows and the showers only mu tiply the flowers. That the lavish hand of May will fing; When in unfrequented ways fairy music

softly plays-Ah, sweet is Tipperary in the spring!

Ah, sweet is Tipperary in the spring-

time of the year When life like the year is young, When the soul is just awaking like a lify blosson breaking, And the love words linger on the

tongue; When the blue of Irish skies is the hue of Irish eyes, And love-dreams cluster and cling

the heart and round the brain, half of pleasure, half of

pain Ab, sweet is Tipperary in the spring!

THE POWER OF THE KEYS

THE CATHOLIC CHURCH THE

A paper for the I oronto Catholic Truth Society by Rev. M. Cline, Oshawa.

HE CATHOLIC CHURCH THE SOLE POSSESSOR OF THE KEYS AND OF THE POWER OF BINDING AND LOOSING Apaper for the Toronto Catholic Truth Society by Rev. M. Cline, Oshawa. As the claims of Christ to forgive sin the Son of Man provoked a storm of otest and censure from the Scribes of Parise storm of the institution He sent in is name were not administered by George V. in person. The truth is that they were not administered by George V. in person. The truth is that an apostolate such as we are speaking of, shorn of its power to forgive sin would be as useless and unmeaning as a sheriff's sword. For Christ to send deputies in His name to rout satan and withhold from them the power to dis-possess him would be little short of making them the sport of demons. In order to recourcil a sin-forgiving ministry of the priesthood had remained unchallenged. Owing to its Scriptural As the claims of Christ to forgive sin is the Son of Man provoked a storm of rotest and censure from the Scribes and P arisees of his own day we should His name were no better received in years to come. No sooner had He ministry of the priesthood had remained unchallenged. Owing to its Scriptural warrant and universal practice I fail to see that any institution claiming to be able to reconcile sinners while disclaim-ing authority to forgive sin has any more right to be called Christian or Church of Christ than the Turkish Government to be designated the "Di-vine Porte." Listen to the voice of the first centuries. St. Clement the dis. years to come. No sconer had He absolved a certain paralytic with the words "Son be of good heart thy sins are forgiven thee" than His action met with both denial and abuse. Unwilling to admit the redemptive character of His mission as set forth by the precursor "Behold the Lamb of God, behold Him who taketh away the Sin of the World", (Juo. 1 29) they refused to admit His mastery over sin. The fact that He read the conscience of the parbehold Him who taketh away the Sin of the World", (Juo. 1 29) they refused to admit His mastery over sin. The fact that He read the conscience of the par-alytic as well as the dispositions of their own souls should have evoked their reverence, not their ridicuent are slow to scknowledge in others what they do not possess themselves. Hence When Christ exercised His minis-try of the soul by forgiv-ing sin in the lowly condi-tion of his mortal life the Scribes and Pharisees rose in challenge against such an unwarranted assumption of power, muttering "Why doth this man speak thus? He blasphemeth, who can the sine but dod out?" (Mark 27) such an unwarranted assumption of power, muttering "Why doth this man speak thus? He blasphemeth, who can forgive sins but God only ?" (Mark 2.7) Christ not only condemned the malice of their thoughts but contradicted their assertion by one of the most outstanding Excharis transfer to the dispensation of the mysteries of God' (Apud Libermen c 4, p 177.) In conclusion let me say that as Christ more than once promised the Sacrament(of the Excharist previous to His death but did potential that the same that the same that an once promised the Sacrament(of the same that the miracles of His public life. In order to demonstrate the healing of the soul by curing the body He put them this power chiis it easier to say, 'Thy sins are forgiven thee' or to say 'arise and walk'"? Because they could test and examine the outward miracle proposed they take the alternative. With all eyes fixed upon Him Christ awakened the life and vigor in the shrunken limbs of the palsied invalid. The miracle was over-whelming. The sight of one so helpless miraculously restored to fail vitality was so moving and imposing that it could not fail but convict the disclaimers of the crime they had imputed to him who performed it. Almost spontaneous y the "multitude feared and glorifled God that hath given such power to men" (Matt. 9-8) Christ established His claims as the "Son of Man for all time." On this account He could impart the same to His fellowman. This explains His promises to Peter and all the other Apostles. To Peter as head of the nascent Church : "And I will give to thee the keys of the kingdom of heaven; And whatsoever thou shalt bind upon earth it shall be bound also in heaven : and whatsoever thou shalt loose on (Matt 15:19) Those are not empty words; on the contrary they are words of power, full of spirit and truth. Hon-esty and candor compel us not esty and candor compel us not to be silent on a text of such deep significance. Our Lord speaks personally to Peter and calls him by name. He must have imparted to him some kind of authority Our Lots approach to go by the board. No accurate imparted to him some kind of authority and power. Under the symbol of the keys. In the east as in the west the key denotes authority and power. With the Jews it was a badge of office. The key conveys the idea that whatever it hocks or opens is in our care and cus-locks or opens is in our care and cus-locks or opens is in the past, asign the mass in the past, asign the sense levicy that they regard with the same levicy that they regard key conveys the idea that whatever it locks or opens is in our care and cus-tody. It is with us as in the past, a sign possession. If gives us the right to open in and go out at plessure, to admit or exclude whomsoever we will. Accom-panied by the choice of "binding and loosing" the keys can have reference to no other function of the Apostolic minis-try such as baptizing and preaching but that of pardoning or withholding pardon from the sinner according as he possessed or lacked the necessary conditions for absolution. Placed in this judicial expacity, Pater as judge must hear the sinner, otherwise he could not pronounce

acknowledge any spiritual physician than God, and besides object to looking into the open sepulchre of their own conscience. While they cannot deny the power of forgiving sins to the apostles, they do to their successors. They seem to forget that any means of salvation Christ left to some He left to all, and that if He counted those who lived in the time of the Apostles as His children He would not regard us as His step-children, but would extend to us the same ways and means of salvation. If in a word, baptism, preaching and confession were helpful or rather necks-sary for the first Christians, they were equally so for us. Again they condemn confession because they contend that the confessor stands between them and God. They hold salvation admits of no third party. In this they must read the Scriptures backwards. Christ as man came between us and God in the Incar-nation. Why not object to the Incarn-tion? Christ as man forgave the para-litic. on him, for no judge can justly pass sentence before hearing the case. Having later on constituted the Church the Supreme Court of Appeal for all its members under pain of being branded as a "heathen" and "publican," (Matt. 18 17) He invested all his Apostles with universal authority to "bind" and to "loose" (Matt. 18 18). As in the case of Peter it was for them to test and examine the evidence before them in order to give a judicial pronounce-ment of absolution or retention. With-out at all straining the text it contains out at all straining the text it contains ample proof that Christ placed the over-signt of souls within the jurisdiction of the Apostles.

the Apostles. Apart from this we do well to remem-ber the nature of Christ's mission which was one of reconciliation and absolution "for the Son of Man is come to seek and to save. that which was lost" (Luke 19 10). While He paid the ran-som and redeemed mankind by the merits of His sufferings, redemption nevertheless was subject to the rules that condition salvation "He became to all that obey Him the jeause of eternal salvation." (Heb. 5-9) Salvation was not to be given for the mere asking nor proffered indiscriminately to all re-gardless of their dispositions or merits, "Give not that which is holy to dogs. Neither cast ye your pearls before swine" (Matt. 7.6) It was subject to the keys that opened or shut heaven, nation. Why not object to the Incarna-tion? Christ as man forgave the para-lytic. Why not object to his absolution? Christ became man through the instru-mentality of the Blessed Virgin. Why not object to her as a third party? In the history of the race God never dis-pensed with the agency of man. To Abraham he gave the promises, to Moses the Commandments and to the Apostles the power of forgiving or retaining sin. the power of forgiving or retaining sin. It is not for us to say how God should receive the sinner, for the sinner is be-holden to God rather than God to the sinner. If we have stread into the the keys that opened or shut heaven, and dependent on the power that could "bind or loose," "forgive or retain" sin. When Christ transferred His mis-If we have strayed into the ways of sin we must seek the |confessional sin. When Christ transferred His mis-sion to the apostles "As the Father hath sent Me I also send you" (John 20. 21) He made them His co-equals and the "dispensers of His mysteries." Wholly conscious of the redemptive nature! of this charge the apostles ex-eroised it as such "God hath given to us the ministry of reconciliation" (2 Cot. 5 18.) To seek salvation by any other method would be no less absurd than the Canadian who would refuse to abide by the laws of Canada on the plea that they were not administered by as the lost sheep seeks the fold or die in the hedge of thorns. The words of St. the hedge of thorns. The words of St. Augustine are as true to-day as when they were first uttered. "Let no one say to himself "I do penance to God in private, I do it before God. Is it in vain that Christ has said "Whatsoever thou shalt loose on earth, shalt be loosed in Heaven ? Is it in vain that the keys have been given to the Church ? Do we make void the Gospel ? Void the words of Christ ?" (Seom. 392 e. 3.)

THE DECLINE OF DARWINISM

Not long since, in the more or less classic pages of the fortnightly Review there appeared an article from the pen of Mr. I. B. Crozier, in which he com-mented on the gradual decline in ac-ceptance of what has long been spoken of as the "irrefragable evidence" of the Darwing theory. The meinstir of the of as the "irrefragable evidence" of the Darwinian theory. The msjority of the greater scientists, says Mr. Crosier in effect, who studied and upplauded Darwinian notions were forced ul-timately to admit, when closely ques-tioned, that the could in no way ac-count for "internal" physiological fac-tors — such as variation, type, and character—unless by saying that "so it stood in the will of Providence or fate." Further, the greater anthorities have admitted that "all attempts to explain the origin of fish, amphibian reptiles birds, marsupials, and the higher mar-malia by the theory of Natural Selec-tion alone, and without the co-operation of some unseen initiative internal agency, are now generally conceded to

agency, are now generally conceded to have been failures." Commenting on this article in a Catholic Truth pamphlet, Mr. Walter Sweetman observes that unfortunately such reasonable and liberal views have by no means reached the man in the street, and that this generally rather hurried personage is quite convinced that Mr. Darwin has proved his case up to the hilt. Mr. Sweetman adduces five special arguments against the very foundations of the materialistic theory for the formation of man.

Nobody, he says, can suppose that a new limb, unguided by a Designing Power, came into existence, all complete and in working order, at once; yet the beginning of every such limb arising from a relative chance (according to Darwinian idea) could have been but a deformity and, therefore, a disadvant-age in the struggle for life. How then were they—from a knee to a lens in the 'eye—ever to have completed ? Then again there is the plain fact "eye-ever to have completed ? Then, again, there is the plain fact, says Mr. Sweetman, that for one useful change introduced by "relative chance alone," there should have been, in com-mon failings theorem of the more conmon fairness, thousands that/were not useful and where are the traces of these cording to Darwiniau ideas) during the formation of the strate the in the strata? It must have be was built up from a cell, for the organic life the Darwinians speak of organ could hardly have been flung down from the stars. Thirdly, no attempt would seem to have been made by evolution-ists to account for the beauty, as distin-miched from the guished from the mere conspicuousness, of shells and fruits and the thrush's egg. Fourthly, there is the argument of the mule the force of which argument is admitted by evolutionists them-selves. Accompanied as it is, says Mr. Sweetman, by the fact that there is no abiogenesis, it certainly seems to afford strong proof that the Creator wished to keep species separate, so that rational man might have no excuse for thinking that he was decended from beasts that have no conscience. There is also a very strong argument, here is also a drawn from the wonderfully compli-cated preparations made for future events by certain insects which could not have been taught. And the fifth argument—that to be And the nich argument-that to be drawn from a fair observation of the working of instinct in animals—is per-haps the strongest argument of all. These phenomena, says Mr. Sweetman —I mean the apparent operations of in-stinct in animals—must, under materi-alistic hypotheses ha nut down to alistic hypotheses, be put down to "heredity," since unhelped by any detuted by our Lord, Who alone could en-"heredity," since unhelped by any de-signing power they are plainly not taught their sits as our human children are taught their sits as our human children wisdom (as well as all the "volitions" n cessary to meet ever varying circum-stances) necessary to enable a working-bee to avail itself of chemical forces of the "simples" which it blends into a jelly in order to turn an ordinary egg into a queen-when then through some dow them with the power to give grace to the soul, the Modernists regard as

unusual accident (according to the evolutionist) such an abnormal event becomes necessary—all these necessary factors, to repeat, must be contained in the arrangements of the atom of every egg in every hive. It is no sufficient answer, says Mr.

It is no sufficient answer, says Mr. Sweetman, to these difficulties to point to the fact that, if we grant that here-ditary instincts influence human motives it is as wonderful as if they created human volitions; for it is manifest that, being hereditary, they must depend entirely upon forces contained in or else trans-mitted by, the reproductive colls. So again, with the recuperative powers of tissues and, indeed, with the extra-ordinary developments of organic life from seeds generally. Christian philos ophy must maintain that the natural dispositions are out of the stamp of indispositions are out of the stamp of in-dividuality given to each human soul. It would be but a poor artist that would let his statues leave his hands, having all the some form and precisely the same formation. Recently, Father Gerard, S. J., stated that "on Dawnicks each

Recently, Father Gerard, S. J., stated that "on Darwinian principles each step in any development can be made, not because it leads to an advantageous result in the future, but only because it is itself advantag Gus." Applying this principle in the first place to the joints and eyes of the human body, it must seem to many of us, says Mr. Sweetman, as plain as any truth can be that the as plain as any truth ican be that the principles of Darwinism, as put forward by Professor Haeckel and Mr. Spencer, do not make even a plausible attempt to account for the creation of our human frames.--N. Y. Freeman's Journal.

QUICK MARRIAGES

RESPECTFULLY DEDICATED TO SOME PREACHERS IN WIND-SOR AND NIAGARA FALLS

What is "holy matrimony" outside the Catholic Charch? We are impelled to raise this question when we read that "all the rectors of the Utah Diocese of the Episcopal Church have agreed to refuse to perform wedding ceremonies refuse to perform wedding ceremonies except after twenty-four hours' notice." They insist that it is undiguided to roll out of bed at unreasonable hours to join couples who rush in to be married before parental objectors arrive. The Kev. I. C. Smith, of St. mathew's Church, Grand Junction, said: "It lowers the institution of holy matri-mony to rush into it without serious meditation. and twenty four hours detriment of sonis. His Holiness also commands all and several who have the eure of souls, while making known the above to their flocks, to exhort them carnestly and unceasingly to continue on those same days to show their de-votion to God and their veneration for the saints as much as possible, especi-ally by their attendance in the churches at Mass and other plaus exercises. 2. That the faithful may be further stimulated to observe plously and holily the above feasts all Ordinaries of places are, by virtue of this letter, granted ample faculties to grant dis-positions from fasting and abstinence to all their subjects whenever the day consecrated to abstinence or fasting falls on a feast which although not of precept is devoutly celebrated with due attendance of the people. 3. So too by the present letter per-mission is granted that the Feast of Corpus Christi, where the Bishops think this expedient in the Lord, may, although not of precept, be celebrated with solem procession and news and mony to rush into it without serious meditation, and twenty four hours ahead is not too long to think." If it be holy matrimony, what is the quality of the divorce which so quickly follows it? Or is the other marriage which so speedily follows—often in the course of a few hours after the first "holy" mar-riage is dissolved—also a holy one? There is nothing in the practice of the non-Catholic denominations to instify There is nothing in the practice of the non-Catholic denominations to justify the application of the word "holy" to the marriage ceremony. The "holy" hand of Martin Luther struck matrimony from the list of the secrements, and those who abide by the Reformer's teaching must abide by his law and his personal practice.—Philadelphis Cath-olic Standard and Times.

MODERNISM

although not of precept, be celebrated with solemn procession and pomp, as heretofore, on the Thursday after Trin-ity; all things whatsoever to the con-trary notwithstanding. Given at Rome from the Secretariate Answering a correspondent as to the effect of modernism on Catholic faith the

Tablet says : An instance or so of Modernist ideas will show, the Catholic believes that Jesus Christ, Who was born of the Virgin Mary at a definite date in the past, was and is both God and man, and is there-fore to be worshipped as God. Modernof the S. Congregation of the Council. May 3rd, 1912.

C. CARD. GENNARI, Prefect. O. GEORGI, Secreta

read by the Kiplingites. That book which Mrs. Alice Stopford-Green wrote (she is the widow of the historian who wrote the admirable "History of the English People") tells how the Irish people were robbed, massacred and en-slaved by the noble Anglo Saxons dur-ing most of the centuries that here ACTS OF THE HOLY SEE S. CONGREGATION OF THE

LETTER ON FEAST

slaved by the noble Anglo-Saxons dur-ing most of the centuries that have elapsed since they first set foot on Irish soil as plundering invaders. For the past two and a half centuries especially —since they deliberately broke and trampled under foot the Treaty of Limerick—on the flagitons counsel of the Protestant Bishop of Meath, preaching in St. Patrick's pulpit in Dablin, that " no faith ought to be kept with Papists," the persecutions in-flicted upon the miserable Catholics of dicted upon the miserable Catholics of Ireland were more barbarous by far, more pitiless, more parbarous by far, more pitiless, more prolonged than those that crushed the hearts of the children of Israel in their Egyptian bondage. The Protestant poet. Thomas Davis, son of English parents, gave sone idea of them in a poem called "Those Penal Days."

They bribed the flock, they bribed the son, To sell the priest and rob the sire; Their dogs were taught alike to run Upon the scent of wolf and friat^{*} Among the poor or on the moor Were hid the pious and the true, While coward slave and traitor knave Had riches, rank and retinue. (* The same price-£5 - was offered

for the head of a wolf and the capture of a priest.)

Sir Samuel Ferguson, a Protestant lawyer and poet, has left the world a good digest of the principles upon which Ireland was governed from Dublin Castle under the Williamite and Hanover under the Williamite and Hanover regime. He summed those principles up thus simply and neatly :

From Portadown upon the Bann ; My loyalty, 1 will maintain, Was ever and always without stain, Though rebelly Papishes may call It loyalty " conditional." It loyalty " conditional." Nor ask condition beyont the one-The crown o' the causeway on road and street, And the necks of the Papishes under my feet 1

"Suspicion," says Glo'ster, "ever haunts the guilty mind. The thief doth fear each bush an officer." It is the consolousness of their own guilt in the past that incites the apprehension that the law of retaination may come into play in Ireland when the grip of Eng-iand is relaxed from the throat of the enhordinate "martarer." Here is come subordinate "partner." Here is somesubordinate "partner." Here is some-thing from the pen of an Ulster Protes-tant, Mr. Robert Lynd, one of the most brilliant of the yoinger generation of London journalists, and the son of the late Rev. Dr. Lynd, of Bellast, one of the most distinguished pulpit orators of his generation. Mr. Lynd in a letter to the Daily News says:

It is to be hoped that the Unionist will be closely watched in their new attempt to burn Home Rule in a bonfire attempt to burn Home Rule in a bonfre of sectarianism. Their latest move, in regard to the Papal Decree, "Motu Proprio," is only another example of the old Unionist policy of denouncing Irish Nationalism because the Pope is not a Protestant. Unfortunately these sectar-ian irrelevancies; have influence. It is all the moro necessary at the present time to keep stressing the fact that Irish nationality exists independently of the Pope, that the case for Irish self-government would be equally strong if all Ireland were Protestant or if all England were Catholic, or if both countries were Mormon. It was a Catholic England that raided a Catholic countries were Mormon. It was a Catholic England that raided a Catholic Ireland before the Reformasion. It was a Protestant Irish Parliament (Gratton's) that won independence from a Protestant English Parliament at the

According to the new Biblical theories of Sir William Wilcocks, the engineer, the original site of the Garden of Eden may be located at Hawlah, a lovely and flourishing casis in the deita of the Euphrates, one hundred miles from Bagdad. from Bagdad. Cardinal Rampolla, as archpriest of St. Peter's, Rome, has with the consent of the Holy Father, agreed to the pro-posal which originated in France for the presentation by Catholics to the Holy Father of two magnificent organs to be placed in the Vatiosn basilica.

CATHOLIC NOTES

1758

Rev. W. Scott Hill, late curate of St. Rev. W. Scott Hill, late carate of St. Matthew's Anglican church, Burnley, Eng., was received into the Catholic church on May 16 by Very Rev. Dr. Poock, rector of St. Bede's college, Manchester, and was confirmed the next day by the Bishop of Saiford, Right Rev. Dr. Casartelli, in the chapel of the college. of the college.

The enthusiasm with which the five The entrustasm with which the five hundredth anniversary of the birth of Biessed Joan of Arc was celebrated throughout France has revived the hope of the millions of good Catholics sad patriotic Frenchmen who have so long demanded the institution of an annual pational fore in house of the annual national fete in honor of the Maid of Orleans.

The Sacramento Bee recently had the following : "Advices have been received here from Rome that Miss Evangeline Labin, daughter of Daniel Lubin, and a former resident of Sacra-mento has renounced the Jewish faith for Catholicism. Miss Lubin received her First Communion from Pope Pius and was confirmed by him at a private udience.

Rt. Rev. Mgr. De Ligonnes, Bishop of the diocese of Rodez, in the department of Aveyron, France, was elected Mayor of the city of Aurillac, against Doctor Feeq, Radical. For the past four years Dr. Fesq, who is a prominent Free Mason, was at the head of the munici-Pality, and devoted most of his time and energy to the persecution of Catholics. The Bishop determined to put an end to his rule and announsed his candidacy for the office. He was elected by a majority of 1,200.

Under the auspices of St. Patrick's

Church and withessed by Cardinal Gib-bons who pronounced the benediction, forty thousand persons, including Knights of Columbus who came here for the dedication of the Columbus memorial, and members of Washington's official life and of Congress, gathered around Washington Monument on June 9 to celebrate the second Military Field Mass for the soldiers and sailors who gave up their lives in the Spanish-American War.

The largest college building in the world is being built by the Jesuit Fathers on Crown Heights, Brooklyn, between Eastern Parkway and Prospect Park, says the New York Times. There will be one main structure, where the will be one main structure, where the various departments will be housed, in-stead of separate buildings. This build-ing will be 700 feet long and 250 feet wide. There will be four floors and a basement. About a third of the struc-ture will be of glass. The buildings will cost about \$2000.000. will cost about \$2,000,000.

Preaching at a recent corner-stone laying in his diocese, Archbishop Whiteside, of Liverpool, said the Cathoic Church held—and he believed it was especially true in a country like England —that a denomination that did not pro-vide for the young in the matter of schools was destined for extinction end of the eighteenth century. In sooner or later. He believed that twelve Anglican elementary schools had

LETTER ON FEAST From many quarters petitions have been addressed to this S. Congregation of the Council, most earnestly asking that all or some of the feasts expunged by the Apostolic Letter of July 2, 1911, from the list of holidays of obligation be restored to their orginal status, and urging this either to satisfy the devotion of the faithful or for special local reasons. Especially has it been asked that the feast of Corpus Christi may be celebrated with solemn procession and pomp, as hitherto, on the Thursday after Trinity Sunday, chiefly on the ground that the cessation of the proces-sion seems to be a source of sorrow and pairtual loss to the people, who have been wont to regard this day as one of marked solemnity and to celebrate it with great splendt. The Most Holy Lord Pope Pius X., to made by the undersigned Cardinal Pre-fect of this S. Congregation, earnestly disting that the devotion of the faith-ful and the worship due to God may suffer no prejudice from a false or incor-renct interpretation of the above letter —av whiling that instead they may be

COUNCIL

rect interpretation of the above letter -nay wishing that instead they may be increased as far as possible, has ordered the following declarations, precepts and Increased as far as possible, has ordered grants: 1. When the Supreme Pontiff, in view of the changes brought about by time and circumstance, expanged cer-tain feasts from the lists of holidays of obligation, as has been done more than once by his Predecessors, he had no in-tention of suppressing altogether their character as feast-days; on the contrary His Holiness whichs that these days be celebrated in the churches with no less solemnity than hitberto and, if possible, with the same attendance of the people. The mind of the Holy Father was and is that the only thing that is removed is the obligation by which faithful were bound on those days to hear Mass and to abstain from servile works—and this, principally in order to avoid frequent transgressions of the precept and lest while God is honored by many He may be offended by others to the grave detriment of souls. His Holiness also commands all and several who have the eure of souls, while making known the

not institute it till He joined both the not institute it this he joined both the sacrament and sacrifice together in His passion; so also had He promised the sacrament of Penance during His public life but did not formally establish it till He linked it to the world-wide remission of sin which He effected on the Cross and of which it was to he the true or and of which it was to be the true ex-pression. On the evening of the resurrestion, and the most solemn circum-stances, He made effectual the office of the Keys and the command to bind and to loose. After He had enjoined upon the apostics assembled the preaching of to loose. After He had enjoined upon the apostles assembled the preaching of penance and the remission of sins unto all nations (Luke 24 27.) He imparted to them the Holy Ghost by an act grave and symbolic as when God made man He breathed on them and He said to them: "Receive ye the Holy Ghost whose sins you shall forgive they are forgiven them and whose sins you shall article they are striked of 0.00 forgiven them and whose sins you shall retain they are retained." (John 20-22, 23) He thus invested them with posi 23) He thus invested them with posi-tive and negative authority or rather with forgiving and retaining power akin to binding and loosing. Their decision was to be a sacramental judgment upon the fact and merits of the case. This meant a full confession on the part of the penitent else the worthy could not be distinguished from the unworthy and be distinguished from the unworthy and the innocent from the guilty. Or it might happen that they would retain or bind the wrong person. Without coafession "binding and loosing," "for-giving and retaining" would degenerate lato a mockery. This is why confession outside the Oatholic Church has been allowed to go by the board. No declar-ation of sin holing domanded exercited

fore to be worshipped as God. Modern-ism, on the contrary, says we must dis-tinguish between the historical Christ and the Christ of faith, that is the Christ we believe in. The first, it says, was only a man, and never supposed Himself to be anything more, nor did He ever work mirreles or rise from the dead DRAWING OF RED HERRING ACROSS THE TRAIL Philadelphia Catholic Standard and Times We are indebted to the kindness of a work miracles, or rise from the dead

We are indebted to the kindness of a subscriber for a portion of a publication called the Ledger, of Gaffney, S. C. It has an article questioning our state-ment that Mr. Georgo Rassell, the Ulster Protestant poet and litterateur, who so nobly defended the Catholics of Ireland against the vile abuse of the The Christ of faith is for the Modernish The Corrist of faith is for the Modernist not a real being at all, but an idea, the idea of a Godman, which in the course of time Christian thinkers formed for themselves by ascribing to the historical Christ attributes which did not belong Christ attributes which did not belong to him. It might have been expected that, having this conception of the nature of the Godman they would re-commend that Christian worship, thus convicted of being without historical foundation, should be given up, but, on the contrary, they highly approve of it. Again, the Cataolic Church teaches that doggerei-monger. Rudyard Kipling, whose appeals to Orange bigotry in a matter in which he had not a particle of right to meddle, were published broadcast over Great Britain and here. We have seen a good many productions that proved the power of religious big-otry to obscure the reason and blunt sne was founded by Christ and endowed by Him with the right to teach and rule the sense of charity in the human over the Christian people. And in this sense she claims her Pontiffs and Bishops breast, but we have rarely seen from a woman's pen any such rancorous non-sense as this. She endorses the cry of Kipling that Home Rule in Ireland would mean Rome Rule, but by what right she assumes to speak about the Irish Catholic people she omits to state. But we must not wonder at that omisthat their right to rule over us is from that their right to rule over us is from above and has divine sanction. Modern-ism, on the contrary, holds that the historical Christ had no conception that the world was going to last for many centuries after His death, but antici-pated that He Himself, as the Messiah, would come hask to end the centre. But we must not wonder at that omis sion. Anger at the thought of Irish Catholics getting an instalment of jus-tice in their own land deprives her of would come back to end the course of human history in a few years' time. Hence it never occurred to Him to found a Church, still less to communicate to its Bishops rights which He had no the power of writing cherently or reasoning sanely, as the concluding passage of her article or letter plainly shows. It is as follows: The town of Geffacy was founded by a power to communicate. He merely gathered round Himself a few followers who, under the leadership of the apos-

staunch Orangeman and Irish Protest-ant, Michael Gaffney, but not an Irish Catholic, we would remind you. Mr. ties, were to keep together till the approaching day of judgment came. One further conclusion they deduce from this view is, that the right of the Pope Russell speaks of Rudyard Kipling's Russell speaks of Rudyard Kipling's "ignorance," but thank God there are educated people, and millions of them who know that Rudyard Kipling spoke truly when he to'd in poetry the truch of what "Home Rule in Ireland" (Irish Catholic Rule), will mean to Ulster. Thank God for Kipling ! and the Bishops over their flocks, not being derived from Ohrist, is de-rived from the people, who could withdraw it if they wished. Simi-larly the seven sacraments, which, according to Catholicism, were all insti-

We would advise such people to cease to talk about the inquisition when writto talk about the inquisition when writ-ing or speaking about the government of Ireland and read something sensible on the subject, instead of Mr. Kipling's bigoted bosh. There is a Protestant lady the daughter of the late Protestant Archdeacon Stoppford, of Kilkenny, a gentleman, a patriot, an archaeologist and a profound scholar, who has written a book on the subject that ought to be

was assilled just as bitterly as it is at present. Those who attack Irish self-government may believe they are fight-ing against the Pope, but they are really fighting against freedom.

THE INDEPENDENT RETRACTS

The current issue of the New York Independent, editorially says : It is very late to make a correction of a false statement quoted by the Inde-pendent several years ago from a lead-ing daily paper of this city, to the in-jury of the Catholic Church in Chile. As we then read it, apparently authenti-As we then real is, apparently attentive cated by the documents, very compro-mising statements to the condition of the Church in Chile and the criminal extravagance of the Archbishopric of Santiago were exposed in an encyclical from Rome, and an answer by the Arch bishop of Santiago. The story was re-peated by Secretary Speer of the Presbyterian Board of Foreign Missions and when the authenticity of the docu-ment was denied, Mr. Speer made long and careful investigation, and the result he has given in a book on "South Amer-ica Problems." The documents are an absolute forgery, gotten up for political purposes and confessed as forgeries by the man who wrote them. We much regret having given the story currency.

Professor Brown is the latest member of the Union Theological faculty to earn for himself the censure of Orthodox Presbyterians by teaching Modern-ist doctrines that would strip the Bible of its inspirational character. Dr. Briggs, some 15 or 20 years ago, make an attack upon the Old Testament that shocked his fellow Presbyterians. Pro-feesor Brown now treats the New Testa-ment in a manner which makes Dr. Briggs' oriticism appear conservative in comparison. His "Christian Theology in Outlines" has evoked from his co-re-ligionists a storm of protest. Its author holds that the human element enters dox Presbyterians by teaching Modern holds that the human element enters largely into the four Gospels. He alleges that in the Gospel of St. John in predominates to such a degree as to deprive that Gospel of all authority and consequently Professor Brown repudi-ates it in toto.

twelve Anglican elementary schools had been closed in Liverpool during the past eight years, and that three others were under notice. During the past; ten years the Catholics of Liverpool had provided twelve different schools at a, ost of \$200,000.

His Eminence Cardinal Farley was the guest at a reception and luncheon at the Park Hill Inn, Yonkers, recently following the consecration and dedica-tion of the Memorial Church of St. benis. He said that there was a serious condition in this country now that threatens to plunge the nation into con-fusion, nothing short, in fact, of revolu-tion. He said that he was not referring to an ecohomic or political question, but to a matter of religion. As an instance, he said, a new catechism that recognizes no God, declares that there is no sin, and that there can be no punishment for adultery or other sins, has been put out in the West.

A number of Royalists have purchased the recently suspended great paper the Univers, which, under Louis Veuillot exercised such a predominating political and religious influence in France. Its new editor will be M. Arthur Loth, who went to Rome to assure the Vatican that his ambition would be to make the new Univers a purely religious organ. His Eminence Cardinal Merry del Val, in the name of His Holiness, declared to Mr. Lobt that the Holy See wishes to keep religious interests outside politics in order to avoid furnishing any pretext for persecution. While combatting what is inimical to the Church, it should not espouse any political cause or move ment.

It is the custom of the Paris Society It is the custom of the Paris Society for the Aid of Wounded Soldiers to cele-brate once a year a Solema Requiem Mass for the repose of all those who have died for their country. This was celebrated recently in the Church of the Madeleine. But the society, mind-ful of the sorrow which moved the whole world for the loss of the Titanic decided on this coecasion to associate with their on this occassion to associate with their own brave deed all those victims who had shown such courage and fortitude in the great catastrophe. Accordingly, invitations were issued and accepted by the Utited States and British ambassadors and several other public officials were present in the crowded church, be-sides all the members of the English and American colonies in Paris.

Presbyterian Modernism

2

MILES WALLINGFORD

BY JAMES FENIMORE COOPER CHAPTER XXX

"This disease is beyond my practice; yet I have known those which have walked in their sleep, who have died holily in their beds." Macbeth.

Macbeth. The honeymoon was passed at Claw-bonny, and many, many other honey-moons that have since succeeded it. I never saw a man more delighted than Mr. Hardinge was, at finding me actually his son-in-law. I really believe he loved me more than he did Rupert, though he lived and died in ignorance of his own son's true character. It would have been cruel to undeceive him: and nothing particular ever would have been cruel to undeceive i him; and nothing particular ever occurred to bring about an eclaircisse-ment. Rupert's want of principle was a negative, rather than an active quality, and was only rendered of account by his vanity and selfahness. Self-indulgence was all he simed at, and he was much too self-indulgent and shrewd to be-come an active rogue. He would have spent Lucy's and my joint fortunes, had they been put at his control; but, as they never were, he was fain to limit his expenditures to such sums as we saw fit to give him, with certain ertra allowances extorted by his debts. Our intercourse was very much restricted to allowances extorted by his debts. Our intercourse was very much restricted to visits of ceremony, at least on my part; though Lucy saw him oftener: and no allusion was ever made to the past. I called him "Mr. Hardinge" and he called me "Mr. Wallingford." "Rupert" and "Miles" were done with forever, between us. I may as well dispose of the history of this person and his wife, at once; for I confess it gives me pain to speak of them, even at this distance of time.

Rupert lived but for four years, after Rupert lived but for four years, siter my marriage to his sister. As soon as he found it necessary to give up the Broadway house, he accepted the use of Riversedge and his sister's \$2,000 a year with gratitude, and managed to get along on that sum, apparently, down to the hour of his death. It is true that I along on ones sum, apparently, down to the hour of his death. It is true that I paid his debts, without Lucy's knowl-edge, twice in that short period; and I really think he was sensible of his errors, to a certain extent, before his eyes were closed. He left one child, a daughter, who survived him only a few months. Major Merton's complaints had carried him off previously to this. Between this old officer and myself, there had ever existed a species of cor-diality; and I do believe he some-times remembered his various obliga-tions to me and Marble, in a proper temper. Like most officials of free governments, he left little or nothing behind him; so that Mrs. Hardinge was totally dependent on her late husband's governments, he let http:// hor horning behind him; so that Mrz. Hardinge was totally dependent on her late husband's friends for a support, during her widow-hood. Easily was one of those semi-worldly characters, that are not abso-lutely wanting in good qualifies, while there is always more or less of a certain disagreeable sort of calculation in all they do. Rupert's personal advantages and agreeable moners had first attract-ed her; and believing him to be Mrs. Bradfort's heir, she had gladly married him. I think she lived a disappointed wöman, after her father's death; and I was not sorry when she let us know that she was about to "change her con-dition," as it is termed in widow's par-lance, by marrying an elderly man, who possesses the means of giving her all that money can bestow. With this second, or, according to Venus' nomen-olature, step - husband, she went to Europe, and there remained, dying only three years ago, an amply-endowed three years ago, an amply-endowed widow. We kept up a civil sort of in-tercourse with her to the last, actually widow. We key the for the last, actually tercourse with her to the last, actually passing a few weeks with her, some fifteen years since, in a house, half barn, half castle, that she called a palace, on one of the unrivalled lakes of Italy. As the signors Montiers (Montier) she was sufficiently respected, finishing her career as a dowager of good reputation and who loved the "pomps and vanities of this wicked world." I endeavored, in this last meeting, to bring to her mind divers incidents of her early life, but with a singular want of success. but with a singular want of success. They had actually passed so far as her memory was concerned, into the great gulf of time, keeping company with her sint, and appeared to be entirely for-gotten. Nevertheless, La Signora was gotten. Nevertheless, La Signora was disposed to treat me and view me with consideration, as soon as she found me living in oredit, with money, horses, and carriages at command, and to forget that I had been only a shipmaker. She listeaed smilingly, and with patience, insteaded sminingly, and with patience, to what, I dare say, were my prolix marratives, though her own recollec-tions were so singularly impaired. She did remember something about the wheelbarrow and the canal in Hyde Park ; but as for the voyage across the Pacific, most of the incidents had passed out of her mind. To do her honor. wore the pearls, on an occasion in h she gave a little festa to her neighbors : and I ascertained she did reneugenoors , and a sectained and did re-member them. She even hinted to one of her guests, in my hearing, that they had been intended for her originally; but "We cannot command the impulses of the heart, you know, cara mia," she added, with a very self-complacent sort of a sigh. What of all this? The ci devant What of all this? The cidebant Emily was no more than a summary of the feelings, interests, and passions of millions. living and dying in a narrow circle erected by her own vanities, and embellished by her own contracted notions of what is the end and aim of human cristence and within a emberging human existence, and within a sphere that she fancied respectable and re-

were left besides Neb, his con were left besides Neb, his consort and their immediate descendants. Some of these last still eding to me; the parents having instilled into the children, in virtue of their example and daily dis-course, feelings that set at naught the innovations of a changeable state of society. With them Olawbonny is still Clawbonny; and I and mine remain a race apart, in their perception of things. I gave Neb and Chloe their freedom papers the day the faithful couple were married, and at once relieved their pos-terity from the servitude of eight and-twenty, and five and twenty years, ac-cording to sex, that might otherwise have hung over all their elder children, until the law, by a general sweep, manu-mitted everybody. These papers Neb put in the bottom of his tobacco-box, not wishing to do any discredit to a gift from me; and there I accidently saw them, in rags, seventeen years later, not having been opened, or seen by a soul, as I firmly believe, in all that time. It is true, the subsequent legislation of the State rendered all this of no moment.

as I firmly believe, in all that time. It is true, the subsequent legislation of the State rendered all this of no moment ; but the procedure showed the character and disposition of the man, demonstra-ting his resolution to stick by me to the last. He has no intention to free me, whatever may have been my plans for himself and his race. I never had more than one conversa-tion with either Neb or his wife, on the subject of wages, and then I discovered how tender a thing it was with the fellow, to place him on a level with the other hired people of my farm and house-hold.

"I won'er what I done, Masser Mile

"I won'er what I done, Masser Mile, dat you want to pay me wages, like a hired man ?" said Neb, half disposed to resent, and half disposed to grieve at the proposal. "I was born in de family, and it seem to me dat quite enough ; but, if dat isn't enough, I went to sea wid you, Masser Mile, de fuss day you go, and I go ebbery time since." These words, uttered a little reproach-fully, disposed of the matter. From that hour to this, the subject of wages has never been proached between us. When Neb wants clothes he goes and gets them, and they are charged to "Masser Mile"; when he wants money he comes and gets it, never manifesting the least shame or reluctance, but ask-ing for all he has need of, like a man. Chloe does the same with Lucy, whom she regards, in addition to her having the honor to be my wife, as a sort of she regards, in addition to her having the honor to be my wife, as a sort of substitute for "Miss Grace." With this honest couple, Mr. and Mrs. Miles Wal-lingford, of Clawbonny, and Riversedge, and Union Place, are still nothing but "Masser Mile" and "Miss Lucy"; and 1 once saw an English traveller take out her note-book, and write something very funny, I dare say, when she heard Chloe thus address the mother of three fine children, who were hanging around her knee, and calling her by that, the most endearing of all appelations. Chloe was indifferent to the note of the traveller, however, still calling her mistress however, still calling ther mistress "Miss Lucy," though the last is now a

grandmother. As for the children of the house of As for the children of the house of Nebuchadnezzar, truth compels me to say, that they have been largely influen-ced by the spirit of the age, and that they look on the relation that existed for more than a century, between the Wallingfords and the Clawbonnys, with eyes momewhat different from those of their parents. They have begun to migrate, and I am not sorry to see them go. Notwithstanding, the tie will not be wholly broken so long as any of the older stock remain, tradition leaving many of its traces among them. Not one has ever left my rule without my consent; and I have procured places for them all, as ambition or curiosity has carried them into the world. As for this new spirit of the age that

As for this new spirit of the age that After Marble found himself an orphan again, he complained that he was little better off than a "bloody hermit" at Willow Core, and began to talk about seeing the world. All of a sudden, he made his appearance at Clawbonny, bag and baggae, and an-nounced an intention to look for a mate's berth in some East Indiaman. I heard his story kept him a day or two with me, while I superintended the masons who were building my addition to the house, which was then nearly completed, and then we proceeded to town in company. I took Moses to the ship-yards, and carried him on board a vessel that was just receiving her spars (she was coppered and copper-fastened, A No. I of live carb former and souther After Marble found himself of our households, previous to the change in the laws; and the relation of master in the laws; and the relation of master and slave in old, permanent families, in which plenty was no stranger, had ever more or less of that which was respect-able and endearing. It is not so much in relation to the abolition spirit (if it would only confine its exertions to communities over which it may happen to possess some right of control), that I feel alarmed, as in reference to a certain spirit, which appears to think there always must be more and more change, and that in connection with any specific always must be more and more change, and that in connection with any specific interests, whatever may have been its advancement under previous regimes; nothing in social life being fully de-veloped, according to the creed of these movement-philosophers. Now, in my view of the matter, the two most dangerous of all parties in a state, are that which sets up conservatism as its standard, and that which sets up pro-gress: the one is for preserving things she was coppered and copper-fastened. A No. 1, of live-oak frame, and southern A No. 1, of live-oak frame, and southern pine decks, etc., asking him how he liked her. He hoped she had a good name. "Why, she is called the Smudge," I answered. "I hope you fancy it." Moses jerked a finger over his shoulder, as much as to say he understood me, and inquired where I intended to send the crait. "To Canton, with you for master." I saw that my old mate was touched with this proof of confidence, and that his self-esteem had gress : the one is for preserving things of which it would be better to be rid, of which it would be better to be rid, while the other crushes all that is neces-sary and useful in its headlong course. I now speak of these opposing principles, as they are marshalled in parties, opposi-tion giving pertinacity and violence to each. No same man can doubt that, in the margaret for the theory of the same set of the confidence, and that his self-esteem had so much risen with discovery of his so much risen with discovery of his origin that he made no objection to the trust. I did not intend to go regularly into commerce, but I kept the Smudge running many years always under Marble, and made a vast deal of each. No same man can doubt that, in the progress of events, much is produced that ought to be retained, and much generated that it would be wiser to re-ject. He alone is the safe and wise legislator, who knows how, and when, to make the proper distinctions. As for conservatism, Lafayette once char-acterized it excellently well in one of his harmiest hit in the teinung. "Gamunder Marble, and made a vast deal of money by her. Once she went to Europe, Lucy and I going in her as passengers. This was after the death of my dear old guardian, who made such an end as became his virtuous and Christian life. We, that is, Lucy and I, remained abroad several years, return-ing home in the Smudge, and on the last voyage she ever made as belonging to me. Neb had often been out in the shin. just to vary the scene: and he that she ishcied respectable and re-fined. As for the race of the Clawbonnys, all the elderly members of this extensive family lived and died in my service, or family lived and the offspring of Neb and Chloe, though she pertinaciously in-sisted to the last, that Cupid, as a step-husband, had no legitimate connection with any of the glistening, thick-lipped, chubby set. But even closer family ties than those which bound my slaves to me, sree broken by the pressure of huse institutions. The conscript fathers of New York had long before determined that domestic slavery should not oon-tinue within their borders ; and, one by one, these younger dependents dropped off, to seek their fortunes in town, or in other portions of the State, until few

THE CATHOLIC RECORD

E CATHOLIC RECO salled, the man of stone had so give up, and take to his berth. I now that his days were numbered, and felt hit to be a dety to let him know his real situation. It was an unpleasant office, but became less so-by the resigned manly manner in which the invalid heard me. It was only when I ceased speaking, that he made an attempt to reply. — "I have known that the v'y'ge of life was pretty near up, Miles," he then answered, "for many a day. When the timbers complain and the new tree-nalls hit only decayed word, it is time to think of breaking up the hull for the orati's copper and old iron. I've pretty much worn out the Smudge, and the Smudge has pretty much worn out me. I shall never see Ameriky, and I now give up charge of the craft to you. She is your own, and nobody can take better case of her. I own I should like to be cased in something thatonce belonged to her. There's the builthead that was taken down, to alter the state-rooms for your family—li would make as confortable a coffa as a body could want." I promised the old man all should be done, as he deaired. After a short pause, it struck me the present 'might be a favorable moment to say a word on the subject of the future. Marbie was never a vicious man, nor could he be called a particulary wicked man, as the world gots. He was thoroughly honest, after making a few allowances for the peruliar opinions of seamen, and his subsequent career, was not of the most orthodox character. I had often equally in the wrong ; the truth never lies in extremes, and four and four make What is true of conservatis What is true of conservatism, as a principle, is still more true as to the movement; for it often happens in morals, as well as in physics, that the remedy is worse than the disease. The great evil of Europe, in connection with interests of this nature, arises from facts that have little or no influence here. There, radical dhanges have been made, the very base of the social edifice having been altered, while much of the ancient architecture remains in the auncentra. the very base of the social edifice having been altered, while much of the ancient architecture remains in the superstruc-ture. Where this is the case, some errors may be pardoned in the artisans who are for reducing the whole to the almplicity of a single order. But, among ourselves, the man who can see no end to anything earthly, ever maintaining that the best always lies beyond, if he live long enough to succeed, may live long enough to succeed, may live long enough to succeed, may live those who rush in so beadlong a manner at its goal, as to suffer the impetus of the sacent to carry them past the apex A social fact cannot be carried out to demonstration like a problem in Euclid, the ramifications being so infinite as to reduce the results to something very like a conclusion from a multitude of in-terests.

It is next incumbrent to speak of Marble. He passed an entire month at Clawbonny, during which time he and Neb rigged the Grace and Lucy seven different ways, coming back to that in which they found her, as the only rig in which the world set it. The different

Neb rigged the Grace and Lucy seven different ways, coming back to that in which they found her, as the only rig in which she would sail ; no bad illustra-tion, by the way of what is too often the political movements. Moses tried shoot-ing, which he had heard belonged to a country life ; and he had as ort of design to set up as a fourth or fifth class country gentleman; but his legs were too short to clamber over high rail-fences with finy comfort, and he gave up the amuse-ment in despir. In the course of a trial of ten days, he brought in three robins, a small squirrel, and a crow; msintaining that he had also wounded a pigeon, and frightened a whole flock of qualis. I have often bagged ten brace of woodcocks of a morning, in the shoot-ing-grounds of Clawbonny, and as many qualis in their season. Six weeks after our marrisge, Lucy and I paid Willow Cove a visit, where we passed a very pleasant week. To my surprise, I received a visit from 'Squire Van Tassel, who seemed to bear no malice. Marble made peace with him, as soon as he paid back the amount of his father's bond, principal and in-terest, though he always spoke of him contemptuously to me in private. I must confers I was astouished at the seemingly forgiving temper of the old usurer; but I was thene too young to understand that there are two principles that govern men's conduct as regards thair associations; the one proceeding from humility and Christian foregive-ness, and the other from indifference to what is right. I am afraid the last pro-duces more of what is called a forgiving temper than the first; men being often called vindictive, when they are merely honest.

onest. Marble lost his mother about a

life.'

twelvemonth after we returned from our unfortunate voyage in the Dawn. A month or two earlier, he lost his niece, ittle Kitts, by a marriage with the son of "deighbor Bright." After this, he passed much of his time at Clawbonny, making occasional visits to us, in Chambers Street, in the winter. I say in Chambers Street, as trade soon drove

Chambers Street, is trade white: I key in Us out of Lucy's town residence in Wall Street. The lot on which the last once stood is still her property, and is a small fortune of itself. I purchased and built in Chambers Street, in 1805, making an excellent investment. In 1825, we went into Bleeker Street, a mile higher up town, in order to keep in the beau quartier; and I took advant-age of the scarcity of money and low prices of 1830, to take up new ground in Union Place, very near a league from the point where Lucy commenced as a house-keeper in the good and growing town of Manhattan. After Marble found himself an

account of the decayed condition of the arthly tenament in which it had so ong dwelt, as the stork finally deserts

long dwelt, as the stork inslig deserts the tottering chimney. About a week after this change, my son Miles came to me on deck, and in-formed me his dear mother desired to see me in the cabin. On going below, I was met by Ludy, with a face that de-noted how solemn she felt was the char-acter of the intelligence she had to com-municate.

acter of the intelligence she had to com-municate. "The moment is at hand, dear Miles," she said. "Our old friend is about to be called away." I feit a pang at this speech, though I had long expected the result. Many of the earlier and more adventurous years of my life passed rapidly in review before me, and I found the image of the dying man blended with nearly all. Whatever may have been his peculiar-lites, to me he had always been true. From the hour when I first shipped, as a runsway boy, on board the John, down to that hour, Moses Marble had proved himself a firm and disinterested friend to Miles Wallingford. "Is he conscious ?" I asked, anxiously." When I hast saw him, I though his mind wandered a little." "Perhaps it did ; but he is now more collected, if not entirely so. There is

"Perhaps it did ; but he is now more collected, if not entirely so. There is reason to think he has at length felt some of the influence of the Redeemer's sacrifice. For the last week, the proofs of this have been increasing." No more passed between Lucy and me, on the subject, at that time; but I entered the cabin is which the cot of Marble had been slung. It was a spacious, siry room, for a ship ; one that had been expressly fitted by my orders, for the convenience of Lucy and her two daughters, but which those dear, self-denying creatures had early and cheer-fully given up to the possession of their old friend. As yet I have not particularly spoken

literally known none, in early life. That which he had picked up in his subsequent career, was not of the most orthodox character. I had often thoughs Marble was well disposed on such subjects, but opportunity was always wanting to improve this hopeful disposition. Accordingly, I now spoke plainly to him, and I could see his still keen eyes turned wistfully toward me, more than once, as he listened with an absorbed attention. "Ay, ay, Miles," he answered, when I was through, "this may be all true enough, but it's rather late in the day for me to go to sohcol. I've heard most of it before, in one shape or another, but it always came so much in scraps and fragments, that before I could bend one idee on to another, so as to make any useful gear of the whole, some of the pieces have slipped through my fingers. Hows'ever, I've been hard at work at the good book, the whole of this vy'ge, and you know it's been a long one; and I must say that I've picked up a good deal that seems to me to be of the right quality. Now I always thought it was one of the fool-ishest thing a man could do, to forgive one's ensemies, my rule having been to return broadide for broadside, as you must pretty well know; but I now see that it is more like a kind natur' to pardon, that to revenge." "My dear Moses, this is a very hope-As yet I have not particularly spoken of these two girls, the eldest of whom was named Grace, and the youngest Lucy. At that time, the first was just fifteen, while her sister was two years younger. By a singular coincidence, Grace resembled the women of my family most; while the latter, the dear, ingen-uous, frank, pretty little thing, had so much likeuess to her mother, when at the same time of life, that I often caught her in my arms, and kissed her, as she uttered some honest sentiment, or laughed joyously and melodionsly, as had been the practice of her who hore her, twenty years before. On those occasions, Lucy would smile, and some-times a slight blush would suffuse her face; for I could see she well under-As yet I have not particularly spoken

times a slight blush would suffuse her face; for I could see she well under-stood the impulse which would so sud-denly carry me off to the days of my boyhood and boyish affection. On the present solemn occasion both the girls were in the cabin, struggling to be calm, and doing all that lay in their power to solace the dying man. Grace, the oldest, was the most active and efficient, of course, her tender years inducing difidence in her sister; still, that little image of her mother could not be kept entirely in the background, where the heart and desire to be useful were urging her to come out of herself, "My dear Moses, this is a very hopo-ful frame of mind; carry out this feeling in all things, leasing on the Saviour alone for your support, and your dying hour may well be the happiest of your life." addr may were be the happlest of your life." "There's that bloody Smudge, not-withstanding; I hardly think it will be expected of me to look upon him as auy-thing but a 'long-shore pirate, and a fellow to be disposed of in the shortest way possible. As for old Van Tassel, he's gone to square the yards in a part of the univarse where all his tricks will be known; and I hold it onreasonable to carry spite agin a man beyond the grave. I rather think I have altogether forgiven him; though, to speak the truth, he desarved a rope's-ending." I understand Marble much better than he understood himself. He felt where the heart and desire to be useful were urging her to come out of herself, in order to share in her sister's duties. I found Marble quite sensible, and the antious manner in which he slowly examined all the interested faces that were now gathered about his bed, proved how accurately he noted the present and the absent. Twice did he go over us all, ere he spoke in the husky tones that usually precede death. " Call Neb," he said ; "I took leave of my mates, and of all the rest of the meu, yesterday ; but I consider Neb as one of the family, Miles, and left him for the last." This I knew to be true, though I pur-

than he understand Marpie much better than he understood himself. He felt the sublime beauty of the Christian morality, but at the same time, he felt that there were certain notions so rooted in his heart, that it exceeded This I knew to be true, though I pur-posely absented myself from a scene that I well understood would have to be repeated in my case. Neb was sum-moned accordingly, not a syllable being his power to extract them. As for Sanudge, his mind had its mis-givings concerning the propriety of his own act, and, with the quickness of his moned accordingly, not a syllable being uttered among us, until the black stood just without the circle of my own wife and ohildren. Moses watched the arrangement jesiously, and it seems he was dissatisfied at seeing his old ship-mate keeping so much aloof at that solemn and absorbing moment. "You are but a nigger, I know, Neb," the old seaman got out "but your own act, and, with the quickness of his nature, sought to protect itself against its own suggestions, by making an ex-ception of that wretch, as against the general mandates of God. Van Tassel

"Yes, sah, Cap'in Marble, sah; what please to be your wish, sah ?" asked the negro, struggling to subdue his grief. "To say a few words of advice, Neb,

piease to be your wish, sah ?" asked the megro, struggling to subdue his grief. "To say a few words of advice, Neb, to take leave of my friends, and then to be struck off the shipping articles of life. Old age and hard sarvice, Neb, in ham ande me veer cable to the better end. The stopper is working loose, and a few more surges will leave the hult, a few more surges will leave the hult be you, on a yard or at the wheel. My who are in your prime, and a prime char to use a good fellow and as sartain to be found in your pikes and a sartain to be found in your wife is only a negress. the's your wife, and you must atlet to he through your wife is only a negress. the's your wife, and you must atlet to he tores and cherishes your mistress" (here Lucy pressed, gently, closer to my is del): " and then, as to your children bring 'em up accordin' to the advice of Madam Wallingford. You can nerer as I know by experience. Be particular to make that Hector of yours knock off mow't do, rope's-end it out of him. There's great vartue in ratiln stuff, among bys. As for yoursel, Ned, hut, and feel as if I want ses-room. What is your opinion, Miles ?" "Decide for yoursell. Your wishes with a w marcy on you, before the v'y ge is up." "Here Marble ceased from exhaustion; though he made a use of the what the old way. I have one old tar for prefering blue water one of your country churchyards." After this, I had several interviews

have marcy on you, before the v'y'ge is up." Here Marble ceased from exhaustion; though he made a sign to Neb not to move, as he had more to say. After resting a little, he felt under his pillow, whence he produced a very old tobacco-box, fumbled about until he had opened it, took a small bite, and shut the box again. All this was done very slowly, and with the uncertain, feeble move-ments of a dying man. When the lid was replaced, Marble held the box to-ward Neb, and resumed his address. "Use that for my sake, Neb," he said. "It is full of excellent tobacco, and the

It is full of exce lent tobacco, and the

" It is full of excellent tobacco, and the box has the scent of thirty years in it— that being the time it has sailed in my company. That box has been in inhe fights, seven wracks, and has seen more bost-sarvice than most London water-men, or any Whitehaller of 'em all. Among other explites, it has been round the world four times, besides having run the Straits of Magellan in the dark, as might be—as your master and you know as well as I do. Take that box, there-fore, iad, and be particular, always, to put none but the best of pigtail in it, for it's used to that only. And now, put none but the best of pigtail in it, for it's used to that only. And now, Neb, a word about a little duty you're to do for me, when you get in. Ask your master, first, for leave, and then go up to Willow Cove, and carry my bleasin' to Kitty and her children. It's

blessin' to Kitty and her children. It's easy done, if a man sets about it in the right spirit. All you have to do is to go up to the Cove, and say that I prayed to God to bless 'em all, before I died. Do you think you can remember that?" " I try, Cap'in Marble, sah-yee, sah, I try all I can, dough I'm no scholar." " Perhaps you had better confide this office to me," said the musical voice of my wife.

my wife. Marble was pleased, and he seen Marble was pleased, and he seemed every way disposed to accept the offer. "I didn't like to trouble you so much," he answered, "though I feel grateful for the offer. Well, then, Neb, you may leave the blessin' unsaid, as your mistress is so kind—hold on a bit; you can give it to Chloe and her little family—all but Hector, I mean, but not to him unless he knocks off swearing ! As soon as he does that, why, let him

As soon as he does that, why, let him have his share. Now, Neb, give me your hand. Good-bye, boy; you've been true to me, and God bless you for it. You are but a nigger, I know; but

there's One in whose eyes your soul is as precious as that of many a prince and

Neb shook hands with his old commander, broke out of the circle, rushed into the steerage, and blubbered like a baby. In the meantime Marble pause to recover his own self-possession, which connection with purity, virtue, female had been a little disturbed by the feeling manifested by the black. As soon that I should have missed them, as thin

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comfort in looking shead. Go by your wife's rules, and when the v'y'ge is up we shall all find ourselves in the same haven."

cuse on old tar for preferring blue water to one of your country churchyards." After this, I had several interviews with the old man, though he said noth-ing more on the subject of his interment, that of his property, or that of his de-parture. Lucy read the Bible to him two or three times every day, and she prayed with him often. On one occasion I heard a low, sweet voice, near his cot. prayed with him often. On one occasion I heard a low, sweet voice, near his cot, and taking a look, ascertained it was my little pet, my daughter Lucy, then only thirteen, reading a second time a chap-ter that her mother had gone through only an hour before, with some of her own remarks. The comments were wanting now, but the voice had the same

wanting now, but the voice had the same gentle earnestness, the same sweet modulations, and the same impressive distinctness as that of the mother ! Marble lived until we had passed with-

in the Gulf Stream, dying easily, and without a groan, with all my family, Feb, and the first mate, assembled near Feb, and the first mate, assembled near his cot. The only thing that marked his end was a look of singu ar significance that he cast on my wife, not a minute before he breathed his last. There he lay, the mere vestige of the robust hardy seaman I had once known, a child in physical powers, and about to make the isst great change. Material as were the alternations in the man, from what he had been when in his pride, I thought the spiritual or intellectual part of his being was leas to be recognized than the the spiritual or intellectual part of his being was less to be recognized than the bodily. Certainly that look was full of resignation and hope, and we had reason to believe that this rude but honest creature was spared long enough to complete the primary object of his existence. In obedience to his own earnest re-quest though sorth as the feeling.

In obedience to his own earnest re-quest, though sorely against the feelings of my wife and daughters, I buried the body of my old friend in the ocean, six days before we made the land. And now it remains only to speak of Lucy. I have deferred this agreeable

duty to the last, passing over long years that were pregnant with many changes, in order to conclude with this delightful

theme. The first few years of my married life were years of bliss to me. I lived under a constant sense of bappiness—a happi-ness that man can derive only from a union with a woman of whom his reason and principles as much approve, as his tastes and passion cherish. I do not mean to be understood that the years which have succeeded were a whit less happy, for, in a certain sense, they have been more so, and have gone on increas-ing in happiness down to the present hour; but because time and use finally so far accustomed me to this intimat

hitherto unknown to me. As I ride over the fields of Claw-bonny, even at this day, I recall with

tranquil delight, and I trust with humble

the mischief having been in a measure repaired; though it was a forgiveness that was strangely tinctured with his own deep contempt for the meanness of

the transgressor. Our conversation lasted a long time. At length Lacy joined it, when I thought it wisest to leave the old tar in the hands of one so well fitted by nature and education to be the instru-ment, under the providence of God, of bringing him to a more healthful view of his condition. I had the ship to take care of, and this was a good excuse for not interfering much with what passed between the dying man and her who might almost be termed his ministering might almost be termed his ministering angel. I overheard many of their conangel. I overleard many of their con-ferences and was present at some of their prayers, as were my sons and daughters; being thus enabled to under-stand the progress that was made, and the character of the whole procedure.

stand the progress that was made, and the character of the whole procedure. It was an admirable sight, truly, to see that lovely woman, using all the persuasions of her gentle rhetoric, all the elequence of her warm feelings and just miad, devoting herself for days and days to the labor of leading such a spirit as that of Marble's to entertain inst and humble views of his own relajust and humble views of his own rela-tion to the Creator of the Son, the Saviour of men. I will not say that Saviour of men. I will not say that complete success crowned the pious efforts of the single-hearted woman it was my blessed fortune to call my wife; this, perhaps, was not to be expected. It required a power exceeding hers to guide the human heart at seventy, after

the old seaman got out, "but your heart would do honor to a king. It's next to Mile's, and that's as much as can be said of any man's. Come nearer boy ; none here will grudge the lib

erty." Little Lucy drew back in an instant, and fairly pulled Neb into the place she herself had just before occupied.

"Bless you for that, young un," said Marble. "I didn't know your mother when she was of your age, but I can see that one cat-block is not more like an-other than you are like what she was at other than you are nice what she was at your age; keep that likeness up, my dear, and then your father will be as happy and fortinate in his darter as he has been in his wife. Well, nobody de-sarves his luck better than Miles-pro-vidential luck, I mean, my dear Madam Valingford," interpreting a sorrowful expression of Lucy's eyes aright; "for thanks to your teaching, I now under-stand there is a divine director of all our fortins, whether ashore or sfloat,

"There is not a sparrow falls, Cap-tain Marble," said the gentle earnest voice of my wife, " that He does not note it." note it." "Yes, so I understand it now, though

"Yes, so I understand it now, though once I thought little of such things. Thus, when we were wrecked in the Dawn, Neb, it was by God's will, and with a design, like, to bring us three all on to our present fortin' and present frame of mind; should I ever use the word luck, ag'in, which I may be likely enough to do from habit, you are all to understand I mean what I call provi-dential luck. Yes, Madam Wallingford, I comprehend it perfectly, and shall never forget your kindness, which has been to me the best turn of providential luck that has ever happened. I've sent for you, Neb, to have a parting word, and to give you the advice of an old man before I quit this world alto-gether."

It required a power exceeding hers to guide the human heart at seventy, after of my dear old guardian, who made such an end as became his virtuous and Christian life. We, that is, Lucy and I. remained abroad several years, return-ing home in the Smudge, and on the last voyage she ever made as belonging to me. Neb had often been out in the ship, just to vary the scene; and he came to Havre in her, as a matter of to course, when "Masser Mile," "Miss Lucy," and their two "young massers," and two "young missues," were ready to come home. I was as good detine shocked on meeting my old friend, Moses, on this occasion, for he was breaking up fast, being now hard on upon seventy; a time of life when most seemen are unit to their calling. Moses, however, had held on, with a determination to convey us all back to Clawbonny. Three days after we had

R

ing manifested by the black. As soon that i should have missicd them, as things as he felt himself a little composed, he incorporated with my very existence, had been suddenly deprived of my wife, small paper boxes, each of which contained a very pretty ring, that it seemed married life, I egoyed them as things he had purchased for this express purhe had purchased for this express pur-pose when last in port. These rings he gave to my daughters, who received the presents (sobbing, though with strong natural exhibitions of the friendly senti-ments they entertained for him.

gratitude, the manner in which those blessed early years of our marriage "Your father and I have gone through many hardships and trials together," he said, " and I love you all even more passed. That was the period when every thought of mine was truly shared said, "and I love you all even more than Lilove my own relations. I hope this is not wrong, Madam Wallingford, for it's out of my power to help it. I've already given my keepsakes to the boys and to your parents, and I hope all of and to your parents, and I hope all of you will sometimes remember the poor old seadog that God, in His wisdom, threw like a waif in your way, that he might be benefitted by your society. There's your polar star, young uns." pointing to my wife. "Keep God in mind always, and give to this righteous women the second place in your hearts --not that I say a word, or think any-thing ag'in your father, who's a glorious fellow in his way, but, s'ter all young women should copy a'ter their mothers, when they've such a mothers as yourn, the best of fathers fallin' far astern, in gentleness and other vartues."

by Lucy. She accompanied me in my daily rides or drives, and listened to every suggestion that fell from my lips, with kind interest and the most indulgent attention, rendering me back thought for thought, feeling for feeling, laugh for laugh; and occasionally, tear for tear. Not an emotion could become aroused in my breast that it did not meet with its reflection in hers; or a sensé of the ludicrous be awakened, that her keen, but chastened humor did not increase its effect by sympathy. Those were the years in which were planned and executed the largest improvements

> Low Vitality in the Spring

The girls wept freely, and Marble, after waiting a few minutes, took a solemn leave of all my children, desiring Vigor comes from good, red blcod. Almost everybody's blood is thin and watery in the spring. Hence the tired, languid feeling, loss of energy and am-bition, and general weakness of bodily solemn leave of all my children, desiring everybody but Lucy and myself to quit the cabin. An hour passed in discourse with us two, during which Moses fre-quently exhorted me to give ear to the pious counsels of my wife, for he mani-fested much anxiety for the future wel-ters of my coul

You can feel yourself getting strength

and vigor when Dr. Chase's Nerve Food is used. The blood is made rich and pure, the appetite is sharpened, diges-tion improves, and every organ in the body feels the benefit of the rich, red,

fested much anxiety for the future wei-fare of my soul. "Tve generalized a great deal over that affair of Smudge the whole of this v'y'ge," he continued, "and I've had sore misgivings consarning the explite. Madam Wallingford, however, has eased my mind on that score, by showing me how to lay the burthen of this, with all the rest of the load of my sins, on the love of Christ. I am resigned to go, Miles, for it is time, and I'm getting to be useless. It's wicked to wish to run a ship after her frame has worked loose, and nothing now fastens me to life but you. I own it's hard to part, and my dear boy, for boy you are still in my eyes, there is

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for the buildings, pleasure-grounds, and fields of Clawbonny. We built exten-sively, not only out-houses and stables better suited to our present means, and more enlarged mode of living, than those which existed in my father's time, but, as has been stated before, we added to the dwelling, preserving its pleasing confusion and irregularity of architec-ture. After passing the first summer which succeeded our marriage, in this manner, I told Lucy it was time to stop building and improving my own place, in order that some attention might be bestowed on that she had inherited from Mrs. Brafort, and which was also old family property.

mily property. " Do not think of it, Miles," she said. "Do not think of it, Miles," she said. "Keep Riversedge in good order, and no more. Rupert, "who was then living, and in possession," will see that nothing goes to waste; but Clawbonny, dear Clawbonny, is the true home of a Wall-ingford—and I am now a Wallingford, you will remember. Should this preci-ous boy of ours live to become a man, and marry, the old Westchester property can be used by him, until we are ready to give him up nocession here."

and marry, the old westonester property can be used by him, until we are ready to give him up possession here." This plan has not been literally carried out; for Miles, my eldest son, lives with us at Clawbonny in the summer; and his noisy boys are at this moment play-ing a game of ball in a field that has been expressly devoted to their amuse-ments.

The period which succeeded the first The period which succeeded the first half dozen years of my union with Lucy, was not less happy than the first had been; though it assumed a new charac-ter. Our children then came into the account, not as mere playthings, and little beings to be most teaderly loved and cared for, but as creatures that possessed the image of God in their souls, and whose future characters, in a meas-ure, depended on our instruction. The manner in which Lucy governed her children, and led them by gentle means to virtue and truth, has always been a subject of the deepent admiration and to virtue and truth, has always been a subject of the deepest admiration and gratitude with me. Her rule has been truly one of love. I do not know that I ever heard her voice raised in anger to any human being, much less to her own offspring; but whenever reproof has come, it has come in the language of in-terest and affection, more or less quali-fied by severity, as circumstances may have required. The result has been all that our fondest hopes could have led us to anticipate. as to anticipate.

hen we travelled, it was with all When we travelled, it was with all our young people, and a new ers of bappiness, heightened by the strongest domestic affection, opened on us. All who have seen the world have exper-ienced the manner in which our intellec-tual existences, as it might be, expand; but no one who has not experienced it, can tell the deep, heart-felt satiafaction there is, in receiving this enlargement of the moral creature, in close associa-tion with those we have more ton exitcan tell the deep, heart-felt satisfaction there is, in receiving this enlargement of the moral creature, in close associa-tion with those we love most on earth-in which manner Lucy enjoyed all she saw and learned, on our first visit to the other hemisphere ; her youngest child —all four of our children were born within the first eight years of our mar-riage—her youngest child was then long past its infancy, and she had leisure to enjoy herself, in increasing the happi-ness of her offspring. She had improved her mind by reading ; and her historical lore, ip particular, was always ready to be produced for the common advantage. There was no ostentation in this ; but everything was produced just as if each had a right to its use. Then it was I folt the immense importance of having a companion, in an intellectual sense, in a wife. Lucy had always been intellig-ent ; but I never fully understood her superiority in this respect, until we travelled together amid the teeming recollections and scenes of the Old World. That America is the greatest country of ancient or modern times, I shall not deny. Everybody says it; and what everybody says must be true. Nevertheles, I will venture to hint that, coetris paribus, and where there is the disposition to think at all, the intellect-

Nevertheless, I will venture to hint that, coetris parious, and where there is the disposition to think at all, the intellect-nal existence of every American who goes to Europe is more than doubled in its intensity. This is the country of action, out of thought or speculation. Men follow out their facts to results, instead of reasoning them out. Then, the multiplicity of the objects and action, out of thought of speculation.
The goi atter my protine, corrorper-tics and protocol in sector and the provided in the other in the protocol in sector in the provided in the protocol in sector in the provided in the protocol in to displace his genial expression: The parishioner's florid hue has deepened. The head of the parish is not to be caught in the political net. We have a goodly array of politicans in our sparish, and political contests rend our serenity at times. Here is a claimed a young woman, ranning into a local store. "Hurry up, Margaret, Barney Duffy is going to run for "Cau't he run without enfit all contest and for the dyness of religi-ous controversy completely."

Some of my readers may feel a ouries ity to know how time has treated us iderly people, for eiderly we have cer-tainly become. As for myself, I enjoy a green old age, and I belleve look at least ten years younger than I am. This I stirlbute to temperance and exercise. Lucy was positively an attractive woman until turned of fifty, retaining even a good deal of her bloom down to that period of life. I think her handsome still; and old Neb, when in fisttering humor, is spt to speak of either of my disguters as his " handsome young missus," and of my wife as his " hand-some ole missus." And why should not Lucy Hardinge wontime to retain many vestiges of those charms which rendered her so for hose charms which rendered her so find, sincere, truthful, placid, and just, the soul could ascreely fail to commu-icate some of its blessed properties to that countenance which even now so sensitively reflects its impulses. I re-peat, Lucy is still handsome, and in my eyes even her charming darghters are and is still my wife, forms not only the a blessing, for which, I am not ashamed to say, I daily render thanks to God, on my knees. <u>THE END</u>

. THE END THE RECTOR'S WALK

THE RECTOR'S WALK The rector went down the street, his shoulder, squared, his head erect, peace with all the world radiating from every feature of his face. Under the brim of his straw hat his hair showed, white and abundant. The old ladies on the cburch steps watched his retreating figure, and then looked at jone another with smiling approval. " It's a handsome, prosperous lookin' gentleman he is, God bleas him !" said the deen of the assembly, who thus voiced the opinion and the wish of the entire parish. We are proud of the rector—in fact, I may as well admit that pride is our be-setting sin ; we are proud of our parish, our church and schools, our familie, into el is justifiable. You would think so too, if you could hear Terrence McGann than the rector, though he doen't say so out and out. He believes that he is the pivot on which the parish turns, but he is willing to credit the rector with first piace before the public. " Divil such another man or such another par-ish is widin the four says," says Ter-rence; and what he says goes. There are no two opinions of the rec-

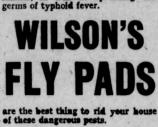
" No. Father."

the pivot on which the parish turns, but
he is willing to credit the rector with first place before the public. "Division another man or such another parish is will not four asys," asys Terrence; and what he says goes.
There are no two oplinons of the rector of the parish but we hold varying it views about the ourstes. When there "" "The boys all right?" "" "Come, now child, what is it ? I can the set of the parish but we hold varying it views about the ourstes. When there "" "Oome, now child, what is it ? I can the set of the parish but we hold varying it views about the ourstes. When there "" "Oome, now child, what is it ? I can the set of the parish but we hold varying it were as bout the ourstes. When there "" "Woll, Father "—she speaks rapidly, he set of the parish loves him, "father bace, must be set of the parish loves him, "father be work the order young men; after work they fill ove him. I'd help him pack and carry his bag to the station."
"There are shricks of indignant protise the the is the seame to the inner self of the parish love the rect to ran 'Father J— They know how to 'preciste us fellers." offered a difficult proble is adoninant force in controlling a difficult proble is adoninant force in controlling a difficult proble is adoninant force in controlling a difficult proble is a doninant force in controlling a difficult proble is a doninant force in controlling a difficult proble is a sporting youth, with a cultivated is a doninant force in controlling a difficult proble he don't ever come back."
" I'k we y prayer that he may," says afforid, is appring the youth's mother. "There's and the youth's mother."
" Well, he's zoure as a sporting youth, with a cultivated is a doninant force in worker." "I hope is he go

THE CATHOLIC RECORD



Dr. O. Gorden Howitt, De-minion Enternologist, says, referring to the infantile death rate from intestinal diseases and diarrhea spread by the house fly, he believes that the so-called harmless fly is yearly minime the death of themade of causing the death of thousands of infants, as well as spreading the germs of typhoid fever.





pances," she explains gravely, "they's turrible hard on 'em." The involved possessive is irresistible. The rector goes on his way, laughing, and Lizzie takes up her burden of toil heartened by the interest the head of the parish shows in her small affairs. "He knows me name," she confides to the baby. "De rector's all right, John Gerard." A young man, haggard and careworn, tries to pass unnoticed, but halts at a word from the rector. "No, Father, no work yet," he answered despondingly, then in resolute tones, " but I must get it." A few earnest words of hope and sympathy put strength and hope into the young man's heart, and he drops into church to make his ples at the altar of St. Joseph, the artisan. "Pray to St. Joseph," his mother had said only that morning, and he had answered her gruffly from the door. "Nomense, mother, what does St. Joseph know about plumbing ?"

about plumbing ?" "Nothing wrong at school, Cather-



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no prayers can be more scoeptable than those the little white-souled devotees out forth when they sink to their knees at the aitar rail and fold their tiny hands, like to the sdoring angels forever meeling in the Presence. Aside from our political animosities we are a united people. The elements of dooters and teachers, some lawyers, some journalists, an army of merchants and master mechanics, of workmen, skilled and unskilled, and aparkling of "rich" people who do not need to be tollers any more but who do not know how to be lilles of the field. A fine loyalty to our parish is a common bond. In our dealings with outsiders we have an erasperating habit of asy-ing. "In our parish we do this," or "We don't do that," and we accept no other standard. Our activities are so nu-merous that we need never sally forth beyond the parish it had been some other evening—there's our banquet, you know. You ought to see our church, our club, our school, etc. Bernaps we carry this feeling too far. That thought came to me one morning when the office boy said to the stanographer. "An't there any parish in America 'cept yours. You're it, ain's you?" Inelegant ? Of course, but as the stenographer said afterwards, "What could you expect of him ? He wan't raised in our parish." How sharply—to his discredit—this boy's conduct contrasted with the courtesy of a youth in the library when and freekled, but he was a more genuine Sir Galahad than the one Abbey had painted in his Holy Grail series. As he deposited an armful of bortower. "Aren't you in my parish?" he asked, and when he named it she miled in quick, pleased ascent. "I know you are," he said, "I saw you going to Communion the first Friday." Then sinking his voice to a piercing whiley had painted in his Holy Grail series. As he deposited an armful of borrower. "Aren't you in my parish?" he asked, and when he named it she miled in quick, pleased ascent. "I know you are," he said, "I saw you con have anything you went. Ask for MoHugh." With uplited head and ex-panded chest he was invest. The book tells of a line of busing

Invest. The book tells of a line of business that has and is paying enormous divi-dends, and which is being supported by Catholies to the extent of \$75,000,000 a e year. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Cath-olies may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old-established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends. This is not a get-rich-quick scheme, but a high-class, legitimate business and the Catholic hierarchy and laity. This is the opportunity of a lifetime to make a safe and profitable investment and worth the attention and investiga-tion of every conservative investor. If you would like to have a copy of this book, address Philip Harding, Dept. H604, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this partic-ular institution.

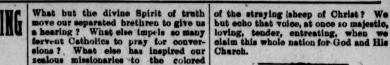
right back into the one true Church in what a beautiful, spostrophe he ad-

what a beautiful apostrophe he ad-dresses: "Thou one and only true Church, which art alone the way of life, and in whose tabernacle alone there is shelter from all this confusion of tongues. In the shadow of thy sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their devines, and the rash believer who get ; ask for McHugb, who is greater than the syndicate." This is only an incident, but it shows how to feel about our parish. No wonder that our rector is followed by glances of affectionate regard, and that his people are better for meeting him as he walks among them. They are all his children, from white - haired, boast-ful Terrence McCann, to the toddler who rolls out of his way, his baby lips lisping the salutation. "Hello, Faver!" --Richard Meggs, in The Magnificat. from the infidel who scoffs at their darkness, and the rash believer who would vainly pry into its recesses;— saying to both, in the language of St. Augustine, 'Do you reason while I wonder; do you dispute, while I be-lieve; and beholding the heights of Divine Power, forbear to approach its depths.'"

THE JOY OF CONVERT MAKING

St. Paul speaks affectionately of Onesimus, a convert of his, as "my son" (Philemon, 1. 10). Of Philemon, another st his converts, he claims positive owner-Thomas Moore's memory has been pretty generally celebrated this year all over the world, wherever the Irish people congregate. The perennial deall over the world, wherever the fram people congregate. The perennial de-light of his melodles once more were enjoyed together in social gatherings; and the little doubts and briticisms as ship, writing to him: "Thou owest thy own self also (Ibid. I. 19). He claims all the Christians of Corinth as his own children because he had con-verted them (I Cor. iv. 15). He calls to whether he was most saint or sinner, in his attitude to God and to his coun-try, brought up, and looked over, and left unsettled for another year. His publishers paid for it is a favorite sop to our national pride. But we seldom see or hear a refer-ence to what might be called, by some a difficult of the son the sop of the to whether he was most saint or sinner.

to our national pride. But we seldom see or hear a refer-ence to what might be called, by some and with good reason, his best work. "Travels of an Irish Gentleman in Search of a Religion," by Thomas Moore, author of "Captain Rock's Memoirs," etc., is not as well known or widely read as it deserves to be. haps usually, their answer begins thus: I had a dear friend who was a pious Catholic, and he talked to me about re-Moore, author of "Captain Rock's Memoirs," etc., is not as well known or widely read as it deserves to be. As a polemical work it has few super-iors. Conceived and started in a humor-



Church.

What but the divine Spirit of trath move our separated brethren to give us a bearing? What else impels so many fervent Catholics to pray for conver-sions?. What else has inspired our zesious missionaries to the colored people and the Indians? What else in-stills missionary zeal into the hearts of bishops, priests and leading men and women among the laity, and what else but the inspiration of God's Spirit has brought in so many converts already? What has stirred the soul of the Sover-eign Pontiff, the shepherd of Christen-dom, to lift his voice to the whole world in so many earnest appeals for the return people and the Indians? What else in-stills missionary zeal into the hearts of blakops, priests and leading men and women among the laity, and what else but the inspiration of God's Spirit has brought in so many converts already? What has stirred the soul of the Sover-eign Pontiff, the shepherd of Christen-dom, to lift his voice to the whole world in so many earnest appeals for the return

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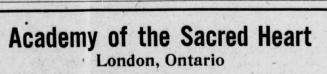
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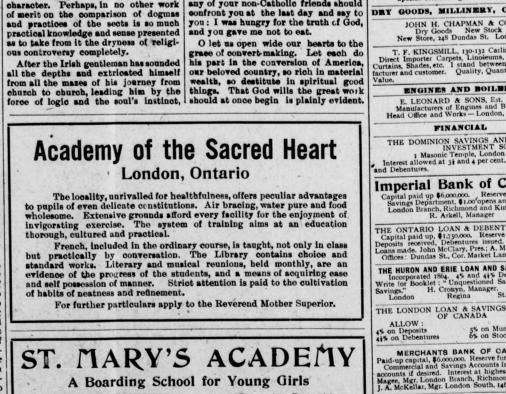


religion that has no taint of puritanism, and in which sin and innocent gayety are never confounded. It is the most cheerful family of my acquaintance; and this, I must implicitly believe, aole-it enjoys, under the blessing of God, it draws the just distinction between those-things that the Word of God has pro-hibited, and those which come from the excited and exaggerated feelings of a class of theologiaus, who, constantly preaching the doctrine of faith, have regulated their moral discipline solely as if, in their hearts, they placed all their reliance on the efficacy of a school of good works that has had its existence in their own diseased imaginations. "The hyporite," giasp the rector, in their bases di is totally free from cant, and from the exaggerations and professions which so. many mistake for piety of purer emanation.

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tuary and marriage notices cannot be inser-Catholic world.

When subscribers ask for their mail at the post meet would be well were they to tell the clark to rive them their CATHOLIC RECORD. We have infor-nation of carelessness in a few places on the part of elivery clerks who will sometimes look for letters

Subscribers changing residence will please give old as well as new address.

In St. John, N. B., single copies may be purchased rom Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Ditawa June 13th, 1905. Ditawa June 13th, 1905. My Dear Sir.—Since coming to Canada I have been areader of your paper. I have noted with satis-faction that it is directed with intelligence and been areader of your paper. I have noted with sating the satisfield of the satisfield of the satisfield patholic split. It, and standsfirmly by the teach-mer and more and the standsfirmly by th

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

Mr. Thomas Coffey Dear Sir: For some time past I have read your stimable paper, the CATHOLIC RECORD, and CONGTA-tulate you upon the manner in which it is published. In matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless ing you and wishing you success, believe me to re main. Yours faithfuly in Jesus Christ. 1D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JUNE 29, 1912

NOTES AND COMMENTS THE POSSIBILITY of a deadlock in the Republican Convention at Chicago. necessitating adjournment over Sunday, recalls to mind a remark of the late Goldwin Smith's with regard to a like that John Milton who went to London contingency at a former convention in and after serving a term as a scrivener's the same city. The proceedings had been of (up to that time) an unprecedentedly acrimonious character, (falling far short in that respect, however, of the convention of 1912), and adjournment having been found necessary, gave occasion to Dr. Smith's remark: "We may be sure it was a very blessed Sabbath in the holy city." The remark was big with suggestion, and, having regard to the character of the preliminary campaign, may be taken to apply with even greater appositeness to the playful and prayerful gathering of the warfare upon religion in France. nineteen hundred and twelve.

WHATEVER MAY be the outcome of the protracted Taft-Roosevelt struggle over the Republican nomination for the Presidency of the United States (and it is still in uncertainty as we write), the moral effect upon the community is not calculated to be of the highest. Neither is the undignified spectacle of the chief magistrate of a great nation being forced in defence of his own honor into an unseemly campaign of invective in the party arena, one calculated to elevate republican institutions in the estimation of mankind. Should the moral sense of the community, however, be so aroused as to precipitate a change in the whole machinery of a Presidential election, the recent imbroglio may be said to have been not in vain.

ve from time to time h sion to remark upon the artless way of the reporter in "writing up" Catholic ecclesiastical functions for the daily press. While sometimes merely amusing he more often gives point to the contention that it would be much to the advantage of at least the great dailies to entrust this duty, if not to a Catholic, then to one who had taken some pains to inform himself in the rudimentary language of the subject. For, to our mind. it is the great daily itself-not the Church-which suffers from the incompetence of its uninstructed scribe.

THE CATHOLIC RECORD

John Knox is also evident. This came out very strongly in the last General of the Free Church, where

in the lead with over 3,000,000 france, incussion took place on the growing while the United States comes next, and endency to ritualism even within their Germany third. That the contribu own ranks. One speaker drew attention tions from the United States are bound to a stained glass window in the parish o increase follows naturally from the church of the sect at Lochranza. This

Paris in the order named. Taking the

results by countries France is still far

Father Desgodins recurs to us as the

oldest missionary priest in the world

He was born at Verdun in 1826, was

ordained in 1850 and in 1855 left for the

missions in Asia, where he has ever

since remained. This honor is closely

shared by an old Oblat in the Arch

diocese of Colombo, Ceylon, Father

Chounavel, who was born in Saint - Dié

France, in 1825, was ordained in 1852

and left soon after for the East. Even

since landing in Ceylon, nearly sixty

years ago, this old missionary has never

been out of it for a single day. Heroic

souls such as these do much to stone

for the apostasy of so many of their

A GOOD STORY is going the rounds

which, better than anything we have

seen, points the moral with regard to

The story comes originally from Henri

Vignaud, for many years secretary of the

American Embassy in Paris, and who

may be assumed, therefore, to have the

ccurate knowledge of an acute observer.

and in that capacity to have rightly

appraised the blatant atheism which,

under the aegis of the government of

falsely, the intrinsic temper of the

French people. The story concerns one

Renaud, a Senator from the Pyrenees

He had engaged a room at a Paris hotel

and paid a month's rent in advance

The proprietor asked him if he wished

"A receipt is unnecessary," said enaud. "God has witnessed the pay

"Do you believe in God?" sneered the

"Most assuredly," replied Renaud,

' said Renaud, "in that case

sountry men.

establishment in the Archdiocese of window displayed a life-size figure of New York of a College for Foreign Mis the Saviour, and this enormity the ions. Canada, too, should share in this Presbytery of Glasgow were asked to nuch-to-be-desired development of the have removed forthwith. It evidently nissionary spirit. In this respect she had had an uncanny effect upon the con s the legitimate heir to France, who, gregation for, as the speaker went on to despite the rampant atheism of the relate, "the wife of the minister of this lodges, still points the way to the entire shurch had become a pervert to the Roman Catholic Church," and was followed later by the minister himself. IN THIS connection, the name of

This, said the speaker, "is sufficient to make us think. Suppose they allowed the image to remain in the church, they ran the risk of papists turning it into an idolatrous temple." And more to the same effect.

THE DISCUSSION then took a wider scop and the budding ritualism of other par ishes came under review. Anothe speaker, an Edinburgh man, stated, for example, that it was whispered that some of their churches had held ritualistic services on Christmas Day and Good Friday. This had to be stopped immedistely, else what would become of the Pesbyterian standards. "Crucifixes," said another, " he would like to see ground to powder." (Hear, hear ! and loud ap-

REGARDING THE reputed reception of plause.) As for the Virgin and Child John Milton into the Catholic Church in St. Giles, Edinburgh, "it was enough on his death bed, to which allusion was to make the angels weep." Professor John Macleod " was alarmed at the tide nade in these columns a few weeks ago, the event, could it be shown to demon of ritualism in the Established Church stration to be true, would form an in-(the Kirk), and of rationalism in the teresting exemplification of the law of United Free Church." If the ritualizreversion. For the poet's grandfather. ing and Romanizing factors in the two who was an under-ranger in the Royal Churches joined hands that would be an Forest of Shotover in the reign of and to the Westminster Confession of Elizabeth, was so strongly attached to Faith. All of which goes to show that the old Faith as to have disinherited the handwriting has been seen upon the his son for apostatizing. This son was wall.

THE REGENERATION OF IRELAND

apprentice, himself set up as a scrivener The great political movement for selfand notary in Bread Street where the vernment in Ireland has overshadowed author of "Paradise Lost" was born. n interest to the Irishman abroad an The question of the latter's conversion other great change that is being effectto the religion of his grandfather and of ad in the old land; and it is treated his forhears for generations before will very interestingly and lucidly by Sir probably always remain, as in the case of Shakespeare, the moot point it is now. Horace Plunkett in the June Atlantic under the title " The Regeneration of Ireland.'

"We have to save what in all coun tries is the primary industry (sgricul-ture) but in Ireland is almost the only industry from the tendency urban concentration. It is true with us the rural exodus that not, as in many other countries, a mere shifting of the population. What is migration in the United States emigration in Ireland, and as the say ing is, our town is America. What the agricultural area loses in the United States the urban area gains. With Ire-land, depopulation of farm lands is national exhaustion." the day, assumes to express, though

Even in Canada the drift of the rural population to the cities is beginning to e a problem demanding solution. In Ireland, not only because the drift is to foreign cities, but also because farms are so small, the problem is more argent and more difficult of solution. The fifteen million acres of arable land is divided into half a million farms supporting about two and a half million of the Irish population. But there are over two hundred thousand farms from one to fifteen acres in extent. These are the homes of a million people. The extent and urgency of Irela

The actual turnover for 1909 was majority of three decided that woman about twelve million dollars." And yet the movement, we are told, is only in its infancy, though the results already obtained amply justify the writer's modest boast of results achiev

"One effect of organizing adult farm ers for business purposes is that it com-pletely changes their attitude toward their own problems. I could cite in-stances where agricultural co-operative associations, composed of individuals generally regarded as hopelessly un progressive, have displayed in business, in politics, and in the new displayed in business, progressive, nave displayed in oushess, in politics, and in the promotion of edu-cation, qualities which, if applied to the more opulent circumstances of the agricultural community in the United States, would place American farming in a higher position than it occupies to daw? -day. This work may well be entitled the

regeneration of Ireland, and the \$12,000, 000 a year with which the Department o Agriculture is endowed are well spent in so good a cause.

IRELAND A NATION

Certain Canadian papers feel the whole of the responsibility for the integrity of the Empire weighing heavily apon them. One might imagine that British affairs might be managed with comparative safety by the chosen repreentatives of the British people. But they are going wrong.

"In the case of Ireland it is entirely different. Ireland wants to have Home Rule and to be a nation, but she is not prepared to be financially independent is Canada and the other overseas ns. As yet Canada contributed towards Imperial expenses but Canada does not ask Great Britain to contribute toward her expenses. Ireland wants to be a nation within the Empire, but she wants Great Britain to subsidize her to the extent of nearly \$35,000,000 per annum in order that Ireland may masquerade as a nation." Now there are one or two important facts that our ardent imperialist has over-looked. A Royal Commission in-

vestigated the financial relations between Great Britian and Ireland a dozen years ago and found that Ireland had been over-taxed since the union to the extent of \$750,000,000. Canada hopes to do something next year ! Does it become a Canadian newspaper to sneer at what Ireland has done ?

Then Canada has control of her own tariff. Would Canada give up that control for the subsidy Ireland will get when Home Rule is in force ? The whole amount of subsidy, land purchase and national imurance, would not make decent interest on the amount of overtaxation.

"Naturally it is pointed out by th opponents of Home Rule that a nation is not only a sovereign body with full power over its own finances; but that it is a body which pays its own way and does not ask another nation to bear a part of its expenditure."

And quite naturally they made a stupid mistake, as John Dillon pointed out recently. Mr. Dillon said " there was a great deal of extravagant talk-Over and over again statements had been made in certain papers that no nation could pretend to be a nation that had not complete control over its own customs. But he asked them to look at the greatest nation in Earope, the German Empire. 1t was not a single nation but a federation of a series of great nations, which retained not only the power of their own Legislatures and the power to make their own laws, but their own King and their own armies-Bavaria, Saxony, Baden and

ad a soul." Of all the preposterou charges ever made against the Catholic Church by Protestant pulpiteers this is perhaps the most amazing. If the holarly attainments of the speaker are to be judged from utterances such as this then the standard of non-Catholic scholarship must be very low indeed.

And if the quality of the education im-So much for the position of Catholics parted to the students of Alms College may be gauged by the studied dicts of the Baccalaureate preacher, then God help the young women who seek for knowledge and truth within Alma's walls. It is scarcely necessary to state that the assertion of the Rev. Mr. Crews is utterly without foundation. Wondering if there was anything in the discussions of the Tridentine fathers that could, by any stretch of the imaginstion, he distorted into a statement re sembling even remotely the ridiculous one above referred to, we consulted the article on the Council of Trent in ther " kick coming."

the latest edition - the 11th - of the Encyclopedia Brittanica. But we found no reference to any such question in the subjects debated at that memorable council. We read also the article in Addis and Arnold's Catholic Dictionary on the same council and the chapter devoted to the acts of that council in Alzog's Universal face the situation.

Church History, but with the same re sult. Thinking that perhaps Protest ant historians might have said something that would give a semblance of truth to the monstrous charge of the Berlin divine, we glanced through the pages of Froude's Oxford lectures on the Coun cil of Trent. If Trent had said any thing so devoid of reason and sense a that attributed to it by our Methodist friend, James Anthony Froude would not have failed to notice it, as he never lost an opportunity of traducing the Catholic Church. But even this partizan writer makes no mention of any such vote as that referred to by the "scholarly" Mr. Crews. Hence we have no option but to conclude that his assertion is absolutely without any historical foundation. If he can give us the name of any reputable writer who supports his charge we will deal with him in a future issue. The charge is the more ridiculous when ali we consider that in every page of history from the beginning of the Christian era may be found examples of the splendid work done by the Catholic Church to elevate womanhood to the

proud position she holds to-day in the Christian world. Does not Mr. Crews know that, centuries before the Council of Trent was held, women were elevated to the honors of the altar. A few we might mention : Saints Monica, Felicitas, Perpetua, Agatha, Lucy, Agnes, Czecilia and Anastasia. Would thes women be thus honored if there were the slightest doubt that they were not the equals of man in origin and destiny.

THE POSITION OF CATHOLICS IN NOVA SCOTIA п.

It has already been pointed out that in both branches of the Nova Scotia legislature-the House of Assembly and the Legislative Council-there is reasonably just representation of Catholics ; but in the government so far as the portfolios are concerned Catholics are excluded. The fact that in both houses there is a fair proportion of Catholics to choose from only aggravates the exclusion of Catholics from

of importance to see that there is a fair it cannot be the religion of Jesus e-arrangement of the seats-one which, while preserving so far as possible existing boundaries, will at the time promise a fair representation in the House of Commons, In the Senate the Catholics have had more than proportionate representation. There are four vacancies now, and it is expected that they will soon be filled.

in parliamentary affairs. Summing it up, the result is about as follows : in the Senate and Legislative Council the representation of Catholics is on the generous side ; in the elective houses it slightly inadequate. In the salaried positions in the execu-tive it is nil; the treatment is positively unfair. The remedy is, however, in the hands of the Catholics themselves, and if they fail to improve the situation, after it has been fally shown to them, there should be no fur-

At this point it may with propriety be pointed out that the argument of these articles is entirely non-partizan. They are not written in the interest of any political party. The plain facts are presented, and if injustice proceeds from this party or from that, let the who are responsible for the injustice

TO BE CONTINUED

PROSPERITY-CATHOLIC AND PROTESTANT

This is the title of an excellent little olume of over one hundred pages, the author of which is Rev. Father Graham M. A., a convert, of Motherwell, Scotland. There is a common belief amongst our separated brethren that Catholic countries are as a rule steeped in ignor ance and poverty-that they lag behind Protestant nations because of the pos session of the ancient faith. Father Graham's work proves beyond question that there never was a greater fallacy Even from the standpoint of worldly wealth it is shown that non-Catholic nations have nothing of which to boast. Savs the author : "Take Belgium. This is a case which it quite bailles Protestant ingenuity to explain away. Belgium is an intensely Catholic nation and an immensely prosperous one. According to the latest census, out of a population of 7,500,000 not more than 50,000 are non-Catholics, and an ultra montane priesthood garrison the land, yet the people are most prosperous, happy and contented. Under a Catholic government they have developed and progressed to a phenomenal extent and continue to do so more and more." Then as to morality the author gives figures to prove that Catholic countries maintain in this respect the very highest standard. "We may." he says, "set side by side the Catholic Cantons of Switzerland with the Protestant ; the Catholic with the Lutheran Protestant in Germany ; Catholic Connaught (5 illegitimates per one thousand) with Protestant Ulster (50 illegitimates per one thousand); or Catholic Dublin (1 in 42) with B-lfast (1 in 2I), and everywhere the result is the same. The proportion of illegitimates is large where the Protestant element is large and small where it is small. Catholic Ireland stands in this respect the purest of all the nations in the world, and in view of the incredi-

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Christ. They seem to be possessed with the idea that great worldly success is a sign of God's favor and the infallible mark of the pure Gospel; we might al-most say that they have adopted this as the true answer to the question in the the true answer to the question in the catechism, ' Has the Church of Christ any marks by which we may know her ?' They appear to forget that the end of the Incarnation was the supernatural end; that, as the Baron de Haulleville says (Social Aspects of Catholicism and Protestantism, transl. Bellingham.) ' Our Lord Jesus Christ did not come down upon earth to give aslyation to noilited upon earth to give salvation to political societies, to enrich them, to teach them to read and write, to indoctrinate them with the principles of the free exchange of thought, to lead them to discuss the properties of steam and electricity or to develop in them a taste for literature. He was born in a stable, cradled in a manger, brought up in a workshop like any ordinary artisan, and crucified upon a tree for the salvation of mankind. Hence these good people must undergo a complete revolution in their way of looking at Christianity, in its relation to human happiness and prosperity, else they will never judge aright of the question at issue between Catholicity and Protestantism. But when they do come to judge of it correctly they will and Protestatism. But when they do come to judge of it correctly they will see, as Catholics now see, that even though it were demonstrated with mathematical precision that Catholics all over the surface of the globe were and had always been outstripped by Protestants in material success, and that always and everywhere Protestant nations excelled Catholic nations in all matters pertaining to worldly progress, theologically nothing would have been proved adverse to the Catholic Church. proved adverse to the Catholic Church. It would only be another proof of the Divine saying, 'the children of this world are wiser in their generation than the children of light.'

Further, if these people object to Catholicity on grounds of national pros-perity, they object to it also, and quite as strongly, on the ground that it will be detrimental to the prosperity of the individual. Protestantism, I think we may say without offence, if it has done anything, has glorified prosperity and respectability. About the middle of last century a French Protestant pastor wrote a well-known work entitled Cath-olic and Protestant Nations, considered ander the three fold aspect Being, Enlightenment, and Morality. of this book a clever sceptic, M. Jean Lemoine, a member of the French Academy, penned a scathing critique from which I take the three following sentences, for they expose in a nutshell the fatal fallacy vitiating M. Roussel's whole contention in the the three following whole contention: 'In the course of two volumes M. Roussel asserts that Pro-testants are infinitely happier in this world than Catholics, that they larger fortunes, more wealth, greater luxuries of every sort. Hithergreater lattices of every sort. Inther-to we had always believed that at the final day of judgment God would place on one side the good, on the other the bad; but according to this theory mankind should be divided into the two categories of rich and poor. In Pro-testant theology it would seem that, in order to be saved, respectability and wealth are essential. One would cer-tainly never imagine, to judge from its attitude towards this question, that the average Protestant community had average Protestant community had much devotion to the Evangelical pre-cept 'seek first the kingdom of God and His justice and all other things shall be unto you.' And it is precisely this that makes it so difficult for adher ents of the Protestants system to break with it, even when they are morally certain that it is false. No one acquainted with the middle class idea of Christianity can for a moment doubt hat the terrific opposition which parents offer to any of their family become Catholics is inspired by the fear they will assuredly deteriorate in a worldly sense, and will lose their reworldly sense, and will lose their re-spectability. It is the social stigma as much as the religious perversion, the domestic disgrace even more than the theological corruption that they are distressed about. 'To turn rationalist ble ignorance and prejudice in many or atheist would matter nothing: that quarters regarding the Isle of Saints I would be respectable enough; but to be cannot do better than quote the words a Catholic is not respectable-here, of a Protestant gentleman, Mr. Tilson all events, whatever where. I would be little, then, that

WE HAVE seen many accounts of great ceremonies which were ludicrous in the extreme. But it would be hard to surpass the work of a London morning paper in describing what its representative thought he saw on last Holy Thursday in the great cathedral of Westminster. Our readers may derive some entertainment from this choice morsel:

"With characteristic ceremonial and solemnity the blessing of the Holy Oils was performed by Cardinal Archbishop ne, at Westminster Cathedral, in presence of a large number of the faithful, who were desirous of communicating. The long service, which in-cludes the administration of the sacraments of Baptism and Extreme Unction, began at 9 o'clock.

THE RECEIPTS of the Association for the Propagation of the Faith for the year 1911 are remarkable as exhibiting the increasing interest in the work on this continent. Once more New York holds the place of honor among all the dioceses of the Catholic world in its generosity to the funds of the associa tion, having contributed during the year over \$100,000. Lyons, (France), comes next, then Metz(Alsace), Boston, Strasbourg, Nantes, Cambrai, Treves and

"Not I. monsieur." please make me out a receipt

a receipt.

Renaud.

"Don't you?"

"Ab,"

WHATEVER THE predominant charac teristics of the people of the Southern States may be, common sense seems to be well up in the category. This very serviceable quality comes out, at any rate, very strongly in the action of their representatives at the recent General Assembly of the Southern Presbyterian Church, where they unequivocally rejected the majority report of its "committee on Romanism." This report suggested a combined attack upon the quirements on reasonable terms, the

said

Catholic Church by all the "evangelical" bodies of the States and Canada. and recommended the foundation of a fund to support renegade priests. The also to enable the farmer to hold his Southern delegates have probably had some recent experiences with "expriests" or "escaped nuns," and "once bitten, twice shy." Furthermore, as largely control his wealth." America remarks, with sad experiences of the Civil War and its aftermath be hind them, they know something of the

economy of resources, and with two thousand churches in the United States nastorless and shepherdless (vide the declaration of the General Assembly of the Northern Presbyterian Church), they doubtless felt the urgency of this call nearer home. Might not their bracing nearly half a million of the brethren in Canada profit greatly by population.

their example! WE REFERRED last week to the marked shrinkage of Presbyterianism in Scot-land, and to the part Catholic activities confessedly have had in bringing this trinkage about. This referred particip skrinkage about. This referred particularly to the country about Glasgow, which within late years has come to be the Catholic stronghold of the country. That Catholic progress in other parts of Scotland is causing much anxiety and searching of hearts to the disciples of

tural problem may be realized, at least in part, from these figures.

The task of Sir Horace Plunkett and those associated with him was to make agriculture attractive by making it profitable and then to make social conditions agreeable. A convenient form uls divides the solution of the problem into three parts, "better farming, better business, and better living." They began with better business "which plies system in marketing of produce, the acquisition of farmers' re-

obtaining of working capital at a low rate of interest and upon terms suitable to the conditions of farming. It seeks own in his relations with those organized interests, whether financial, industrial, commercial, or political, which

Every other important industry interest is organized for protection and mutual help. Farmers are the only exception. As a result of the work of endeavoring to remedy this condition there are now a thousand farmers' cooperative associations in Ireland with a hundred thousand members, mostly heads of families, and consequently em-

the farming industry. Agricultural co-operative societies purchase wholesale at the lowest price that is far more important, of the best quality all farmers' requirements—seeds, fertil-izers, implements, machinery and so forth. Taey jointly dispose of sgricul-tural produce. There are poultry and egg societies, beekeeping societies, etc.

sia. Would they for a single moment tolerate to be treated as if they were not nations? They were not only nations, but great nations with a great historic past. They were never conquered, but they consented with their own free will to accept the

present system and they had no powers over their customs whatever. It was the Imperial Reichstag that settled the customs of Germany."

If Ireland had, under Home Rule, com plete control of her tariff she could be financially independent; that she has not such control is because Great Britain prefers it otherwise. Hence the subsidy.

HAS WOMAN A SOUL ?

The St. Thomas Daily Times of Monday, June 17th, contains a synopsis of a sermon delivered on the previous Sunday by the Rev. H. W. Crews, M. A , of Berlin, in the Central Methodist church. It was the "Baccalaureate Sermon " to the graduates of Alma Ladies' College, and hence prepared, no doubt, with special care. The Rev. Dr. Warner, principal of the college, and the paston of the church, Rev. D. Rogers, occupied seats on the rostrum and concurred no doubt in the utterances of the preacher.

who was " young, fluent and scholarly," according to the report of our contemporary. He gave expression to a number of crisp epigrams which the Times' scribe collected together and first time Halifax gave such a result. framed with double lines in a separate Looking to the future the danger is column. But to our mind the "crispest" that in the re-distribution of seats the

thing said by this youthful orator from Catholics stand to lose. The two small Berlin is found in the paragraph where counties of Richmond and Antigonish, he said : " It was a great thing to be which return Catholic members, may be born a woman under Anglo Saxon skies. merged with adjoining counties, and

It had not always been so. It was not so long ago, comparatively speaking, that the Council of Trent by a bare

the salaried posts. There is just one answer that might be made to the demand, namely, that the Catholics have nobody in their numbers fit for the office. Will any political leader make that declaration? Only once in one hundred and sixty-

three years has the province had a Catholic governor. That is while the office was filled with such dignity and grace by Sir Malachy Daly. On at least, two occasions since then, when vacancies occurred in that office, there were Catholics to whom the position could have been offered, and who could, had they accepted it, have filled it quite as acceptably as any one else ; but the

public is not aware that any consideration was given to their claims. Possibly when a vacancy next occurs, there may he some things as to which the administration may have to be reminded.

Turning attention next to the Dominion Parliament, the province has had eighteen members in the House of Com mons up to the present. Under a re distribution the members will be re duced to sixteen. In the last Parliament the number of Catholic members was four : it is four now. It is not as large as it ought to be. Halifax, under normal conditions, returns a Catholic and a Protestant. At the last election

Young, written many years ago: 'The crowning achievement of the Catholic Church in Ireland, a thing which is unparalleled elsewhere in the world, is the complete and awful chastity of the people." The little book has a very complimentary foreword written by liberty of printing the preface of this admirable little book. The price is 6 pence net. As it serves to remove a conditions in Catholic countries, it should have a wide circulation :

It has been remarked-and I believe with truth-that the objection which many well-to-dopeople in these countries entertain to the Catholic Church is based as much upon social and econ-omic as upon religious grounds. They believe that, if Britain became Catholic again she would speedily sink into a fourth rate power; in other words, if the Church regained its supremacy, Britain would lose hers. If I am not misthe Church taken, some of the most active oppon-ents of Home Rule for Ireland based their objection to that measure on the ground that it would be gradually folwed by national decadence. Hence they view with alarm the advance of Catholicism within their midst. The spiritual or religious side of Catholic Christianity they have neither studied or understood ; of its dogmatic, moral, nor understood; of its doginatic, moral, or ascetical teaching they know abso-lutely nothing; but that on its mater-ial side it produces effects decidedly in ferior to those of Protestantism, they are firmly convinced; and therefore they will have none of it. A religion

which cannot point to ' all the kingdoms of the world and the glory of them' and say 'all these things will I give thee is not a religion for them.

source and fount from which we have derived all that makes Christian life and Christian society the beautiful and Christian society the beautiful thing it is-held up to infamy, and denounced as a malign conspiracy again

it returned two Protestants. There may have been local and personal reasons for the result. At any rate it was not the

their son or their daughter should worship the Madonna or believe in the Pope, but it is a great deal that they should be seen going to Mass amongst women wearing shawls and men in noleskins and children without shoes You may tell them that even beggar may be saints; that the French mendic Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis. We take the bistop of number of number of this saint. You may, hint that millionaires and wealthy people in general are no-where spoken of with respect in Holy Scripture, any may even suggest that world of misconception in the minds of our non-Catholic neighbors in regard to They will probably tell you that there

is no necessary connection between sanctity and poverty, and that, while it would no doubt be very nice to be a sanctity and poverty, and that, while it would no doubt be very nice to be a saint, it is by no means desirable to be a beggar. For their part they have always understood and been taught to believe, that if you are a good Christian you will certainly get on well; that if you love the Lord He will surely bring you into a land flowing with milk and honey. In any case none of theirs shall ever be allowed to associate with such a motley, shabby crowd as is to be seen frequenting the Catholic chapel.

It is with the design of combating this perverted view of Christianity, and of exposing the 'shallow but plausible fallacy,' the great deceit' (as Cardina failacy,' the great deceit (as Carolhan' Manning termed it) underlying these-sentiments that I make bold to collect into a small volume some papers which originally appeared in the Catholic press, and which I have amplified and corrected with fresh evidence and statistics. I have to thank Professor Claeys of St. Peter's College, Glasgow for the aid of his revision and sugges tions.

It is unspeakably sad and painful to see Her, the ancient mother of our civilisation. the greatest benefactress Almighty God ever gave to men, the ' and

Others again, less worldly-minded. merged with adjoining counties, and the Catholics will thus lose one and possibly two seats. There will be no compensating change elsewhere. It is

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its genuineness to inquirers, and had endesvored to run it down and kill it. human progress and enlightenme That the Immaculate Sponse of Jes Ohrist should be reviled as the Moth But it found in certain quarters very fertile soil, and spread as rapidly as the of Abomination, even by those who, though they are ignorant of it, owe to her all the best blessings of this life and all their hopes for the next, is indeed a horrible thing to contemplate. But, as the Catuolic Church is the Body of proverbial rank weed. They who quoted it stated it was from the Catho-lic World : they never gave the volume lic World : they never gave the volume and page. Asked to substantiate the statement, they invariably quoted some other paper, and to the other paper they shifted all responsibility. It would be impossible for us to give the entire story of how this vicious falsebood, so readily accepted and repeated by a number of Protestant journals, has grown. From the evidences already re-ceived, it will, we fear, be repeated in journals, in pulpits or on platforms, where neither reader nor hearer will be able to contradict it; and where the Christ, it must ever meet with the same treatment that He met with. Probably, stime goes on the irreligion at present growing spreads through all classes in every nation, the Catholic Church will every nation, the Catholic Church will be hated more and more by all who have chosen the world for their portion, but will become the home and the re-fuge of all those others who wish to be Christians and who see no choice ex-cept between Catholicism and infidel-ity. I would fain hope that a candid permal of these neares will help to remove

I would fain hope that a candid perusal of these pages will help to remove some prejudices and misconceptions about the Oatholic Church from the mind of the non-Catholic reader and in-duce him to examine afresh her claims to his obedience. I will confess that whilst yet outside the Fold, I was much troubled myself at one time with these 'temporal prosperity' difficulties; and it was only when I came to view the matter more with the area of a Chris-Church. Church. The quotation attributed to the Catholic World is as follows: "The Roman Catholic is to wield his vote for the purpose of scouring Catho-lic ascendancy in this country. All legis-lation must be governed by the will of God uneringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under educa-tion the confudors of the individual and was only when I came to view the matter more with the eyes of a Chris-tian and less with those of a Sootamaa that I was led to realise that hollow-ness of the whole objection. The sub-ject is no doubt a large and complicated one, and only the more general and popular aspects of it can be treated within the compass of this little book. But I am convinced that the more pro-foundly the question is studied, and the more closely it is eas sinced in the calm the secular arm, under the authority the Church, even to war and bloodshed We give one example of how the false-hood grows, and of how some Christians make an apology and eagerly (?) seek to undo the wrong they have done. undo the wrong they have done. The Christian Observer of Louisville, Ky., in its issue of April 17ch, published more closely it is examined in the calm light of the Caristian Revelation and of the quotation given above, and prefaced it with the words : "We quote from the Catholic World." Shertly after its the evolution of nations, the more surely will the fallacies of the Protestant contention show themselves, and the truth of the Catholic Faith and its regenerating influence over the life of nations and of individuals shine forth with irresistible beauty and attractive ness. If these pages should assist any one to arrive at the same conviction, the writer will consider he has reaped a rich reward of his labour.

CHASING A FALSEHOOD

coaspicaous place as you published the falsehood." The Christian Observer then in its From time to time there appears in many of the papers of the country, issue of May 15th, under the unpleasant title of "The Spirit of Romanism," especially in the Protestant religious press, statements concerning the Cathsaid : "The accuracy of the quotation has olie Church and its practices which debeen called in question, and the Editor of the Catholic World has written ask-ing fion what number of the Catholic World the quotation was taken. The quotation was published in the Herald and Presbyter of November 15, 1011 and gradied to the Catholic serve to be characterized by very vigorous English. We will satisfy ourselves by calling these canards misstatements. What causes us surprise is this. The editors of the Protestant religious press 1911, and credited to the Catholic World. The Christian Observer had as a rule, are men who profess to be, and World. The Christian Coserver had no reason to doubt the securacy of the quotation, in view of the fact that it had always found this particular ex-change more than usually careful and painstaking in their quotations. The Editor of the Catholic World now enters a specific denial, saying : "The quotation never appeared in The in most cases are lovers of truth who would not knowingly print in their columns that which is a violation of it. Some, we fear, would not scruple to misrepresent "Romanism," adopting the principle that the end justifies the 'The quotation never appeared in The Catholic World.' We are also in remeans. Others are blameworthy in that they do not, before writing harsh things Catholic World.' We are also in re-eelpt of a letter from Mr. John J. Wynne, Editor of the Catholic Encyclo-paedia, who says: 'I follow this pub-lication (The Catholic World) very carefully, and I should surely have noticed such a statement had it sppeared therein. Moreover, I have assurance of the Editor of The Catholic World that the statement was never about the Catholic Church, make enquiry as to the reliability of this or that rumor or positive assertion concerning Catholicity and detrimental to it which may appear in fugitive paragraphs in the public press. We are led to pen this article by an extraordinary World that the statement was never contained in its pages.' "The Herald and Presbyter, from statement which lately appeared in the which the quotation was made, does not recall the date of the paper from which it quoted. In view of the fact that both we and the Herald and Dest that the Toronto Christian Guardian, and which, unless contradicted, would lead its readers to believe that the Catholic Church is continuously and offensively noted the statement in good faith, and The Catholic World feels that an inmeddling in politics. Our contemporary said : " It would be interesting to justice has been done to it, we gladly give space to the publication of the statement of the Editor of The Catholic us to see what part the Roman Catholic Church will play in the present day struggle for the presidency of the United States." It puzzled us not a little to arrive at a conclusion as to what prompted the editor of the Christian Guardian to pen these lines, which we must describe as mischievous We take in the CATHOLIC RECORD office nearly all the Catholic publica the United States. tions of and not in any one of them have we seen a word from Cardinal, Bishop, priest or layman that would lead to the supposition that the Catholic Church as a church will take any part whatever in the election for the presidency of the Republic. Catholics will be found in the ranks of both the great parties. There is not the slightest evidence to prove that the Church will figure in the contest in the least degree. An article in the Catholic World Magazine for lune avalains we think the situation threat as to what that church will do if contest in the least degree. An article June explains, we think, the situation so far as the Christian Guardian is concerned. It is the custom of some graceloss scamps, for the most part those who are enrolled in secret, oath-bound, anti-Catholic associations-in this case perhaps one of General Miles' Guardian of Liberty-a sprout from the defunct P. P. A. - to get into some obscure dictate in publication ridiculous falsehoods about the old Faith. In a short time, as with the chain prayer, this nonsensical and villainous falsehood finds its way in one form or another into nearly every paper in the country, and the Catholic Church is as a consequence, in the minds of our non - Catholic fellow citizens, looked upon as an institution whose work in our midst is a positive injury, and whose ambition it is to deprive us of our civil and religious liberties. Upon reading this article from the Catholic World we trust the editor of the Christian Guardian will make suitable apology for the paragraph it has written in regard to the Catholic Church in the United States :

that this particular quotation World that this particular quotation did not appear in that paper." They who breathe this atmosphere of "The Spirit of Romanism" will, we fear, think that, although this particular quotation did not appear in the Catho-lic World, something very similar and equally as strong will be found in its pares if one were to search lorg enough. World pages if one were to search long enough. regard to the tobacco industry. They We regret to say that we do not charge them with inco that the Christian Observer has in this matter met the demands of Christian they do not also put the ban on corn, wheat, rye and other products all of iustice. We regret this the more because son which are used in the manufacture of inreaders of the Observer, who trust its quotations, have allowed themselves to toxicants. Not satisfied with falling foul of be unduly agitated over the matter. We quote, as an illustration, a letter written to the Anderson (S. C.) Daily the products of the soil our friends have now made war upon the military. The Mail. The letter repeated the quota-tion wrongly attributed to the Catholic World, and then continued : 22nd Oxford rifles were ordered to start

matters

THE CATHOLIC RECORD

not help him, for they had copied from the Herald and Presbyter, and this last could not help because they had not the copy of The Catholic World from which

t was clipped. Father Gwynn has offered \$100 to Mr. Russel if he will substantiate his statement. Mr. Russell We might give other instances of the

We might give other instances of the wrong done by the thoughtless avidity of certain Protestants to believe any-thing and everything in line with their unfounded prejudices against the Catho-lic Church. But we have given enough; and will not this exposure of the wrong. lio Church. But we have given enough; and will not this exposure of the wrong, and the injustice which their misrepre-sentations work, lead them to calibrate a kindlier and fairer spirit of Christian charity. "Charity is kind and thinketh charity. "Charity is kind and thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth." where neither reader nor heaver will be able to contradict it; and where the emphasis of statement will carry con-viction to minds only too ready to believe anything against the Catholic Church the contradict of the contradict rejoiceth in the truth." Such a spirit of true Christian charity was shown by the Editor of the Presby-terian organ, The Continent, who in this matter under discussion wrote as follows.

Asked to substantiate th

tion the opinions of the individual an

appearance the editor of Catholic World asked the

tor of the Christian Observer

volume and page from which he quoted. The answer returned was "the paragraph was copied by us from the Herald and

this we replied, "the quotation is abso-lutely false; it is a gross calumny, and

we ask you in simple justice to publish this statement of ours in as equally a

Cincipnati, Onio."

of

for

edi-

To

terian organ, The Continent, who in this matter under discussion wrote as follows. We are happy to close the account of this incident with his letter : Editor of the Catholic World :--Per-mit me to call your attention to the fact that in a Protestant missionary maga-zine of rather wide circulation I find the following printed as a quotation from the Catholic World : (The following the curcifien already (Then follows the quotation already utterances of the press are included. Many opinions are to be forbidden by

given) I may add that as the editor of a Protestant paper, I am a pretty thorough-going Protestant myself, and do not think myself at all free from anti-Catholic prejudices; but I know something of the Catholic World and its spirit, and I cannot readily believe that this quota-tion, which I certainly never saw in your pages, is accurate. I am sure at the same time your magazine says nothe same time your magazine says no-thing cryptic or secret, and if this is really a sentiment which has been editorially expressed in the Catholic World, you will be good enough to verify it for me, and cite me to the issue from which it is quoted. I will appreciate the courtesy if I may hear from you authori-

tatively whether this is an utterance of yours, or of any contributor for whom you would wish to be responsible. Thanking you for the courtesy, I am Yours very sincerely, NOLAN R. BEST.

This falsebood which we think fur n'shed in piration to the editor of the Christian Guardian to write uncharitably and unjustifiably of Catholic action in the United States, calls to mind the bogus encyclical to the clergy of Chile, which the Rev. Robt. E. Speer Secretary of the Board of Foreign Mis sions of the Presbyterian Church, prom ulgated as coming from the Vatican This so-callad encylical cast odiun upon the clergy in the country named, accusing them of sensuality and unbecoming conduct in many other matters.

Rev. Charles Alfred Martin, a priest of Cleveland diocese, was engaged for the space of two years hunting down this canard which had been making the rounds of the Protestant press for the past fourteen years. Rev. Mr. Speer now acknowledges the document to have been a forgery. The name of the forger, however, is still concealed.

PREACHER-RIDDEN ONTARIO It would be meet were some of our ministerial fellow-citizens to give Quebec and what they term its "priestriddea" people a period of rest. Almost every day's newspaper brings us ex-

amples of offensive and uncalled-for meddling in secular affairs by the Puritan section of Protestant clericals. Last week we referred to the action taken by the Methodist conference in

are terrorized by the Ministerial Areo cistion

That the people of Ontario are mind us of Maria Monk literature, or preacher-ridden we have substantial evidence every day. We have no knowledge of "priest-ridden" conditions in Monk by her "manager." Surely our the province of Quebec save the ill . founded statements of the bigoted pulpiteers of the province of Oatario.

AS TO FOOD PRICES

An uneasy feeling presently prevails amongst the conductors and motormen of Toronto Street Railway. A demand for higher wages has been made and at the present writing it is not known what the answer of the company will be. In this matter our sympathies are wholly with the men. Under present conditions their wager, even with the most rigid economy, will not meet the disbursements. True, the company may be paying all they can afford to pay, but we have a suspicion that the nnual dividend is a generous one. The nost far-seeing political economist will carcely venture an opinion as to what

we are coming to if the freebooters of the business world are permitted to continue their depredations. One of the prime causes of all this turbulence in the labor market is to be laid at the door of those conspirators who combine for the purpose of buying up and storing the people's provisions and fixing the market prices at their own sweet will. These concerns return the stockholders profits ranging anywhere from 25 to 100 per cent. A despatch from Ottawa to the Toropto Globe of June 12th is illuminating. Mr. J. Ruddick, Dairy Commissioner of the Dominion, issued a statement which explains the situation. He save that " June is the month when the cold storage men bought up butter to hoard against the high prices and

ing to the enemy of souls. scarcity of the winter months." This is no doubt intended to be a joke. Just fancy the men who put goods in cold storage being exercised about the high prices and scarcity of the winter months. The despatch then says that the Canadian housewife is paying 3 to 5 cents more for butter in the banner butter month of the year so that the cold storage man may reap a harvest when the commodity is scarce in the winter. It must be remembered that it is not in the case of butter alone these expedients are resorted to. Almost everything that goes into the house wife's market basket is affected in like manner. Is there any wonder we have discontent amongst the laboring class. What are we going to do about it ? Have the "Big Incerests" applied an anzesthetic to some of the members of parliament. Hon. gentlemen of the House of Commone, wake up ! Hon. gentlemen of the Senate, why do you not initiate some legislation that will clip the wings of the money-mad mergerists, trusts and other conspiracies de signed to promote abnormal profits on their investments? Something should be done. There will have to be a change sooner or later even if we have to go to the length of wiping out the cold storage. Before its advent we had an open market. Is it one of those things responsible for the present conditions ?

RIGOTRY

A very narrow-minded person, under the caption "A Liberal for Twenty Years," writes a letter to the Toronto Globe which is both unjust and mis-

probability it will be a considerable TWO UNDESIRABLES time before we have the decision of th "Subsoriber " sends us an Ottawa Privy Council. publication the contents of which re.

rather the literature written for Maria ANOTHER LOVER OF PRINTER'S INK ubscriber does not expect us to take

REV. A. P. Brace, Methodist, pasto notice of statements made in such a per of Woodgreen Church, Toronto, a new icdical. The name of the publisher and aspirant for notoriety in the public his associate, Rev. Mr. Chadband, a Banpress, preached a sermon to the Orangetist preacher, would not look well in our men last Sunday week. It was approcolumns, when we consider, on the one priate to the occasion. Rev. Mr. Brace, recognizing the necessity of marching hand, the opium escapades of the former and the frantic and foolish efforts of the in line with the proprieties, did not latter to keep his little meeting house preach to his suditors on the Gospel of in good financial condition by reviling Love but gave them a carefully thought the faith of his Catholic neighbors. We out essay on the Gospel of Hatred. are always most willing to enter upon a Giving a real Gospel sermon to Orangecontroversial tilt with gentlemanly min men would be as insipid as a glass of isters of the sects - men who mean well pink lemonade to a toper. To Rev. Mr. but whose education plays them false in Brace belongs the distinction of giving so far as the Catholic Church is conus the most silly argument we have yet cerned-but we must hold ourselves exseen in regard to the Catholic Church cused when asked to enter the arena in Canada. When the Papal Delegate with a Baptist preacher who writes as arrived in Montreal to attend the though he had not even a nodding ac-Eucharistic Congress he was presented quaintance with Truth, and whose pres with an address in which occurred the ence in the community leads but to tur sentence: 'We welcome you from Rom bulence; and a degenerate weed wh on the Tiber to Rome on the St. was cast over the Pope's garden wall for Lawrence. This utterance Rev. Mr. making too free with the poppy heads. Brace declares to be treasonable and He was picked up by this hard-shell added that Catholics would like nothing Baptist starveling whose abuse of Pope better than bring the papel throne to and Popery gives him food and raiment. Montreal. Were the Archbishop of Would it not be a good business stroke Canterbury, General Booth, a higher were the Rev. Mr. Chadband and the critic denying the inspiration of the poppy-head ester to proceed to Toronto. Scriptures, another higher critic denyand, with the Rev. Messrs. Johnstone. ing the Virgin birth, still another Hicks, Stauffer and others, form a " No higher critic scoffing at the Resurrec-Popery " merger. Toronto would be a tion to be received with similar sentibetter place than Ottawa for selling the ments by their co-sectarians in this stock. We often wonder if it is a miccountry Rev. Mr. Brace and his Orange robe that attacks some of these unforfriends would see nothing wrong tunate preachers; a microbe as dangerin it. It is no surprise to us that the ous to spiritual well-being as the cancer man on the street nowadays pays so germ to the material body. At any rate little att ption to the utterances of a they are doing work which is most pleas certain class of preachers. Appraised as misfits they have little or no influence amongst their people.

A SANE VIEW An over-zealous Protestant clergy-

FINGER PRINTS

man in Toronto, Rev. R. B. St. Clair, Discussion on Sabbath observance Secretary of the Vigilance Committee, ook an unexpected turn at the meeting has had a peculiar experience. He of the Anglican Synod in Toronto. When the report of the committee on the came into the possession of some immoral literature sold in a Toronto book observance of the Lord's Day was prestore and had copies printed to hand to sented by Canon Bryan, Mr. L. A. Bald his brother clergymen, whereupon he win said he considered the day was well was arrested. His motives may not be observed when he attended public religquestioned. Upon his arrest Rev. Mr. tous services in the morning. He thought the rest of the day should be St. Clair was subjected to the applicafree for enjoyment. Were Mr. Baldwin tion of the Bertillon system, having his finger prints taken in the same way as to give expression to this opinion in the presence of an old-fashioned Presbyterrequired in the case of the ordinary criminal. This was of course a very ian elder it would be interesting to humilisting indiguity to endure, but the watch the expression on the countenlaw had to be carried out. There is ance of the latter. Rev. C. Cayley thought this country was going in the now an agitation amongst the Protestant clergymen to have the statute wake of Puritanism tending to restricchanged giving discretionary powers to tions that alienated men and women from the church. Both Mr. Baldwin the police authorities. It may be that and the Rev. Mr. Cayley are in line the officers of the law in this case were inclined to apply its letter instead of its with the Catholic view of the observance of the Sabbath. The two extremes-the spirit because there has been so much entire disregard of the divine command interference with their work on the part of some hot-headed preachers. We have on the one hand, and on the other, turning the Sunday into a day of tribulation, in fact in this country of curs two sets groaning in spirit and absolute in action of detectives, the lay and clerical. We even in things necessary-should be should not be surprised if there is a guarded against. Our friends of the little jealousy between them. We sympathize with Rev. Mr. St. Clair. sects would save themselves a great deal of trouble in arriving at a course His position is an awkward one, but looking at the question broadly, when of action in accord with the fitness of things if they made study of Catholic there is so much crime in a community known to be the most Protestant city theology. in the world-crime, too, not confine

to the castaways of Europe, but found in plenty amongst well-dressed, highly educated native-born Canadians-does

treated in the same manner. We have no sympathy with the amazons of the suffragette school, but we are free to say that we know many women who are from all points of view better entitled to a vote than many men. There are many women who would go to the polls and cast their votes guided by the

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very highest motives. There are many men who go to the polls and cast their votes under the guidance of the ward boss, who slips a bill of small denomination into their pockets.

THE POWER OF THE KEYS

With a great deal of pleasure we give space to Rev. Father Cline's paper : The Catholic Church the Sole Possessor of the Keys and the power of Binding and Loosing."

The subject may be considered hackeyed, but we can assure our readers that Father Cline's treatment of it is not only logical and closely reasoned, but original, interesting and very read able.

SHARKS AND CROOKS

A rather peculiar heading for an editorial in this paper is above. It was sug-gested by same transactions that were brought to our attention the past few

days. In the business life of almost every the business life of almost every city there are a number of men who thrive by sharp unfair tactics in dealings with their fellowmen. Like ill-omened birds of prey they watch for their chance that the a death blow are not a more than the to strike a deadly blow on some unsus-pecting victim. Honest God-fearing en are sometimes brought within their deadly fangs. They know them to b sharks and crooks in all that the words imply. In order to shake off the slimy hold, they are willing to comply with the most unjust and unreasonable de-mands. There is no comparison between the

Intere is no comparison between the loan-shark who plies his trade with the poor and lowly and the gangs of con-spirators who thrive, through crooked methods, on the honesty and zeal of many that come within their power. many that come within their power. They fatten on their victims and continue to ply their pefarious methods until their oppressions become intolerable. Associated with this vile brood are sometimes to be found Catholio men-men who help to drag the net of these hold-up and black - hand conspirators, those of our own creed. Shame on such Catholics. They are a curse to the Church and a disgrace to its teachings. If the chance presents itself expose them. Fortunate and happy the man of woman who can go through life without coming in contact with conspirators who glory in wrecking honorable careers and whose only ambitions are to get money by unfair and dish methods.--Catholic Columbian.

FORTY YEARS A PRIEST

The CATHOLIC RECORD sends congratulations to Rev. James E. Bobier, Pastor of St. Charles Borromeo Church, Brook-lyn, N. Y., on the attainment of his fortieth year in the priesthood. He was a native of St. Thomas, Ont., and on this account our Canadian readers will be pleased to know that warm congratula-tions from Bishop and priests were ex-tended him on this occasion. Seldom has there been seen such heartfelt demonstrations of regard for a priest of holy Church. This gives us evidence that his administration must have been a most fruitful one; that he has been a that his administration must have been a most fruitful one; that be has been a father to his people, and we pray God's blessing will continue to abide with him during the remainder of his years in the holy priesthood. Father Bobier has been pastor of St. Charles Bor-romeo's church since 1898 and has four romeo's church since iele and its for assistants. He was born near St. Thomas, Ont., on Dec. 15, 1841. His father, Patrick Bobier, was born in Enniscorthy, County Wexford, Ireland. PRAYER AND PARTY PASSION The Republican Convention recently hedd in Chicago, gave us an example of Father Bobler spent two years at Father Bobler spent two years at Father Bobler spent they he mont Sandwich College; from there is N. Y., to St. John's College, Fordham, N. Y., where he graduated with the class 1870. His theological studies were pursued at St. Mary's Seminary, Baltire, Md., and on June 30 ordained to the priesthood, in the city of Baltimore, by Cardinal Gibbons, then Vicar Apostolic of North Carolina.

Some months ago a quotation said to Some months ago a quotation said to be taken from the Catholic World appeared in several papers through to speak of it to our readers, for it was false on its very face. We had denied

for camp in Goderich on Sunday morn-World, and then continued : "This paper is the recognized organ of the Romish church, and it is both a iug, 16th of June. The chaplain of the regiment, Rev. R. P. Cochran, pastor of Knox Church, Woodstock, wrote a letter of protest to the militia department claiming that the running of an excurit ever gets the power. Our country was founded and built upon the bed rock sion on Sunday is an offense against the of civil and religious liberty, the abs Christian sense of a large section of the lute separation of church and state, and here is a paper claiming the right for a community. Col. Hodgins was also commere man, a piece of flesh and blood like municated with and the despatch tells the rest of us, who happens to be the head of a great church, with seat of his power in a city more than three theaus that it is possible that the Sunday train may be called off. Thus the 22nd regiment has been routed and the minisand miles away from here, the right to of educatio terial forces are victorious.

religion, and the right of free speech, 'even to war and blocdshed. Isn't that a monstrous claim to put forth But this is not all. The London Board of Health wants the streets of the oity watered twice on Sunday. The in this twentieth century civilization ? It may do in Italy, but it won't do in these United States. Now, we have some as fine people in the Romish church here in South Carolina as are to be found anywhere, but they are not types of the Romish church. The boast of matter was referred to the Fire and Light Committee of the City Council. Mayor Graham informed the latter body completed, but the Board of Health, we of the Romish church. The boast of Rome is that she never changes, and her history shows her to be the enemy of civil and religious liberty. And this quotation from their church organ but sustains that claim, and Americans being on the question. Furthermore, the city of London, with

thus forewarned should be forearmed. D. H. RUSSELL," Anderson, S. C., April 30. The writer of this heated letter

The writer of this heaten retter was immediately requested by Father A. K. Gw nn, of St. Joseph's Church. Ander-son, S. C., to give the volume and page of The Catholic World from which the

ency in that leading. This gentleman is one of those hopeless bigots who refuses to look at the two sides of a question. He complains bitterly about the diminution of the Protestant population of the Prov-

ince of Quebec and claims that this is brought about by the French and their clergy in an underhand and persistent way. He gives Mr. Sellar of Huntingdon

as his authority for his statement, but, unfortunately for his argument, Mr. Sellar's introduced at the last session of the name will carry no weight, because he Dominion Parliament by that gentletoo is known as a gentleman in possession of very strong prejudices. Protestant gentlemen who live in the Province place in the hands of the Federal Parof Quebec tell us that there is no such thing as religious persecution there and that Protestants throughout the province, more especially in districts where their number is very small, are treated with justice and kind neighborly consideration. But the question will be

asked : " Why do so many Protestants leave the Province of Quebec ?" We might answer it by asking another quesleave the Province of Ontario ?" From States and the Canadian North-West are told, are now waiting to see what action the Lord's Day Alliance will take position. The attempt to bring religion into the matter is prompted by bigotry.

In regard to persecution, if any class of a population of nearly 50,000, will people have resson to complain it is not be permitted to run street cars on the Catholics of Ontario, where in many Sunday. It is the only city in Canada places intolerance reigns supreme, and without such a convenience. The Min- Catholics, because they are Catholics, isterial Association buckle on their are oftentimes knifed at the polling armour and are ready to take the booths. In the civic life of Ontario this is a fact so well established that it were field whenever a movement in this dirunnecessary to give particular cases. The city of Toronto gives us a concrete

it not give evidence that his preaching as well as that of his fellow ministers, is somewhat in vain. The pulpit having failed, the preachers are appealing to the big stick of the law.

THE MARRIAGE CASE

At long last the Supreme Court of Canada has given judgment on the Lancaster Marriage Bill, a measure man who is known as the "Member for Fads," the provisions of which would liament the power of making a marriage law for the whole Dominion. The Supreme Court has decided that "the Parliament of Canada has no authority to enact, in whole or in part the Lancaster marriage bill. The Province of Quebec laws do not render null and void marriages contracted between two Roman Catholics by other than a Roman Catholic priest, nor does it between tion : "Why do so many Protestants two persons either one of whom is a Roman Catholic, under the circum-

these and all other provinces of the stances." Parliament cannot by legisla-Dominion go out from time to time both tion make all marriages heretofore or that arrangements had been practically Protestants and Catholics to the United hereafter solemnized legal and binding without concurrent legislation by the province or provinces concerned. The next stage in the matter will be a reference of the case to the Judicia Committee of the Privy Council for final decision. As to the validity or nonvalidity of the marriage law of Quebec, so far as the State is concerned, the Chief Justice asked to be excused from giving an opinion. Justices Iddington, Duff and Davies decided that the law of the Province of Quebec does not render null and void the marriage of Catholics by Protestant ministers ; Mr. Justice Anglin contrary. In all

irreverence which tends to bring Christianity into disrepute. " The fighting," we are told, " began immediately after 1870. the prayer." The minds of the delegates were charged with all manner of recrimination, and party passion was at its keenest tension. The delegates representing Taft and Roosevelt respect-

ively were waiting like caged lions to spring at one another's throats. Thoughts of God, of justice, of fair play, of consideration one for the other, of the maxims of Christianity, of gentlemanly behavior, were dropped outside the auditorium-" prayer was offered up and the fighting began." The situation gives room for a world of thought as to the density of the hypocrisy of certain people bearing the Christian name. The scenes at Chicago remind us of a saying of our old friend, Artemus Ward, at the time of the Civil War ; "It would have been twenty dollars in Columbus' pocket if he had never discovered America. He should have left it to intelligent savages to rule.'

SUFFBAGETTISM has become the creed of at least one Irish woman, and she is a Kelly. But Miss Agnes A. Kelly lives in England and was one of those con victed for breaking windows. Had she remained in Ireland she probably would not now be suffering the inconvenience of prison life. There is one paper in Ireland called the Irish Cltizen, which advocates the principle of suffragettism. In a recent issue it drew attention to the fact that there is a wide difference in the treatment of first class misdemeanants, the women being made to called upon to endure. This of course is not right. They should be both

This is my friend

Let me tell you how I made His acquaintance. I had heard much of Him, but took no

heed. He sent daily gifts and presents, but I

never thanked Him

He often seemed to want my friendship, but I remained cold.

I was homeless, and wretched, and starv-ing and in peril every hour; and He offered me shelter and comfort and food and safety; but I was un-

grateful still. grateful still. At last He crossed my path and with tears in His eyes He besought me saying, Come and abide with Me.

Let me tell you how He treats me now He supplies all my wants. He gives me more than I dare ask. He anticipates my every need. He begs me to ask for more.

He never reminds me of my past in gratitude. He never rebukes me for my past follies.

Let me tell you further what I think of

Him. He is as good as He is great His love is as ardent as it is true. He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it. I am in all things His debtor, but He bids me call Him Friend.

-From the "Friendship of Christ," by Robert Hu

That which is oftentimes esteemed a meanants, the women being made to friendship, is destructive of its very suffer hardships which the men are not existence. A shadow cannot represent

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FIVE-MINUTE SERMON FIFTH SUNDAY AFTER PENTE-

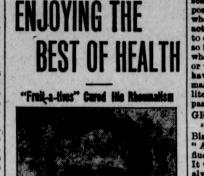
COST

A PROFITABLE SUMMER

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tured. We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us. We for-get, too, that in this life 'there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its pecu-liar temptations demanding our atten-tion, and we must be always moving either forward or backward, especially during the summer season. Summer is at' hand, and with the spiritual enemies to be met. Daagers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea-shore or the fashionable country resort, the dan-ger will arise from idlences and dissipa-tion. For others, it will spring from the desire of drinking. Others will be betrayed by the chance acquaintance formed at a promiscuous gathering. Against all these dangers we must take a bold stand. We should not act as if we believed that there winter and quite another for the summer. We got got got got got the summer, we wanted winter. You have heard of fairweather We are too fond of ourselves and of

are called to the constant service of God-spring, summer, autumn, and winter. You have heard of fairweather Christians. But some are better Chris-tians in foul weather than in fair. What do you think of one who will climb big mountains week-days, and be unable to walk a mile or two of a pleasant country road on Sundays ? What must we think of those who on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the sea - side or the country, stained with guilt or mortal sin ? Will the sea wash the stain away ? How can we hope to avoid the dangers of the season if we neglect the means of grace ? Yet how many there are who never frequent the scaraments during the heated term. Living censtantly in the midst of temptation, more or less proximate occasions of sin all about them-in far greater peril, in fact, at them-in far greater peril, in fact, at this time than during the other; parts this time than during the other| parts of the year-many nevertheless go the whole summer long without confession and Communion, always to the great detriment of their souls and sometimes with the loss of God's grace. Take your reasonable recreation during the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will sag-





Paer. J. F. DAVIE

553 CHURCH SY., TORONTO. I want to say to the people of Toronto and elsewhere that "Frabe-tives" is my only medicine and has been for the last four years. Previous to that, I had had taken many remainers as well as entry in the advertisement of "Fruit-and taken many remainers as well as etc., without getting antisfactory results. Noticing the advertisement of "Fruit-taking "Fruit-tiver", I have been saying the vary best health and find it a pleasure to believ my weation of Dancing and Department Instruction". Prof. Davis, the celebrated teacher of dancing and deportment in Toronto, is quite frank is a stating that "Fruit-tives" alone entry him distression. So, a box, 6 for \$2,50, this lize, 25c. At all designs and the distression to resceipt the set of the state. So and the state of the distression the state of the state of the distression of the distression of the distression the state of the distression of the distression of the distression the state of the distression of the distress 563 CHURCH ST., TORONTO.

and it is for these we are writing—leave the seductive beverage severely alone. You have no natural appetite for it. Indeed, you have appetites enough, some of which you will have to strive earn-estly against. But don't add a danger-ous artificial one to their number. It is not uncommon to see juvenile hopeful-ness spurn rules of caution. The young man, confident in his strength, and feel-ing that since now he can take a drink or refuse it, just as he pleases, can not see why this may not be always so. The experience of others counts little for him. Handreds of thousands of his fellow mortals, who have gone down in diagrace, had at one time such confi-dence. What of it? He will show them how a man may drink without be-coming drink's slave. And so the ex-perience of manified is lost whenever presumption dominates the young mind. Let us grant, what is unquestionably nd it is for these we are writing-leave

perience of manified is lost whenever presumption dominates the young mind. Let us grant, what is unquestionably true, that there are men who can drink without ever going too far. But their number is small, so small, indeed, that it were next to madness for the average individual to claim company with them. But even though one should possess this very especial strength, it will take many years to convince his fellow-men that he has it. In the meantime he must suffer from suspicion wherever he goes. Insurance companies will dis-oriminate against him, certain positions are altogether closed to him, and his best friends must view the probabilities with alarm. And for what is all this sacrifice made ? Simply for a stimulant that is neither necessary nor beneficial, and for which there is no desire that is not superinduced.

and for which there is no desire that is not superinduced. Let our young people, therefore, put aside foolish visions of what seldom comes to pass and survey the situation calmly and practically. Let them see themselves as they see others, or as others see them. If they do, they will additional the set of the Church settlement of her doctrine came to him, says Dr. Luke Rivington, came has the set the se

THE CATHOLIC RECORD

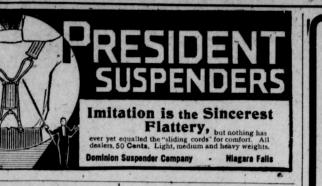
ed and the enemy will be in fall tion of the citadel. Those of us possession of the citadel. Those of us who have had acquaintance with the actions of men gives to the use of drink to excess, know that these men often go so far as to be almost helpless, so that when they see a sign advertising liquor, or when they smell the vile stuff, they have absolutely no control over the de-mand of their nature. They are in the literal sense of the word alaves to their passions.—Catholis Tribune. GREAT TEMPERANCE LEADER "Thermachent high Market and the states of the sense of the sen

GREAT TEMPERANCE LEADER "Throughout his life as priest and Bishop," says the C. T. A. U. Advocate, "Archbishop Ireland has cast his in-fluence upon the side of temperance. It was to be expected that one who has always been so genuine and so strong a man, and so honest in his convictions, would seal his convictions on any ques-tion by his deeds as well as by his pro-fessions. The Catholic Total Abstin-ence Union of America glories in the name of John Ireland. He was one of its founders. In the second year of its existence Father Ireland was its Vice-President. In after years he acted as its Spiritual Director, and has always been associated with it in its work for temperance. As with every other cause that he has espoused, we feel that we have been profoundly honored fly his connection with our national union. In the early years of his priesthood, he won the title of the Father Mathew of Americs. All members of our national union are glad now to salute him as the most spiendid leader and the most powerful champion of the cause of total abstinence."

CARDINAL NEWMAN'S CONVERSION

The perennial fascination exercised by the famous Orstorian has this year received an added flip from the pub-lication of Mr. Wilfrid Ward's "Life." The cordial welcome extended to the biography written by the Editor of The Dublin Review was approached only by that given the Editor of The Tablet, when a couple of years ago, he published his Life of Oardinal Vanghan. Most students of the "Apologia" re-member the simple letter in which New-man announced his intention to join the "One Fold of Christ," as he expressed it. "I am," he wrote, "expecting Father Dominic, the Passionist. * * * He is a simple, holy man, and withal, gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the One Fold of Christ."

of him admission into the One Fold of Christ." Newman's conversion was the prelude to the break-up of the most famous in-tellectual coterie Oxford has known. Some, like himself, entered the Church ; others, like Paese, came near ; many drifted into agnosticism, and, in any case, the galaxy of which Newman was the center, disappeared never to obme again together. Mr. Gladstone, speaking many years after of Newman's relation to the relig-ions mind of Eagland, and : " Of this religious mind, thirity years ago, he held the leadership ; an office and power from which none but himself could eject him. It has been his extraordinary case at a critical period, first to give to the religious thought of his time and country the most powerful impulse which for a long time it has received from any individual, and then to be the main, though no doubt, involuntary, oause of disorganizing it in a manner as remarkable, and breaking up its forces into a multitude of, uot only severed, but conflicting bands. It is noteworthy that the first step in the Conversion of Newman to Catho-licity is to be traced to the period whan the Church of England put forward a proposal to reform the Roman Breviary and adapt it to the uses of the Anglican Church. In undertaking the enter-prise, Newman plunged into the history of the fourth and fifth centuries by which, above all others, the real charac-ter of the Church must ever be deter-mined, aince these centuries embrace



Deep hearts, sage minds; take life as God has made it; it is a long trial, an incomprehensible preparation for an un-known destiny. This destiny, the true one, begins for man with the first step inside the tomb. In the meanwhile, love and suffer, hope and contemplate. Woe, alas I to him who should have loved only bodies, form, appearances I Death will deprive him of all. Try to love sonls; you will find them again.— Victor Hugo.

O'KEEFE'S

Liquid Extract

Malt with Iron

General Agent

the fifth century? Further historical research; however, leads him irresist-ibly to the conclusion that "the Church of England is not One." As wind, he said, is fatal to a heap of sand, which at rest and undisturbed has the appearance of solidity and unity, so any movement within the Anglican Church is bound to make clear its lack of real and living unity; it would reveal that there was no center of gravity. In 1842, while still engaged in pamphleteer-ing in the interests of the English Church, he declared: "I wish to go by reason, not by feeling," and he sought to give himself some comfort by compar-ing the difficulties in which he found himself with the imaginary difficulties in the Church of Rome as to the seat of infailibility—evidently (says Dr. Rivington) showing that he was drawn towards Rome and had to creet safegards against any impulsive action in that direction. Indeed, it seems he was destined to sound to its depths every reason for staying, where he was to that no one who came after him night be able to say that he had dis-covered a reason for remaining which had not come also to Newman's own ind. On September 25, 1843, he "resolved his last sermon as ISt. Mary's, Oxford. It was of this sermon a learned Oxonion, Dr. Shsirp, declared : "Since then many voices of powerful teachers may have been heard, but none that ever penetrated the soul like his." All was not yet smooth, however Newman declared himself to be lineap able of going to Rome on account of his disbelief in the devotions to the Bles-ed Virgin—accommonobjection with non-Catholics who are, on other grounds, drawn towards the Church, Dr. Russellof haynooth who had more to do with my conversion than anyone else, as he said, ent him some cheap tracts which en-inghtened him as to the real nature of Catholic devotion to Our Lady and the Saints. "Further reflections, in a chosen re-treet, removed from him all doubts as

is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circulatory fluid than any other prepara-tion of iron.

It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores W. LLOYD WOOD

Toronto :: Canada *************** MENEELY& CO. WATERVLIET The Old Reliable Meneely Foundry, Established awarty 140 years age. A OTHER BE

Further reflections, in a chosen re-Further reflections, in a chosen re-treat, removed from him all doubts as to the existence of the supremacy of the Holy See from its foundation, through the primitive Church and the conturies, and with the result that, in 1844, he declares his "deep and un-varying conviction that the Anglican Church is in schism and that my salva-tion depends on my joining the Church ol Rome. Can I be saved in the Eng-lish Church ? Am I in safety were I to die this tight ?" At this time he began his famons essay on Development in which he

essay on Development in which he showed that the See of Peter stood out as a Divine foundation, and the Church as a Divine foundation, and the Church then, in communion with that See, was shown to be the same in substance from end to end of her career. On October 8, 1845, at the age of forty-four, he entered the Catholic Church.—N. Y. Freeman's Journal.

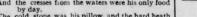
A Legend of St. Patrick

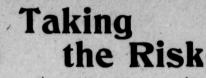
ven weary years in bondage the young St. Patrici pass'd, Till the sudden hope came to him to break his bond at last ; on the Antrim hills preposing with the North star overhead, As the gray dawn was disclosing "I trust in God," he said_

My sheep will find a shepherd, and my master find a slave. But my mother has no other hope but me this side the grave."

Then girding close his mantle, and grasping fast hi He sought the open Ocean through the by-ways of the land,

the land, The berrise from the hedges on his solitary way, And the cresses from the waters were his only food by day. The cold stone was his pillow, and the hard heath





A great many men when urged to insure their life put the matter off by saying "I'll take the risk." By not insuring, however, a man does not take the risk himself, but on the contrary

compels his wife and family to do so. Such a course is unfair, and certainly not manly, to say the least.

It would be well for you to secure a policy on your life at once, allowing the risk to be assumed by the



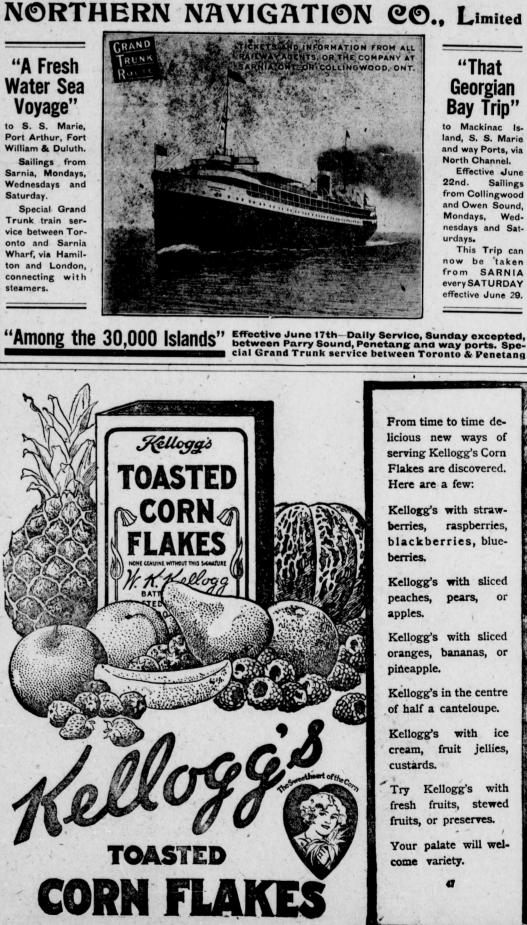
=Every Eddy Match is a Sure, Safe Match=

T is made of first quality materials by skilled workmen and mechanically perfect machines, and carries with it the Eddy guarantee that it's a sure light.

A LWAYS make sure you are well supplied with Eddy's matches because "If you're sure they're Eddy's you're sure they're right."

EDDY'S Matches are always full M.M. count-good dealers everywhere keep them.

THE E. B. EDDY COMPANY, LIMITED HULL, Makers also of Paper, Paper Bags, CANADA Toilet Paper, Tissue Towels, Etc.



JUNE 29, 1912

The sermon will help you. It will sag-gest good thoughts and arouse you to spiritual progress. Receive the sac-raments; they are chief means of ob-taining; and preserving God's grace in the soul. Say your prayers morning and chiefs see them. It they do, they will readily discover that even the occasion-al drink is taken at tremendous risk, and therefore can not justify itself be-fore the bar of reason.—Catholic Citi-zen. THE TEMPERATE MAN and evening; they are your spiritual daily bread.

asily bread. Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord: praise and exalt Him above all forever. O ye wintow and support block of years winter and summer, bless ye the Lord."



The supernatural view of temperance as of all the virtues, is, of course, the highest one to take, and consequently the one generally taken by Catholics. Yet it would appear that the lower view, almost universally taken by others, is often quite effective. The failure of the more exalted consideration can not, of course, arise from the motive itself, but comes from our inability to reach it. It comes from our inability to reach it. It would be well, therefore, it Catholics, while holding up the higher motive, would also dwell on the practical effects of intermemore.

while holding up the higher motive, would also dwell on the practical effects of intemperance. No one in our day can fail to see how man is in every walk of life. That he can not be safely trusted in responsible positions goes without saying. He must ferior to that which his talents other-wise qualify him for, if he is to work at a l. Socially, his condition is quite as bad. His friendship no one can value, for the drinking habit so debases his nature, that he can not be loyal, if he would. There comes a time in the pro-cess of degradation when the victim of alcohol can scarcely tell the truth. But what drinking man ever begins with the intention of becoming an in-boriate? Probably none. But let us look at the matter samely. There are few people who drink at all that do not go to excess sometimes. Indeed, it is much easier to abstain totally than to drink always in moderation. Conse-quently, we would say to the young—

THE TEMPERATE MAN

THE TEMPERATE MAN The temperate man is the one who is admired by all—no matter how de-praved those admirers may be. There is something essentially manly about the man who can use the gifts God gave him without making a "fool" or an "ass" of himself. The man who drinks to excess takes the gifts of God, and in-stead of using them to benefit himself and friends, injures himself with them and causes mischief and sorrow for those who are interested in him. There is something pitiable about the drunkard, no matter how much we condemn his actions. The strongest men mentally, morally, physically have fallen victims to the drink habit only because they were not on their guard. They thought foolishly that they were stronger than they really were—they courted occa-sions and finally they fell — perhaps never to rise again. Hence one suggestion would be : "Be on your gnard!" Do not cultivate

never to rise again. Hence one suggestion would be: "Be on your gnard!" Do not cultivate the treat habit. Keep away from the clubs whose members indulge to the ex-tent of being what is known as "good fellows." Generally they are good for nothing save to waste their time and money and to drag others into following their vile habits. The man who sets a watch about his soul these days can generally laugh at the world, the flesh and the devil when they tempt. But if he wants to come off victor he must be fully prepared before the assault comes. Otherwise his filmsy forces will be

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all de-ire for the weed in a few days. A vegetable medi-cine, and only requires touching the tongue with it occasionally. Price \S_2 .

ready distrustral of his position, but in the course of his historical studies. It was then that, as he himself said, he re-received "the first real hit." The history of the early Councils had revealed to him the fact that Rome had

revealed to him the fact that fome had some right to the claim of antiquity, and the actual state of affairs before his eyes, namely, the isolation of the Church of England from the rest of Christenof England from the rest of Christen-dom, could not be reconciled with St. Augustine's arguments as to the uni-versality of the Church. How could England be right and the rest of the Christian world be wrong? It was then that he declared his mind as being in the presence of "a vista, the end of which I do not see." In all his perplexities. Newman at this

which I do not see." In all his perplexities, Newman at this juncture, was most tortured by the effect likely to be produced upon others by his secession. How could he justify himself to others while his con-science assured him beyond doubt of the Papal character of the Church in

Pain Almost Ceased

From the First Application of Douglas' Egyptian Liniment

The experience of Mr. McG. Hood, of Montreal, is a sample of what Egyptian Liniment will do. He tells it himself.

Liniment will do. He tells it himself. "I met will do. He tells it himself. "I met with a serious socident at Belle-ville, breaking my leg and dislocating my ankle. On leaving the hospital where I was confined eight weeks, I had to go on crutches, with my leg in a rubber bandage, suffering agony from swollen and contracted cords. For four weeks I tried every liniment without benefit, then I procured Egyptian Lini-ment and from the first application the pain almost ceased. In less than two weeks I put away the crutches and walked with a cane though I weighed 221 pounds. I cannot speak to highly of this Lini-ment."

Decreasionally. Price \$2. **LIQUOR HABBIT** Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from businese, and a cure guaranteed. Address or consult Dr. McTaggart, 75 Yonge treet, Toronto, Canada.

The cold stone was his pillow, and the hard heath was his bed, Till looking from Benbulben, he saw the sea out spread.

He saw that ancient Ocean, Junfathomed and un That breaks on Erin's beaches with so sorrowful a

sound There lay a ship at Sligo bound up the Median sea, 'God save you, master mariner, will you give berth to me?' I have no gold to pay thee, but Christ will pay thee

yet." Loud laughed that foolish mariner, " Nay, nay, he might forget !"

"Forget! O, not a favor done to the humblest one, Of all his human kindred, can 'scape th' Eternal

So it his human knowed, can scape in themat Son " In vain the Christian pleaded, the willing sail was spread, His voice no more was heeded than the sea birds overhead -And as the vision faded, of that ship against the sky, On the bring rocks the captive prayed to God to let him die.

But God, whose ear is open to catch the sparrow But God, whose ear is open to catch the sparrow's fall. At the sobbing of His servant frowned along the waters all— The billows rose in wonder and smote the churlish crew, And around the ship the thunder like battle arrows flew; The screaming sea fowl's clangor, in Kish-corran's inner caves, Was hushed before the anger of the tempest-trodden waves.

Like an eagle-hunted gannet, the ship drove back amain, To where the Christian captive sat in solitude and

pain-Come in," they cried, " O Christian ! we need you company, For it was sure your angry God who met us out at sea. Sea. Then smiled the gentle heavens, and sable veil, Then sunk to rest the breakers and died away the gale.

So sitting by the pilot the happy captive kept On his rosary a recking, while the seamen sung or slept. Before the winds propitious, past Achill, south by Ara. The good ship gliding left behind Hiar-Connacht like an arrow-

like an arrow-From the southern bow of Erin they shoot the shore of Gaul. And in holy Tours, St. Patrick findeth freedom, friends and all.

In holy Tours he findeth homes and altars, friends , and all; There manus hail the morning, sweet bells to Ves-

pers call ; There's no lord to make him tremble, no magician to

Nor need he to dissemble in the pious streets of Tours; But ever, as he rises with the morning's early light, And still erewhile he sleepeth, when the North star shines at night When he sees the angry Ocean by the tyrant tem-pest trod, He murmurs in devotion: "Fear nothing! Trust to God !"

nurmurs in devotion : "Fear nothing ! Trust to God !"

-THOMAS DARCY MCGEE.

From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered.

berries, raspberries, blackberries, blue-

peaches, pears, or

oranges, bananas, or

Kellogg's in the centre of half a canteloupe.

Kellogg's with ice cream, fruit jellies,

Try Kellogg's with fresh fruits, stewed

Your palate will wel-

JUNE 29, 1912

CHATS WITH YOUNG MEN

DUTY OF CHILDREN TO PARENTS

Father Stapleton has well stated the duties of children towards their parents in the following words : "There are few things more evident to natural reason than the obligation children are under to assist their parents when necessity knocks at their door, and finding them unable to meet its harsh demands, presses them with the goad of misery and want. Old age is weak and has to lean on strength and youth for support; like childbood, it is helpless. Accidentally, misfortune may render a parent depended and needy. In such contingencies, it is not for neighbors, friends or relatives to come in and lend a helping hand; this duty devolves on the offspring, on them first and them alone.

the offigring, on them first and them alone. "Charity is not alone to prescribe this office of piety. A stronger law than charity has a claim in the matter, and this is the law of justice. Justice de-mands a "quid pro quo," it exacts a just compensation for services readered. Even thaugh there be no agreement be-tween parents and offapring and the terms of which parents in want are entitled the latter records a contract, by the terms of which parents in want are entitled the same support from their children as the latter records a contract is the days of their helplessnes. "Those who do not live up to the terms of this natural contract istand amenable to the justice of heaven. The obligation follows them during life, wherever they go; and they can no more ahirk it than they can efface the charac-ters that declare it, graven on their hearts. Nothing but sheer impossibility can dispense them. "So accred and inviolable in this

The section of the states of th

We cannot increase the strength of our muscles by sitting in a gymnasium and letting another exercise for us. Nothing else so destroys the power to stand alone as the habit of leaning upon others. If you lean, you will never be strong or original. Stand alone or bury your ambition to be somebody in the world.

FOR OFFENDED FEELINGS

strong or original. Stand alone or bury your ambition to be somebody in the world. The man who tries to give his chil-dren a start in the world so that they will not have so hard a time as he had, is unknowingly bringing disaster upon them. What he calls giving them a start will probably give them a setback in the world. Young people need all the motive power they can get. They are naturally leaners, imitators, copiers and it is easy for them to develop into echoes, imitations. They will not walk alone while you furnish crutches; they will lean upon you just as you will let them.--Success.

have of him, the one in the locket. You can guess what it meant to me when I came home and found it gone from my little chain where I always wear it." She went out of the room, her eyes still on the pictured face in the locket. When she returned her pocket-book was in her hand, such a lean, shabby, path-etic pocket-book. The sight of it made lone uncomfortable. "Ob, no I" she exclaimed, jumping to her feet. "Idon't want anything." "But, my dear," the old lady remon-strated, "I promised a liberal reward and I am glad to pay it. I haven't a great deal of money left, but I would spend it all gladly to get my locket' back." Jone looked at the old face, transfig-Ione looked at the old face, transfig-

need by joy. There was a color in the withered cheeks which had not been there when she entered, a new light in the faded eyes. "I've had my reward already," said the girl gently, " and it was a liberal one."—True Voice.

AN INDIAN'S LOVE FOR THE BLESSED VIRGIN

BLESSED VIRGIN In the northern part of New York State is a reservation of Indians which for centuries has remained true to the faith. For many years they have been blest with the services of a priest who resided among them. The good Father Marcean lived with them for nearly half a century in a little cottage on the banks of the St. Lawrence in the Indian village of St. Regis. The Father loved flowers, and his garden abloon from spring to fall was a source of joy to the whole tribe, and many a visitor stopped to look at the gay colors and inhale the fragrance of the blossoms. There came a day when Father Mar-ceau left his Indian children and went home to God. To them it was a day of mourning.

cess. "When anyone has offended me, Itryto raise my soul high that the offense can-not reach it." Descartes is credited with saying. But we cannot lift our-selves by mere will-power. We can lose ourselves by devotion to some-thing else-and thus we can lose the offense.

THE CATHOLIC RECORD

PERFUMED LY FOR MAKING SOAP. SOFTENING WATER. REMOVING PAINT. DISINFECTING SINKS. CLOSETS, DRAINS, ETC. SOLD EVERYWHERE REFUSE SUBSTITUTES

WIT AND HUMOR

Aunt Samanthy.—" I feel hurt that I didn't get a piece of Sadie Boggs' wed-din' cake. Niece Sadie.—" Aunt Samanthy, you don't feel half as hurt as those w some of that cake."

Salesman.—" Now here, madam, is a piece of goods that speaks for itself; I—"

Customer (interrupting).---"Then sup-pose you keep quiet a moment and give it a chance."

A woman left her baby in its carriage at the door of a department store. A policeman found it there, apparently abandoned, and wheeled it to the station. As he passed down the street, a gamin yelled : "What's the kid done?"

A pretty little girl of three years went into a drug store with her mother. Being attracted by something in the showcase, she asked what it was. The clerk replied : " That is a scent bag." " How cheap !" replied the little girl. " I'll take two !"

Teacher was telling her class little stories in natural bistory, and she asked if any one could tell her what a ground hog was. Up went a little hand, wav-ing frantically. "Well, Carl, you may tell us what a ground hog is."

ground hog is." "Please, ma'am, it's sausage !"

'You must take exercise," said the physician. "The motor-car in a case like yours gives the best exercise

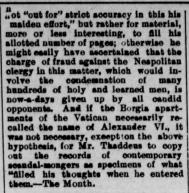
that—" "But, doctor, I can't afford to keep a motor car," the patient growled. "Don't buy; just dodge them," said the other.

Little Florence climbed upon her father's lap on her birthday and put her arms around his neck. Father always called her "Toodlee," and until now she had answered to the name. But now she looked at him in surprise. "Why, I'm three now ! I should think you'd call me 'Threedles,'" she said.

An Irishman worked for a notoriously stingy boss and lost no chance to let the fact be known. Once a waggish friend, wishing to twit him remarked : "I hear your boss just gave you a new suit of elothes." "No," said the Celt, " only part of a suit." "What part ?" "The sleeves of the vest."

A school teacher gave her pupils a problem for home work : "How long would it take eight men, working ten hours a day, to build a house, fifty feet high, if they built an inch an hour?" The next morning one boy brought to the school, instead of a solution of the sum, this letter from his father, who was

"Madam-I refuse to let my son do



Loyalty to One's Pastor



The "IDEAL" Hammo-Couch





A portable bed that keeps you off the

THE BABY BUNTING

aller size, for baby's out-door Wind-shield all round keeps him safe and comfortable.

THE SPRING

Famous Simmons fabric, with fourteen spirals at each end. Strong, resilient. Experience has demonstrated superiority of this construction.

THE FRAME

onstruction. 1¼-inch steel supporting spring from ends, ring no unyielding edge. rest and most comfortable.

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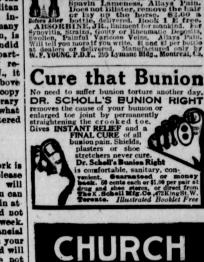
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Compare the "IDEAL" Hammo-Couch with any other "couch hammock" offered you. You'll find it excels in every point of comfort, strength and durability. For example:



was in the town, far from acting in the mauner described by Mr. Thaddeus, he paid a visit in state with his staff to the

shrine in order to venerate its con-tents. Our Court Painter is clearly



7

ABSORBINE

ty or 1



aged parent requires, the presence of a child who preters the galety of the city to the quiet of the old homestead that is imperiously demanded. If the parent be feeble or sick, the undutiful child is criminally negligent; the crime is still greater if there be danger through that absence of the parents dying without religious consolation. "I have said nothing of that unnatural specimen of humanity, sometimes called a 'loafer,' and by still more ignoble names, who, to use a vulgar term, 'grubs'

a 'loafer,' and by still more ignoble names, who, to use a vulgar term, 'grubs' on his parents, drinks what he earns and befouls the home he robs, with his loath-some presence and scandalous living. The least said of him the better. He exists : 'tis already too much said."— Catholic Telegraph.

SPEAK NO ILL

It is good to be generous in small things. They make up the greater part of life and produce algost all of its sorrows and its joys. Almost anyone on afford to be generous and once the shabby house she sorrows and its joys. Almost anyone can afford to be generous and open-hearted in three things, at least—in genality, sunnyheartedness and good nature. A smile and a cheery word are worth more than gold. Many men who

worth more than gold. Many men who now and then do some generous big thing, spoil the effect of it and win little love because they are close-handed and mean in small things. What a difficult thing it is to keep ourselves from saying what is not ex actly sweet and kind about other people. We know that a man or a people. We know that a matter of a woman or a boy or a girl is not what he or she ought to be, and so we feel it our duty to tell other people about it. It cannot, we argue, be wrong because we feel sure that what we say is true.

The Apostle tells us to "speak evil of no man," but to be "gentle, showing all meckness unto all men." In another place he tells us that "love thinketh no place he tells us that "love thinketh no evil." Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?" If we think on these things before speaking, the word of scandal will surely die on our lips...... B. C. Orphan Friend.

POWER

Power is the Goal of every worthy rower is self-developed, self-generated.

there's the reward." "And a liberal one, too." Jack re-minded her. "Don't forget that ! And don't forget your needy relatives, either." As soon as breadfast was over, Ione started out to find the number indicated in the advertisement. She did not think Spring street quite deserved its name. Instead of suggesting the freatmens and oharm of the favorite of all seasons, it was dingy and numtractive. And numwas dingy and unattractive. And num-ber 2020 was the shabblest in all the per 2020 was the snapplest in all the shabby row. As lone read the number, she felt that there must be some mistake. Certainly no one who owned a diamond locket would be likely to live in a house

The little old lady who answered her ring seemed as difficult to associate with jewelry as was the shabby house she lived in. Yet in spite of cheap dress, she was unmistakable a lady, and her greeting showed refinement unobscured by age or poverty. Ione eame to the point at once. "Did you lose a locket?" "Oh, the locket!" said the little old lady, and put her hand against her heart. "Come in, my dear; come in." Tone followed her in silence into the plain little front room, with the faded

Ione followed her in silence into the piain little front room, with the faded carpet and worn furniture. "It is a heart-shaped locket," said the old lady, standing before the young girl, her volce vibrating with esgerness " and there is a monogram in the centre, made of dia-monds." " You check the one I found."

"Yes, that's the one I found."
"Yes, that's the one I found."
Tone produced it from her purse and the old lady pounced upon it. After a moment she pressed a spring, and beck-oned to the girl. "That," she said softly, " is the precious part."
Tone advanced and looked down. The face of a little boy smiled up ather from the interior of the locket, wreathed about by a tiny golden brown curl.
"He was my only child," said the old lady softly. "It is forty years since I out that curl from his head, deary. A great many things have gone since then --money and my home, and some of those whom I called my friends--but all my trouble together were nothing to the loss of him. It's the only picture I " Yes, that's the one I found."

He told him it was the devotion of a poor Indian at the Eucharistic Congress at Montreal. He had read the story in at Montreal, He had read the story in a Montreal paper, and had made some investigations which led to his begin-ning a study of the Catholic faith.—Sun-day Companion.

Give me the friend who has the same Give me the friend who has the same love for me always, who is ready to "speak up" for me in the midst of enemies, and repeat what he or she con-siders my virtues as an offset to the failings that may be rehearsed — one who will hold fast to faith in my truth and well-doing in spite of defamation. Such friends may be scarce, but, when found, are priceless treasures.

ACETYLENE

The Sale White Light

Don't let anyone Don't let anyeae frighten you out of enjoying the ad-vantages of Acety-lene by telling you it's dangerous. Compared with other lighting systems it is SAFE, for it is responsible for fewer fires that any other illuminant. NO

filuminant. Kerosene and gasoline cause the most fires; next in order comes electric light, caused by bad wiring; then coal gas; then candles, while Acetylene causes former

fewest. Don't let any misplaced caution prevent you from putting in this whitest, softest, most agreeable of all forms of lighting, for the danger from Acetylene is, as you see, much smaller than that from the coal oil lamps you are new using. For full information about Acetylene lighting, methods of installa-tion, cost, etc., write. 20

ACETYLENE CONSTRUCTION CO., LIMITER 604 POWER BLDG, MONTREAL Cor, McTavish and 6th Sts., Branden, Man. 1 422 Richards St., Yanceuver.

slur on the eight-hour system. Any problem not more than eight hours a day he is welcome to do, but no more."

An old darkey wanted to join a fashionable church and the minister, knowing it was hardly the right thing to do, and not wanting to hurt his feel-ings, told him to go home and pray over it. In a few days the darkey came arcsin

again. "Well, what do you think of it by this

"Well, what do you think of it by this time?" asked the preacher. "Well, sah," replied the colored man, "Ah prayed an' prayed an' de good Lawd He says to me, 'Rastus, I wouldn't boddah my haid 'bout dat no mo'. Ah're been tryin' to get into that church mahself for de last twenty yeahs an' I hain't done had no luck yet."

ST. JANUARIUS AND THE FRENCH GENERAL

The writer of reminiscences generally reveals more than he intends. It takes a consummate artist thoroughly to con ceal character and personality. Educa-tion, tastes, ideals are manifested as much by what is omitted as by what is much by what is omitted as by what is expressed. We are not concerned here with the revelation of personal charac-ter made by Mr. H. J. Thaddeus in his recent Reminiscences of a Court Painter. One does indeed get the im-pression that a man can be a Court Painter without acquiring in any marked pression that a man can be a Court Painter without acquiring in any marked degree courtly manners or even such a modicum of charitable reticence as makes social intercourse frank and pleasant. Mr. Thaddeus in his des-criptions of people whom he has met, is guilty of many lapses of good taste, of which he is seemingly unconscious. This is an indication of character and breeding: his educational defects are shown by his indiscriminating use of whatev.r hearsay gossip, ancient or modern, serves to add a zest, not always quite edifying to his trivial pages. His comments on ecclesiastical persons and affairs are often ill-natured and ignor-ant, but never more so than when he comes to talk about what he impudently styles "the yearly farce" of the lique-faction of St. Januarius' blood at

Frame of the "IDEAL" Hammo-Couch is round 11/4 inch steel tubing, connected at the ends with angle steel. (See illustration below.) Other couch hammocks have an uncomfortable, insecure wooden frame, which may break under weight of several persons. Spring in the "IDEAL" Hammo-Couch is the famous Simmons fabric-

suspended from the ends, free of frame, no contact with hard edges as on

other kinds. Every move of occupant yields ease and rest. The back of the "IDEAL" Hammo-Couch is just right height for perfect com-fort. A light slat, concealed in top edge of wind-shield, gives sure support. Other kinds have an unsupported, "baggy" flap, which you cannot lean against.

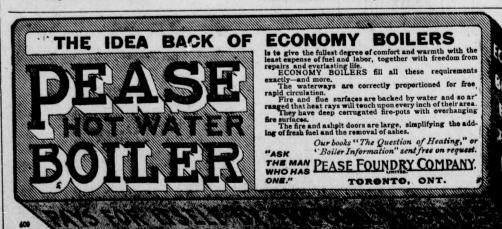
Seat is just the right width for either sitting or reclining position. Other kinds are suitable only for one person lying down. Mattress cushion is 3 inches thick, filled with soft, sanitary cotton. High quality, khaki-colored duck is used throughout. Magazine pockets securely sewed and riveted to each Length is 6 feet; width, 2 feet 2 inches. Sold with the steel frame support end of couch.

for use on lawn, or without frame when to be hung from verandah roof. Easily carried from place to place.

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The genuine Hammo Couch bears this Trade Mark. Besure is on the one you



DIOCESE OF SAULT STE. MARIE

BISHOP SCOLLARD VISITS WEBB-WOOD

Webbwood Journal, June 13 The pastoral visit of His Lordship Bishop Scollard to Webbwood, last Sun-day, was an event in the annals of the Catholic Church of this town that will linger long in the memory of the

people. In the afternoon the children assem-bled in the church awaiting his Lordship who upon his arrival examined the little ones upon the great truths of their religion. With the tenderness of a fond parent His Lordship impressed upon their youthful minds the import-ance of the great sacrament of conhe great sacrament of con-which would make them

firmation which would be added a soldiers of the Cross. In the evening before administering the sacrament to the candidates, number-ing about fity, His Lordship addressed them in deep and touching words which will remain in the hearts of many as will remain in the hearts of many as long as life lasts. The discourse was based on the text, "Seek ye first the kingdom of God," including a brief ex-planation of the gifts of the Holy Ghost. To the congregation in general he also in eloquent terms admonished them to edify their little ones by good example. At the conclusion of the ceremony those confirmed repeated after the Bishop the solemn pledge to abstain from intoxicating liquors until they had attained their twenty-first year. His Lordship sincerely hoped they had attained their twenty-first year. His Lordship sincerely hoped when that time came they would re-main in the ranks of those who do not use alcoholic beverages. They also promised to say their morning and night prayers daily and approach the communion table at least once a month. Then followed the Episcopal Blassing

Just before the Benediction of the Blessing. Just before the Benediction of the Blessed Sacrament His Lordship took occasion to congratulate the pastor and people upon the heroic efforts in cleartheir church and its beautiful dec ing their charch and its beautiful dec-orations of human claim; now it was truly the house of God. He spoke in giowing terms of the faithful and enthu-sissic work being carried on by the pastor, the Rev. Father Brennan, and complimented him upon the thorough training which the confirmation class has received.

Mrs. Quinlan and Mr. John D. Malloy

acted as sponsors for the candidates. The work of St. Anthony's Church has not been standing still. A year ago has not been standing still. A year age more than \$1,400 debt rested on the edi from all claims, but recently have been able to add several pieces of fine statu-ary. Indeed, the Rev. Father Brennan ary. Indeed, the Rev. Father Brennan deserves much credit for having led his faithful into a period of prosperity, and we venture to say that it is now one of the finest churches on the North Shore. May this advancement be not only tem-poral, but spiritual, so that pastor and people may obtain their eternal reward. OBSERVER.

A CONVERSION

Quite recently I noticed an article in a local paper entitled " Lay Sermon to the Churches," by Mayor Gaynor of New York. While the article reflects much credit on the Mayor, although it shows bim to be not only broad-minded and observant but most kind, yet it lacks one point, and that is, he certain-ly must have left the Catholic Church out in his tour of the churches, for there

If must have left in the churches, for there out in his tour of the churches, for there is where you see, not only the wealthy, but the most humble in life, represented. This recalls to me an incident that lead to the conversion of a gentleman, a Protestant, was married to a most devout Catholic who, going one morning very early to Mass, to attend a mission, was accompanied by her hus band, he being incidentally called the conversion of America. At the carly to his down town office that morning. After parting at the church door the gentleman walked on a

DIABETES e of the most cruel maladies of which man is subject, the many complications arising time to time making life seem almost un ble. For many diseases, medical, scientific physiological knowledge and experience efform years of deep research, has achievee rikable results, but, up to now, little ha discovered of practical value in the treat and cure of Diabetes. In fact, people hav no to look upon the disease as well-nigi rable. Even in the medical profession can und doitors who are of the same opinion rding sceptically any claim to ameliorate o over the condition of a diabetic patient. can however, be proved that " Sanol's Anti tes," the new German Discovery, does last cure all cases of Diabetes.

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Amen.

J. CARD. GIBBONS,

Archbishop of Baltimore. Approved Nov. 3, 1908.

Pilgrimage

CLOSING EXERCISES

COLLEGE AND ACADEMY OF ST. JOSEPH. TORONTO

The twenty-second annual Kingston pilgrimage to Ste. Anne de Beaupre, under the pstronage of the Most Rev. M. J. Spratt, D. D., Archbishop of Kingston, will leave Myrtle on the G. P. R. and Whitby Junction on the G. T. R. (about 30 miles east of Toronto) on Tuesday, July 23rd. The director is Rev. J. J. O'Reilly, Enterprise, Ont. Fall information abnears in the adverthat morning after leaving her, of all he had observed and the deep impression it had left on him. You can imagine better than I can describe the overwhelming than I can describe the overwhelming joy of her heart on hearing all this, her husband's conversion being her daily prayer. She smiled and said, "my dear, that is only a shadow of our holy relig-ion, its comforts and consolations to know which is to love it." Later in the evening, as the lady in question donned her bonnet to attend the evening mission service, her husband Full information appears in the adver tising columns of this issue.

question donned her bonnet to attend the evening mission service, her husband said, "my dear, would you allow me to accompany you this evening? I want to see more of your grand religion." Needless to say they went together that evening to divine service and ever afterwards. DIANA.

To Make Good Bread

So numerous were the students attending St. Joseph's College-Academy for the year 1911-12, that it was found necessary to hold two"Closing Exercises." the one for the Minims on Saturday the 8th inst., the other for the Seniors on Wednesday, the 19th On that day, two hundred and fifty of the four hun-dred and twenty-five registered pupils appeared on the convent platform in the magnificent auditorium, making a beautiful picture in the "College Beauti-ful "-requires good yeast, and to have good yeast you should insist non your groeer giving you White Swan Yeast Cakes. A 5c. package contains 6 cakes. Free sample sent on request. White Swan Spices & Cereals, Limited, Toronto, Ont. Where Wisdom makes her home, "Where Goodness, Truth, and Beauty are wor-shipped, as one, not three : And Faith companions Reason, and Order, Lib-etty."

The college work has advanced by leaps and bounds; but with the advance in Science has kept pace the progress in religious knowledge; of the pupils entrusted to the community of St. Joseph it may be THE CONVERSION OF AMERICA

The Missionar

"Here children of men are patterned on a God self sacrificed, And the circle of life is centered and squared on the Cross of Christ."

The Missionary In England they are praying constant-ly for the conversion of England to the true Faith. These prayers for this specific purpose have become a part of the devotional life of the people. On a special Sunday in the month, by order of the Hierarchy, a Litany is recited after Benediction, so that the entire Oatholic people are co-operating in the Mission work by their prayers. Re-cently a solemn novens for the conver-sion of England was finished in the chapel of the Tyburn Convent. This convent stands on the very spot where so many English martyrs were done to death, and as one of the Blessed Saora-ment rising on the spot where his blood was spilled. This novens has be-come a yearly occurrence, and it is al-Cross of Christ." The numbers, instrumental and vocal, on the short but perfect programme were of a high order of merit. In the choruses "A Waltz song," "The lyy Green" and the lovely caden ed part song "Home Sweet Home" the soft blending of pure and delicate soprano and contraito registers showed charming effects of light and shade. The soloists - the Missies Collins, Croteau and Moran were equally felicitous in there work; their selections "The Last Rose of Summer" and "Ariosco" from La Mort de Jeanne d'Arc" being characterised by faultiess phasing and tonal beauty, Miss McCrohan's playing of a Lizst number exem-plified well the motif of the author's composition, her rendering was artistic and effective. The valedictory prince version at playing of a List number each plifted well the motif of the author's composition, he rendering was artistic and effective. The valedictor poem, "A Farewell to St. Joseph's was charmingly chaste and soleful. Miss Isabel Cassidy's clean-cu enunciation making her beautiful and tender inter pretation delightfully appealing in its subtle and poignant expression of beauty and furth. That de-votional and touching Hymn "O Sacred Heart brought a perfect programme to a finished close. To its every number an enthusiastic audience that filled he vast auditorium to overflowing listened raptur-ously. The young performers succeeded marvellous-ly in getting their audience in sympathy with them and retained their sustained responsiveness through-out. blood was spilled. This novens has be-come a yearly occurrence, and it is al-ways crowned by notable conversions. The English people pray for conversiand the grace of God captures many noble sculs by their prayers. In America we probably work harder and spend more money, but it is doubt-ful if we are praying with greater de-votion than the English people. Dur-ing the past few years the chorus of prayers has increased with ever greater intensity, but though a glorious start has been made in this way, still it has not by any means stirred the heart of the Catholic people in the United States. One organization, the Knights of the Cross, through the means of the Sunday Companion, has enrolled prob-HONORS AT ST. IOSEPH'S ACADEM

The graduates of not are ; Misses Gertrude Heck, Toronto ; Margaret McCrohan, Toronto ; Sabel M. Cassidy, Toronto ; Nargaret McCrohan, Toronto ; Margaret Phillips, Merritton ; Helen Kearns, Toronto ; Margaret Phillips, Merritton ; Helen Kearns, Toronto ; Margaret O'Rourke, Toronto ; who were awarded gold medals and diplomas of graduation. HONOR LIST

HONGE LIST Papal medal for Christian Doctrine and Church History, competed for in senior department, awarded to Teresa Burns. Certificates awarded August, 1911, by the Ontario Department of Education. Fatamos to facultur Burt + Leabel Casidar

epartment of Education. Entrance to Normal Schools-The Misses Peeney ionors), Lagan, O'Loane, Kearns, Cassidy, Phillips, alone, Frawley, Limin. Marriculation — The Misses McMahon, Feeney,

Heck, Burns. Governor. General's medal -- Presented by His Royal Highness, the Duke of Connucht for English literature, obtained by Mayme Donnethy. Gold inedal, presented by The Neverend Monsignor McCann for composition add essay writ-ing, awarded to Miss Loretto Rathwell. Gold medal presented by The Very Reverend Dean Hand for excellence in mathematics to Rosalie Gald

Harris. Gold medal presented by The Reverend M. J. Jeffcott, for superiority in junior sixth grade to Ruth Warde. Gold medal presented by The Reverend L. Mine-han for superiority in fifth grade to Marguerite Mc-Dougall.

THE CATHOLIC RECORD

O bring the American people back to Thee and to Thy Church, we humbly beseech Thee. Dispel their darkness by Thy heavenly light. Remove their prejudices by the brightness of Thy con-vincing Truth. Take away from them the spirit of obstinacy and pride and give them a meek and docile heart. In-puter them with a strong desire to find for by the Misses Croteau and Collins, obtained by Gold medal, presented by the Remington Type iting Co. for excellence in typewriting to I. Law witting Co. for excellence in typewriting to I. Law-rence. Gold medal, presented for the highest standing at Entrance examination June 1911, Madeline Hall Sulver medal, presented by Rev. F. Frachon, C. S. B., for Christian Doctrine in second course to Madeline Lavalle. Sulver medal, presented by Mr. F. Emery for instru-mental music, junior grade, to Mildred Shoniker. Sulver medal, for superiority in vocal music, Ger-aldine Rudkins. Sulver medal, for highest standing in commercial Dianches, A. Reardon Displomas-awarded by the Dominion Business College to the Misses L. Woods, A. Reardon, E. Doyle, A. Martin, T. Burns, M. O'Rourke, C. Mc-Gwan, L. Lemmon, E. Sheridan, I. Lawrence and M. Grady. Awards-in St. Ceciha's choir to E. Ganley and give them a meek and docile heart. In-spire them with a strong desire to find out Thy truth, and a strong grace to embrace it in spite of the opposition of the world, the flesh and the devil. We humbly pray Thee to raise up for them Oatholic friends whose burning zeal shall instruct them, and whose holy lives shall edify them, that all may be con-verted to Thy true faith, O Lord, Who livest and reignest, world without end. Amen.

Gwan, L. Lemmon, E. Sheridan, I. Lawrence and M. Grady. Awards--in St. Cecilia's choir to E. Ganley and A. Mahar. Crowns for charity in conversation by vote of companions--L. Hatrick and B. Hayes. Crowns, for amiability by vote of companions--M. Barry and A. Mahar. Prize-for attendance at daily Mass-Misses Keogh. McCarthy, Donnelly, Morrissey, Brasseur, Casserly, Nolan, Bowles, Rose, Gendron, Gibson, Ganley, O'Connor, obtained by M. McCarthy. The following candidates were successful in pass-ing examinations in music conducted by the Toronto University.

versity. mior vocal (honors) Misses Croteau and Collins mior vocal (honors) Misses Rudkins, Murray hearn, Brassil and Neville. mior piano Misses Shoniker, Mulcahy, ham, Richards, Patterson, Eckart, Dowdall igan and Harrison.

ngan and Harrison. nior piano (honors) Misses Shoniker, Mulcahy, am, Richards, Patterson, Eckart, Dowdall, igan and Harrison.

Mulligan and Harrison. Power and the bordali, Primary piano-Miss G. Troy. Theory (honos) Misses Eckart, Mulcahy, McGoey. O'Leary, McKernan, McDonaid, Morrow, Jones, Frizles presented by Miss G. Lawlor, M. A. Presi-ient of St. Joseph's College Alumnae Association, to Misses Heck, Murphy, Dowdall, Donnelly, Kormann, Harrison, Gray, McGrwan Barry. Special prize for essay writing-Miss Mary Latch-ord.

Prize for oil painting — A. Travers. Prize for china painting — Miss N. 1 ravers ART NEEDLEWORK DEPARTMENT

ART NEEDLEWORK DEPARTMENT Gold medal, awarded by Mr. A. E. Elliott for liner embroidery, to Marie Barry. Gold thimble, awarded by Rev. J. R. Quigley for art needlework, to Miss Adele Freeman. Special prize for art needlework, obtained bo Miss Tena Collion.

Prize for embroidery, Miss Mary Kidd. Gold Imonogram, presented by Mr. A. E Elliott, for Carrickmacross and point lace, merite by the Misse Croteau, Rudkins and Hatrick, ob tained by Miss Rudkins.

tained by Miss Rudkins. Special prize, presented by the Rev. M. J. Wed-lock, for lace and Mexican drawn work. Irene Moran, Silver thimble awarded by Rev. F. J. Frachon, C. S. B., for plain sewing, to I. Moran. Gold watch, presented by a friend, for excellence in plain sewing to M. Bennett. Special prize for plain sewing, Miss Adele Free-man.

Favors Received

A subscriber wishes to return thanks for a favor received, after prayers to the Sacred Heart, St. Joseph, St. Anthony and St. Benedict.

Joseph, St. Anthony and St. Benedict. A Hamilton reader earnestly asks the prayers of the faithful with a promise to have Masses for souls in purgatory and promise to publish. A reader wishes to acknowledge a favor re-ceived after praying to the Sacred Heart, the Blessed Virgin and St. Joseph, St. Anthony, and St. Alovsius, and a premise to publish. A reader wishes to return thanks to Almighty God favors received after a novena and promise to publish. Also asks prayers of faithful for two special lavors with promise to publish if granted. A subscriber wishes to return thanks for a favor re-ceived after prayer, to the Blessed Virgin, St. Joseph and having offered a Mass for the Souls in Purga-tory, also promised to publish are in the CATIOLIC RECORD.

said for the souls in purgatory, also to have it pub-lished. A subscriber to the CATHOLIC RECORD wishes to return hearfielt thanks, to the Sacred Heart of Jesus. Blessed Virgin, St. Joseph, St. Anthony, and St. Anne for favors received after prayers and promising to publish. A subscriber wishesto return thanks for two favors granted through the intercession of Our Lady of Victory, St. Joseph St. Anne and the Sacred Heart of Jesus, having promised if granted to publish in the CATHOLIC RECORD. A subscriber from Harbor Grace, Nfid., wishes to return thanks through the CATHOLIC RECORD for an important temporal favor received after prayers to the Sacred Heart of Jesus and Mary, St. Anthony, St. An and St. Joseph, and a promise to publish. A reader wishes to return thanks for the recovery of a grown person from a contagions disease and the cession of an epidemic among children, after in-voking the intercession of the Little Flower of Jesus. A Campbell's Bay, Que., reader, wishes to return

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WANTED A TEACHER HOLDING A SECOND Class Professional Certificate, for R. C. S. S. No 5 Gleneig, for the coming term, duties to commence Sept. 3rd 1912, with assurance of re-engagement for following year, if satisfactory. Apply, stating salary and experience to James Murphy, Sec.-Treat Traverston P, O., Co. Grey, Ont. 1758-2 EXPERIENCED TEACHER WANTED FOR

1757of CANADA

3, 1912. Electric.car, five minutes walk from chui and school. Apply stating experience and sala expected to Cyrelle Primeau, Sec. Treas., Paincon Ont. 1758-3

U professional:, primary work; a knowledge o hthe French language and ability to teach same if nec essary. State salary and experience. Dulies to commence September 3rd. J. Wynne, Secretary Treas, Penetanguishene, Poblic School. 1758-3.

David Battle, Thorold, Ont. FITS CURED for a jnumber of nice little boys from four eight years of age. Apply to William O'Conor, I spector, Children's Branch, Parliament Buildin Toronto, Ont. Agent-The Cunard Line-Sailings FROM NEW YORK-TO LIVERPOOL, ENG.
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HOUSEREPER WANTED WANTED, ENGLISH SPEAKING HOUSE-keepet for a priest in an eastern Ontario country parish five miles from railroad, eighteen from Ottawa. References required. Apply Rev. W. B, Carelton, Metcalfe, Ont. 1757-2.

Prize for improvement in plain sewing. Mary Gal-

RECORD. A subscriber and reader wishes to return thanks to the Biessed Virgin, St. Joseph and St. Anthony, for a great favor received by promising to have a Mass said for the souls in purgatory, also to have it pub-lished.

A Campbell's Bay Que, reader, wishes to return thanks for two favors received. One after prayers the Precions Blood, Blessed Virgin, St. Joseph, ar the souls in purgatory, and a Mass for the souls purgatory. The other after prayers to the Sacr Heart, and the Blessed Virgin, and a promise to pu lish both in the CArnoulce Record.

TEACHER WANTED FOR SEPARATE school No. 2 and 4 Woodslee holding a 2nd class Normal certificate. Salary offered \$500 per annum. Apply stating experience and qualifica-tions. Duties to begin after summer holdays. Address all communications to F. B. Fuerth Sec. The HOME Orginal Charter BANK 1854

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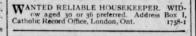
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The Catholic Record

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-Confession.

as he noticed them advance to the attar railing where he also observed several weathy personal friends and among them his wife kneeting in deep adora-tion; on one side of her a laborer and on the other a little girl very humbly dressed. Here was food for conjecture. All that day this gentleman could think and talk of nothing else than the humility and pure religion of the Catholic faithful.

On returning home that evening, and as they sat to their dinner table, he told his wife how he had entered the church sion of America .

High Death Rate in the Spring

At the very time of the year when all nature is awakening to new life human beings are overcome by lassitude and distaste and physical activity, and the death rate mounts higher than at any

door the gentleman walked on a few paces when he suddenly though the would like to return and witness the service. On entering he found the church, at that early hour, filled to its would like to return and witness the service. On entering he found the church, at that early hour, filled to its utmost capacity, even to standing room. Knowing his wife must have been late to secure a seat, he curiously gazed around to locate her, when suddenly he spied her, only a few feet away, kneel-ing in the midst of a number of laborers, some of whom had their dinner cans with them, they being on their way to work, but, Catholic-like, attending the mission previous to their day's labor. Many of those laborers were fasting, with them, they catholic like, attending the mission previous to their day's labor. Many of those laborers were fasting, as he noticed them advance to the altar in the call of the second into their souls as we do, but they need that divine impulse that will give them the grace " boldly to take the step that leads from darkness into light." This reads from darkness into light." This grace comes as an answer to our pray-ers. The Apostolic Mission Honse will gladly furnish copies of this Litany for the Conversion of America to all who ask for it. Cut out the fol-lowing prayer and put it in your prayer-book and recite it daily for the conver-sion of America :

Gold medal presented by The Reverend H. Can-ning for excellence in Normal Entrance Part 1 to Annie Malcolm. Gold medal presented by The Reverend W. J. McConn for superiority in painting to Alexis Alex-Gold medal presented by The Reverend G. A. Gold medal presented by The Reverend G. A. Williams for superiority in science, Mae Casserley. Gold medal, presented by the Heintzman Co., for superiority in vocal music, senior grade, competed HEAVY DRINKER CURED

Samaria Cured Him and he Helps Others

A man who has been released from the A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spirit of true brotherhood and philan-thropy. Read his letter :

thropy. Read his letter: "The Samaria Remedy Co., Toronto, Ont : "Will you please send me book on drink, also cir-culars relating to your valued remedy for the drink habit. I wish to hand these to a firend who is going to ruin through drink. You will remember that I have taken your remedy, and I find it all you claim it to be. I never think of taking or using strong drink in any way, as all desire for it has left me. I cannot speak too highly of your wonderful remedy. You may use my name in any 'way you wish in public. H. Lillwwhite, Brigden, Ont."

A PRAYER FOR THE CONVERSION OF AMERICA-LET US PRAY O, most loving Lord Jesus, who, hang-ing on the Cross, dids commend us all, in the person of Thy Disciple John, to Thy most sweet Mother, that we may find in her our refuge, our solace and our hope; aud who hast appointed her under the title of Her Immaculate Con-ception to be America's special patron: America Prescription is tasteless and odorless, and discolves instantly in tea or coffee, or can be mixed with food. the patient's knowledge. It removes the craving for drink, builds up the becomes distasteful and even nauseous. Drink is a disease not a crime. One the informed vorume of invites another. Samaria Prescription is tasteless and nature is awakening to new life human beings are overcome by lassitude and distaste and physical activity, and the death rate mounts higher than at any other time during the year. What can be the cause ? It seems to be due to the mode of life during the cold winter months. By living cooped up in overheated, ill-ventilated rooms the lungs are deprived of the life-giving oxygen, the blood becomes loaded with impurities which are not eliminated from the system as they should be by the liver and kidneys. These filtering organs are torpid; sluggish and inactive, son meed Dr. Chase's Kidney-Liver Pills to restore them to health and activity. There is no way by which the blood can be puri-fied except by the eliminating process carried on by the liver and kidneys. Hence the effectiveness of Dr. Chase's Kidney-Liver Pills as a means of purify-ing the blood.

L S. S. No. 3, Malwood. Holding second class, Normal trained. Duties to begin Aug. 19, 1912, Apply, stating salary to Ambrose Carroll, Sec. Treas., Malwood, Ont. 1756-3

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