

The Catholic Record.

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

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LONDON, ONTARIO SATURDAY, JULY 13, 1907

1499

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AUTHORITY—THE WATCHWORD.

A few Catholics, more or less distinguished, are cited as pioneers of a new movement within the Church. They are acclaimed as thinkers, as men who are bent upon making Rome keep step with modern progress—in short, as advocates of Liberal Catholicism. Their talk is to no useful purpose. They but encourage the half-educated to write screeds which bear no signs either of good judgment or of labor. These evoke favorable comment from certain quarters, but the commendation of those who are ignorant of the Church as they are of progress, should not give any pleasure. Just why Catholics, who are conservative enough not to wax enthusiastic over new-fangled ideas, should follow the Liberals, is not very plain. Nor is it obvious why we should hearken to the voice of self-constituted teachers. These Liberals may be learned, but the Catholics who know that Rome is never antagonistic to true progress are not bereft of wisdom. To the remark that one of these men has been called a "star," we say that a star out of its orbit is not viewed with complacency. Our humble opinion is that the "Liberals" take themselves too seriously. They hear the voice of self; we, the voice of authority. That our methods are antiquated require more proof than the assertion of the "would-be reformers."

On the occasion of the recent creation of the new Cardinals the Holy Father referred to those who profess and propagate novelties under deceitful forms as rebels. They refuse submission in order to retain their own convictions. For their inspiration of the Scriptures is limited to dogmatic doctrines and these understood after their own fashion. The legitimate interpreter of the Bible is the Church, but the Church in subjection to the so-called critical science which dominates and enslaves Theology. And all these, and a thousand other errors, are propagated in pamphlets and reviews, and so wrapped up in ambiguous terms as not to incur an open condemnation and yet be calculated to take the unwary in their toils.

FROM ONE WHO KNOWS.

Conservatism, said a writer some years ago, can well be the badge of a party without any contradiction in terms, but it is only one here and there—a Dante or a Newman—who can be trusted to "liberalize." Indeed nothing hinders the sane and healthy progressive movements of the Church more than the crude extravagances of self-constituted coryphaea of advance, who contrive to disgust all men of judgment and to drive their sympathies over to the other side. No doubt every party is frequently brought into disrepute by its camp-followers, who are always its loudest, most popular and most incompetent exponents; but anything like a "Liberal" movement is tenfold more liable to such a doom.

A NOISY EXPONENT.

One of these noisy exponents wrote his piece some months ago in the columns of the North American Review. The Holy Father and his policy were subjected to an exhibition of bad manners on the part of a writer who is, according to the editor of the Review, "a prominent Roman Catholic priest in good standing." He may be, but we fail to see how a man can play the part of an undiluted son and be in good standing with his own conscience. The gentleman should come into the open. He is sore, doubtless, from the castigation given him by Archbishop Ireland, but he should not hide his light. A man who poses as a critic should not shelter himself behind the barrier of anonymity. It demands hardness of a certain kind to label scraps of gossip and assertions mouthed by every anti-Catholic as criticism, and an extraordinary acuteness of vision to discern in them evidences of scholarship. And when one hears men like Brownson and Newman and Pasteur proclaiming their devotion to the Church and their mental freedom, it is difficult to bear with equanimity the critics who have neither their ability nor their piety.

WHAT TO DRINK.

In an article, "What to Drink," in the Nineteenth Century for May, a writer asks: "What is this alcohol trouble?" The trouble, he answers,

is that while there are occasions for the use of alcohol, it is most generally used when there is no occasion for it. Moreover, when there is occasion for it, and the prescribed quantity has had the desired effect, the patient does not crave for more: while, if taken when not required, the tendency of alcohol is to create a desire for more of it, and this because some constitutional irritation, produced by the first dose, though in a certain sense pleasurable, needs to be allayed. There are states of which medical men know, in which certain regulated doses of alcohol are beneficial. The same is true of every other powerful drug. The notion that it is a food to be taken every day, as a matter of course, is a wholly pernicious one. Alcohol is not a food. It is a poison, useful, like other poisons, in its due place.

IN REMINISCENT MOOD.

Goldwin Smith is the old man garulous. He has these many years been weaving and re-weaving charges against the Papacy, and, though well down in the valley, he is still at it, as enthusiastic, to all seeming, as when he came to us from Oxford. He dwells, so far as this matter is concerned, in a land peopled by spectres invisible to reputable historians. He seems to be ignorant of the fact that since he began to write the world has moved on, with the result that the charges which had a look of plausibility to men of his generation, are now in controversial museums. Not even he can impart to them a semblance of vitality. They are dead and have no interest for this day save as a reminder of how truth was mishandled. So when we read in the columns of a contemporary that Christianity encountered the worst influence of all, that of theocracy engendered by the ambition of the monk, Hildebrand, we can but surmise that the sound judgment and critical acumen on which his friends set store, were not in working order when he penned the foregoing words. It is conceded now on all sides that Hildebrand saved Europe from anarchy and lawlessness. It is impossible to conceive (we quote Dean Milman's Latin Christianity), what had been the confusion, the chaotic state of the Middle Ages without the Medieval Papacy; and of the Medieval Papacy the real father is Gregory the Great. Hildebrand, sparing neither the bribed nor the bribers, incurred the odium of all the delinquents. Hildebrand had no respect to persons or judgment. Sin levelled Emperors and beggars before him. (Sir Francis Palgrave. History of Normandy and England. Vol. I p. 112.)

The logic of events forced upon the role he played with such benefit to State and Church. He was a great Pope, a wise and fearless reformer, a statesman whose tact, foresight and wisdom are acknowledged by the historian. They who know anything of his life will not find a justification of Dr. Smith's assertion that he was ambitious, when the venerable professor avers that theocracy, which means, by the way, the direct government of a people by God, has been the source of the crimes of the Papacy, of the Inquisition, the Albigenses, the persecution of the Huguenots; he is but garrulous, and forgetful that the glamor of his name does not blind us to the fact that mere assertion is not proof. Thrumming over thread-bare commonplaces received by tradition from the easy credulity of times past, impels a Protestant authority to arraign the vanity and impotency of such tactics, which require little learning and less thought and no politeness or charity whatever. The Professor does not like Jesuitism and the unspeakable evils which it has wrought. What they are is not stated. But, being unspeakable, they are a temptation to any scribe with an imagination. This talk, however, is pathetically old and useless in a land which has live problems demanding solution. The Professor should cease being an echo of the partisan historian and make some original noise. Vapors such as we have alluded to may well be left to men of the type of Col. Sam Hughes, who represent nothing, and whose rancour and hate are not even the echo of any group whatever of the Protestant population of Canada.

THE MELANCHOLY ONE.

Once more the correspondent with a grievance against the public library chants his dismal lay in our sanctuary. Now, if a man can but talk we advise him to join the society of incapables and whiners. Men who know what

they owe to themselves, as well as to others, can make their influence felt in the public library. Not by resorting to and crying, but by the assertion of their rights as citizens. Moreover, the average librarian is courteous and anxious to satisfy his patrons, and the average non-Catholic is not on the planet for the purpose of annoying his Catholic brethren. If libraries maintained by the citizen contain anti-Catholic literature, intelligent and concerted action can remove them without a protest from any fair-minded citizen.

A REMARK.

If we have not some budding financiers in our midst our discernment is at fault. We refer to the clerks, clerks and young men of abundant leisure whose income is, though small, ample enough to cover "sporting," etc., expenses. How do they do it? Do they eliminate boarding expenses, that is, pardon us, do they "sponge" on their parents. Is the coin of the realm too sacred to be devoted to the prosaic uses of the household? We have puzzled over it, but so far we see no way out of the maze. And so, when we see the young bedecked in shining raiment, and flocking to the theatres and ball parks, we cannot but wonder.

"WHAT CAN WE LEARN FROM CATHOLICS?"

INTERESTING DISCOURSE AT CENTENARY M. E. CHURCH BY DR. HANNA, ITS PASTOR. WORDS OF PRAISE ELICIT FERVENT "AMENS"—VIRTUES THAT CHARACTERIZE THE FAITHFUL ARE HELD UP FOR ADMIRATION AND EMULATION—FOOD FOR THOUGHT ON BOTH SIDES.

Philadelphia Catholic Standard and Times: "What can we learn from Catholics?" This was the subject of the sermon at Centenary Methodist Episcopal Church, forty-first and Spring Garden streets, last Sunday evening. The preacher, Rev. John D. C. Hanna, D. D., was more than generous in treating as universal certain characteristics of Catholics which are at best general, and there was but little to object to, even a couple of what might be called "digs" being kindly put, and no doubt due to misapprehensions or to what is a born bias with Protestants.

One fact not less significant than gratifying deserves to be specially noted. The kindest remarks regarding the Catholic Church and her institutions and the strongest condemnations of prejudice elicited the most plentiful and most fervent "Amens." Dr. Hanna's text was Ecclesiastes ii, 14. "The wise man's eyes are in his head, but the fool walketh in darkness." "It is the part of wisdom, and we owe it to ourselves," said the preacher, "to observe any organization and benefit from the good that is in it. Let us take up the Catholic Church as a matter of study, and we shall learn that there is much in that Church worthy of our attention; and I can pray God's blessing on the Roman Catholic Church and hope that as the years go on, with that Church uplifting the people and the Protestant Church uplifting the people and all trying to honor our Lord Jesus Christ, we shall bring on a reign of righteousness."

HAVE THE COURAGE OF THEIR CONVICTIONS.

The first thing the speaker found to admire in Catholics is that they put their Church above everything, and always have the courage of their convictions. "Begin a conversation with them, and in a very few minutes they let you know they are Catholics, proud of their belief that their Church is the Church of God and ready to stand up for its doctrines. You will find Protestants of whom you cannot say that, whose convictions are not clear and who do not know what they believe. You find Protestants who are not fully persuaded and not strong in their convictions, and who are so badly spread over several denominations that their belief does not amount to anything. "Every Catholic has a Church home. Theirs is the wisest plan in the world. Whatever parish he lives in, there must he hold his Church membership. We have known Methodists to withhold their transfer letters until they had lost their allegiance to any Church and drifted away.

"The Catholic Church is in one respect the greatest democracy the world has ever seen. Down South a Negro can enter any Catholic Church, but if he were to enter a white Methodist Church it would almost cause a riot. Right in the same community he can enter the Catholic Church and take his place with the white man, because Catholics hold that no class distinction can enter there, and he is the marvelous Church in the world in this respect. Rich and poor meet together, and the Lord is Master of all. In Centenary Church the poor would be welcomed as the rich, but I have known respectable poor people to be requested to leave Protestant churches where they did not say it with the lips, but they froze them out. This is disgraceful. In God's sight we are not measured by our possessions or social standing, but by our souls.

"When the Catholic gets rich, he does not turn his back on the Church, but he pours out his money generously and builds convents, churches and orphanages. These people in their

prosperity do not forget their Church, and I am told their sons show the same loyalty. Yet I have known families which owed all they possessed to the Methodist Church which had uplifted them, none of whom are attached to any church to-day.

FAITHFUL IN ATTENDANCE.

"In the matter of attendance on church services, Catholics are not equaled by any others in the world. You hear the patter of their feet at early hours, going to Mass and thousands upon thousands have gone long before we are awake. Visiting a sick friend on a recent Sunday, I observed the crowds entering St. Agatha's Church—not only women and children, but hundreds of young men pushing their way in. You would think they came from all parts of the city, yet these were of one parish, and there had been Masses before that hour and there were others to come. When the winds blow, the sleet, the snow and the rain fall, do we go to church? I am afraid we are not so good as they along this line. We are likely, if the sky is overcast, to turn over and go to sleep again; or we stay away if a friend calls or if we have that "Sunday headache," or the one after another of poor excuses. We have 1,100 on our rolls. Do you believe 50 per cent. of them attend on any one Sunday? I doubt it 40 per cent. do, and still further, I doubt if 25 per cent. of the absentees have such an excuse as they could offer to God.

THE MATTER OF REVERENCE.

"Protestants of all denominations, with the possible exception of some branches of the Episcopal Church, could learn something from the Catholics in the matter of reverence. It is a solemn thing to enter one of their churches. The silence, the worshipful air is striking. Even the roughest Catholic man you could meet on the street reverences the sanctuary and puts us to the blush. It is marvelous the reverence they display. They believe it to be the place in which God dwells. I don't want to be hard on Protestants, for I believe in Protestantism, but how do we come into our churches? Not as if they were churches at all. We carry our conversation, our prayers, or what not, conversation should cease when we enter the church. Here we should meditate and pray. I have offered prayer in this church when I have heard voices louder than my own engaged in conversation. When we are before God in prayer, all other conversation should cease.

"Then there are the great benevolences of the Catholic Church, but we are learning those. We do not like the idea of payments for baptisms and Masses, but the humble Catholic, out of his pittance, puts on the altar the best of gifts. It may be in the form of an assessment, but he has no grievance against it. One-third of the people in all the churches I have ever been in have contributed nothing to the support of the Church.

"Another word on the point of attendance. Brother Smith showed me a programme for the Master Plumbers' convention, on which it was stated that there would be a six hours' stop at Centenary on Sunday, so that all could attend divine worship. This was put on at the instigation of a Catholic, so that even when away from home they look after attendance on Church. Some of our people go through a whole vacation and never think about Church.

PHRASE OF THE SISTERSHOOD.

"Then we can admire their Sisters of Charity, with their quaint uniforms, but we are getting to that now with our deceases, so we cannot find fault. They go into homes and to diseases the most loathsome, and if you are so near a Protestant that you cannot attend them, I don't belong to your crowd. And what is more, the Catholic priest, while perhaps not at times as spiritually inclined as we could wish, goes without question into the greatest dangers, to the worst small-pox case to which duty calls him, and I admire him for it. Thank God, we are having more of such practical Christianity. It is better than serving on church committees, so let us resolve to be like them in the matter of getting out and helping somebody.

CARE OF THE CHILDREN.

"The Roman Catholics give us a strong lesson, and one we ought to learn, in the care of the children. It cultivates in them and teaches them loyalty. There is no criticism of the priest nor of the Church in the presence of the children. Our people at times get home from Church and criticize the preacher or the music, and the children, listening to all this, absorb such ideas, and when they become sixteen cease to go to Church. Then their parents cry, 'Lord, save my child!' and the answer might well be, 'You drove them out of the Church by your criticism, your disloyalty. Where are the numbers of children who ought to be here? They come if they please and they stay away if they please, and right here one cannot but think of the Catholic children. If they do not do anything else good, they at least go to Church.'

FOOD FOR THOUGHT.

There is much food for thought in the above discourse, both for Catholics and Protestants. Of course, we of the household of the faith know that there is much more for Protestants to learn of Catholics from Catholics that would be of advantage to them. But it is also possible that while some of the virtues which Dr. Hanna held up to admiration as characteristic of Catholics as a class, they are not so general as might be desired. During his remarks Dr. Hanna at

times apologized for things he said, if they offended any Catholics who might be present; but they were along lines to which the Catholic has got hardened, just as his Protestant brother has. The former doesn't mind it any more, and the latter seems to be incurable. One of these is the assumption that Catholics think it no harm to spend Sunday sinfully if they only attend Mass. Much of this is due to Protestant misconception of Sunday and of sin, or rather of its outward and visible signs. While it is considered a mortal sin not to hear Mass on Sunday, it is not considered a sin for a Catholic who has attended to that duty to row a boat or bat a ball, any more than to take a walk or other form of recreation not involving getting drunk, these are sins any day, and those who indulge in the last named are not usually in the class who "go to Mass and do as they please afterward." They, as a rule, do as they please to the extent of not going to Mass.

Another remark which grated concerned the doctrine of the Real Presence, to belief in which Dr. Hanna very properly ascribed the great reverence shown in Catholic churches and the lifting of the hat in passing the church. In this matter, however, Dr. Hanna claimed that Protestants have the advantage—they believe that Christ is spiritually present in their churches, which is a "better" belief than that of Catholics in the Real Presence, "which seems to be idolatry." If the Blessed Sacrament is Christ, and so a Catholic believes, how can adoration of Christ be idolatry? The hard thing for a Catholic to understand is how a believer in the Bible can read the sixth chapter of St. John and deny the Real Presence.

The reference to payment for baptisms and Masses left unexplained that baptism must be given without honorariums where these cannot be afforded, and that they are given only for special Masses for special purposes, which are limited in number, and that all are remembered in every Mass.

DISCOVERY OF WHITE GIANTS.

The discovery of a race of white giants is the somewhat startling claim made by Rev. Francis Barnum, S. J., who is now in Chicago.

This new people is said by Father Barnum to be of unadulterated Caucasian blood. Immense in stature and muscular development, the members of the tribe are found in Northern Alaska, beyond the settlements of the Alaskan Indians, north of what is known as the Indian line.

Intrepid hunters of seal and walrus, the tribesmen have strangely thrived in their frozen home, and instead of becoming stunted in stature each generation is the equal, if not the superior, in physical height and size of that before. During a stay of more than eight years among these people the priest did not find a single tribesman who was not much larger and taller than the average American.

Several years prior to the discovery of gold at Nome, Father Barnum was sent as a Jesuit missionary to Alaska. Preaching from village to village among the Alaskan Indians, but journeying northward always, he finally passed the Indian line, beyond which the population becomes strictly Eskimo. During his journeys Father Barnum heard from time to time of a tribe of white men living on the shores of the Pacific still farther north. He thought these stories proved the existence of a colony of indelible traders and trappers, who had settled along the ice bound shores to pursue their search for the wealth that seal and walrus men in that frozen zone. Father Barnum, who is a slight, frail looking man, apparently not in the least fitted for Arctic exploration, persisted in his journeys toward the aurora borealis and at last came upon, not the band of hardy hunters he had expected, but a race of purely white men of gigantic stature. These are of unadulterated Caucasian blood, with the faintest strain of Mongolian or American (commonly called Indian) ancestry.

ITALIAN "CONVERTS."

"Every now and then," says the Monitor, "the daily press regales us with the story of the conversion of many Italians to Protestantism. Just about the time the collection for 'Home Missions,' is to be taken up among our separated brethren some wonderful results of the harvest of zeal must be forthcoming that the dime may jingle in the collection basket. The favorite exhibition of missionary work now is the converted Italian. First comes a list of ex-priests with euphonious Italian surnames—brands just awakened to the error of Rome, saved by the reading of the Scripture, which they had never before heard of. Now, a finer set of fakes and rascals it would be difficult to find than these sanctimonious swindlers. Many of them, of course, were never priests. But every cute Italian knows enough of the abominations of Babylon to startle a prayer meeting or stir the pious sisters to unctuous ejaculations. The priests among the 'converts' are graduates from discipline and past masters in the art of hypocrisy. Their checkered careers wind through many dioceses. Peripatetic in person, they leave behind permanent memories. When they have converted to the power of truth, they sprout out into Protestant missionaries."

CATHOLIC NOTES.

Very Rev. J. J. Kough, rector of St. John's Cathedral, Milwaukee, has pledged his salary for twelve years to aid in building a magnificent new school.

The most Rev. Archbishop of Cincinnati has requested his official organ the Catholic Telegraph to refrain from publishing notices of eunuchs, fairs, suppers and similar catch-penny devices for raising parochial revenues.

The monument to be erected by the city of Boston to the memory of the late Patrick Collins will soon be finished and will then take its place among the finest works of the kind in that city of art and culture.

A cablegram from the Rome correspondent of the Boston Herald of June 16 announces the appointment of the Rev. Daniel F. Feehan, P. R., St. Bernard's Church, Pittsburg, Mass., to be Bishop of Fall River, Mass.

A gift of \$2,500 to be given by Mr. Carnegie towards the cost of an organ for the Cathedral in Newry, Ireland. The negotiations with Mr. Carnegie have been carried on by Rev. Father O'Hare, who is at present in the United States collecting for the Cathedral improvement fund.

A memorial to the Irish poet and novelist, Gerald Griffin, is proposed in Ireland. As this gifted Irishman became a Christian Brother before his death, it is proposed that the memorial will take the shape of a Christian Brothers' school at Limerick.

For the seventh time G. M. Arnold has been re-elected mayor of Gravesend, England. It is said the good life led by their Catholic mayor has done much to overcome the bigotry and intolerance that once existed among the citizens of that town against the Church.

Rumor again states that Archbishop Bourne, of Westminster, England, is to be a Cardinal at the next consistory to be held this month. Archbishop Bourne succeeded Cardinal Vaughan at Westminster in September, 1903, so that this great section of the Church has been without a Cardinal for nearly four years.

The Rev. A. H. Lang, one of the six preachers of Canterbury Cathedral, Eng., and for twenty years connected with the Anglican Archbishop's mission to the Assyrians, but of Persia, and as organizing secretary under three Archbishops of Canterbury, has been received into the Catholic Church at Erdington Abbey by Dom Bede Camm, O. S. B.

The memory of Father Ryan, the poet-priest of the South, is to be further perpetuated in Alabama by a monument raised by popular subscription. The Mobile Register states that a not inconsiderable sum has been subscribed already, although the plan for a memorial to this singularly gifted poet is yet in its infancy.

Mrs. Navarro, Mary Anderson, has given a sum of money to a convent in the Connemara district, Ireland, to erect a building which will be used as a school. The pupils will be young girls desirous of learning the rudiments of housework as an equipment, should they be obliged to leave home and seek a livelihood in foreign countries.

While addressing a State temperance meeting at Charles City, Archbishop Keane suffered an attack of heart failure and was unable to speak for some moments. He finally concluded, however, to go to supper but had another attack while talking to those at the table. He soon recovered and with a few days' rest is expected to be able to appear in public.

The Protestant Gales of Dublin expect to have a service in Irish held in St. Patrick Cathedral or one of the city churches at least once a month. They will also have lectures on the work and aims of the Gaelic League delivered in the various parochial halls and hope to introduce the Irish language and history into the schools under Protestant management.

After Francois Coppee, Ferdinand Brunetiere and J. K. Huysmans, now Adolphe Retté has adjoined the error of his ways. Retté's conversion is quite as remarkable in its way as that of Huysmans and much more abrupt. Huysmans required three volumes in which to tell how he had trod forth from the black mass to a monastery. Retté is going to describe in one how from an atheist who reviled the Catholic Church, he became a fervent Christian, who is going into a monastery.

A pretty operetta, "The Land of the Sunrise Sea," has been prepared for the children of St. Ignatius' school, New York. The words and music were written by the Rev. J. F. X. O'Connor, S. J., especially for the children. It is written not too deep for children's voices, and the music is very attractive, without going over the borderland of comic opera. It was the aim of the author to translate into musical ideas the thoughts of the libretto.

According to a recently-published work entitled "Un Siecle de l'Eglise de France," the conversions to the Church in the nineteenth century number 26,000,000. This has been due in no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main support of our missionaries the world over. When this society was first organized eighty-three years ago, Catholic missionaries numbered but 1,000. To-day the number of priests, brothers and nuns engaged in missionary work has risen to 65,000.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa.

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

Mr. Thomas Coffey: Since coming to Canada I have been a reader of your paper.

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soul and body—who suddenly puts an end to himself: what is to be done? Either the cause was real and the enquiry insufficient, or there was a sudden, though unknown, attack of madness. Every man who, without the gravest cause, commits a crime so contrary to nature and reason ought to be regarded as deprived of his reason at the moment of the deed.

We now take our first question which concerns the reasons of the Church in refusing burial to suicides, and secondly to those who are publicly known not to have received once a year the sacraments of confession and Easter Communion and who died without any sign of contrition.

A question has been sent us in regard to the exclusion of some from Christian burial. Why does the Church exclude any of her baptized children from a resting-place in her consecrated cemeteries? Besides shocking the feelings of mourning friends it looks like revenge—a pursuing and persecution of the weak and erring.

CONFIRMATION.

What a divine economy does the sacramental system present to the reflecting mind. Excluding from our consideration holy orders and matrimony, which concern society itself as well as the individuals who receive them, and also extreme unction, which is the dispensation for our last moments, the remaining four are a wonderful provision for the sanctification and spiritual life of each individual.

God watering the plains. In confirmation the Holy Spirit of God comes into the baptized soul with His seven gifts as those which are specially necessary for the guidance and conduct of life. Strengthened as soldiers these young members of the Church Militant must go to fight Christ's battle and win Christ's kingdom.

What an unlovely picture the bar wherein is forged the chains that bind souls to the enemy of souls. And the "Wine Clerk" thinks his vocation is spotless and that he is just as good a man as he who gives the best of his brain work to the end that men may become many men, and many Christians, and many fathers of those who are to come after them.

THE BALLOT.

We see by the press reports that the Separate School Board of Hamilton has passed a vote to have the ballot at their elections. It is by no means our intention to challenge the vote or enter into the local merits of the case; for we confess our ignorance in the matter.

or no trustees, the obligation of Catholic education remains; and it devolves upon each Bishop to carry it out for his diocese.

THE WINE CLERK.

One of our readers (he is not a subscriber) writes us, giving it as his solemn conviction that we are unreasonably opposed to the bar-room interests. Our correspondent calls himself a "Wine Clerk"—a bartender with a little profumery added for social effect.

What an unlovely picture the bar wherein is forged the chains that bind souls to the enemy of souls. And the "Wine Clerk" thinks his vocation is spotless and that he is just as good a man as he who gives the best of his brain work to the end that men may become many men, and many Christians, and many fathers of those who are to come after them.

KEEP THEM OUT.

Concerning papers which possess objectionable features the St. Louis Church Progress says: "What a blessed day Sunday must be in Canada since the enforcement of the Lord's Day Act, which prohibits the distribution of the Sunday blanket-sheet issues of the American paper, with its demoralizing funny page!"

head ache and the stomach in revolt, and remorse brings a few days more of sobriety, but Satan and his little army are on watch and guard, and when payday comes once more many fall again into his trap. Poor "wine clerk!" All the while, he tries to persuade himself that he is just as useful a citizen as his neighbor, and entitled to as much respect as any other Canadian.

KING EDWARD.

Our esteemed contemporary, the Buffalo Catholic Union and Times, fears that the visit of King Edward to Ireland will not be an especially enjoyable one, because the people are not in a mood to receive British kings. We hold a different opinion from that of our contemporary. Irishmen will not turn their backs upon a friend.

WHY GIVE PERMISSION.

Advices from Rome give us the startling information that the police authorities of that city gave permission to the anarchists to hold a "Congress." People at this end of the world will no doubt wonder not a little that such permission was accorded. Indeed it would seem quite as reasonable were all other classes of law breakers to seek permission from the law makers for the privilege of consorting with the purpose of making the work of the last named nungatory.

of any sort, even those that are permitted. There is another consideration, a most powerful help to purity, and that is the thought that our bodies are temples of the Holy Ghost. Why put the body, then, to uses for which it was never intended? Why sully that intellect which was made to know God in all His beauty and magnificence? Why hazard the destiny of your immortal souls?

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A DISTURBER OF THE PEACE.

There is much anxiety each recurring season in reference to the crop which our great Northwest will turn into gold for us. There are hopes and fears betimes, and all rejoice when the turning point has come and we are assured that the good God has permitted us to enjoy a bountiful harvest. The husbandman's chief enemy is the insect that comes to destroy the product of his labor and every precaution known to human kind is taken to ward off the disastrous visit of the enemy.

wrote a very clever parody on the life of Gary Albertan, having members of discord, hatched and Albert unit in accepting the autonomy bill. In Father Jan very peed doctor: "Who asked or app people to be our z? They should know by electors of the new interference in their claim to have brain themselves."

IRISH.

A person named who has had quite a stock to five years ententary. We were once to Mr. Cou he, like many of criminal proceedings name, which is d O'Brien, of Mont himself to be, where cases, too, were registered as Cath to serve their t but, upon inquiry discovered that members of that reason why Irish pear so prom records. We do comparison, but belief that Irish to say the least, as their neighbor

THE MOMENT.

No wonder the doctor of the a wrote in his treat "During that priest, the who powers frequent is full of choir Him who is offer this may be m from the very which is celebr told by a certa from an aged an man, to whom His secrets, th once been gran what went on held during th angels come do the sacratory ance, clothed i rounding the r gently bowed courtly soldier of their King easily believe. The lives o similar appar were favored Himself, whet lovely infant hands of the him from the or under the o the crucifix on the cross historian relat day, when she said by her exclamation O Jesus! O y men and sin marvels!) St hanging on sacred blood Philip Ned faithful pres or while he sat rays of glary priest is a ruling Pon vicar of C person of C station.—R

wrote a very clever letter to the Col- gary Albertan, having reference to the breeders of discord. It will be re- membered that the people of Sas- katchewan and Alberta were almost a unit in accepting the much discussed autonomy bill. In this connection Father Jan very pertinently asks the doctor:

"Who asked or appointed the Ontario people to be our guides and leaders? They should know by this time that the electors of the new provinces want no interference in their own affairs. They claim to have brains enough to rule themselves."

Indeed it is most extraordinary that a few fire brands in Ontario should dictate to the people of the new provinces what kind of school law they should accept.

A writer in the Albertan very truly says:

"The reply of the Rev. A. Jan, the Catholic priest of Calgary, to the remarks made by Dr. Sproule at Knox church on Thursday evening, should be read by all intelligent men who are interested in the religious question of Canada. I am not a member of the Catholic Church, and I have only once attended St. Mary's church during my residence in the city, but it seems to me that the reverend gentleman hits the nail on the head when he says that Dr. Sproule, in the Catholic Church, is not a surprising example of the spirit of tolerance and freedom which he says the Orange Order stands for."

Father Jan is the embodiment of a true Canadian, and his letter, which appeared in the Albertan, will, if it were possible, raise him still higher in the estimation of his fellow citizens of all creeds.

"IRISH" CRIMINALS.

A person named Alexander Coulter, who has had quite a record as a criminal, was lately sentenced in Wood stock to five years in Kingston pen- itentiary. We would not make refer- ence to Mr. Coulter were it not that he, like many others, carried on his criminal proceedings under an assumed name, which is decidedly Irish. John O'Brien, of Montreal, he represented himself to be. We have known many cases, too, where convicted criminals registered as Catholics when beginning to serve their term of imprisonment, but upon inquiry being made, it was discovered that they never had been members of that faith. This is one reason why Irishmen and Catholics ap- pear so prominently in criminal records. We do not wish to make any comparison, but we are firmly of the belief that Irishmen and Catholics are, to say the least, quite as good citizens as their neighbors.

THE MOMENT OF THE CONSECRATION.

No wonder that the golden-tongued doctor of the ancient Eastern Church wrote in his treatise on the priesthood: "During that time angels stand by the priest, the whole order of heavenly powers frequently pray, the sanctuary is full of choirs of angels come to honor Him who is offered up in sacrifice. All this may be most easily credited, even from the very nature of the sacrifice which is celebrated. But I have been told by a certain person who had it from an aged and wonderfully venerable man, to whom God was wont to reveal His secrets, that a clear vision had once been granted to him by God of what went on at Mass. He then be- held during that time a multitude of angels come down on a sudden upon the sanctuary bearing a human appear- ance, clothed in bright raiment and sur- rounding the altar. Then they rever- ently bowed down their heads, like courtly soldiers standing in the presence of their King. And all this I most easily believe."

The lives of many saints narrate similar apparitions. Frequently they saw the vision of Christ Himself, whether under the form of a lovely infant resting on the uplifted hands of the priest, or smiling upon him from the corporal on which it lay; or under the aspect, at other times, of the crucified Redeemer hanging on the cross. Thus Bollandus tells one historic relation of St. Collecta that one day when she was assisting at a Mass said by her confessor, she suddenly exclaimed at the elevation (My God! O Jesus! O ye angels and saints! O ye men and sinners! Behold the great marvels!) She saw our Lord as if hanging on the cross, shedding His sacred blood and imploring His Heavenly Father, saying: "I beseech Thee, My Father, to spare poor sinners and to forgive them for My sake."

In 1288 in the palace of St. Louis, at the elevation of a Mass, a beautiful child was seen in the hands of the priest by those present. The apparition lasted some time. But St. Louis re- fused to see it, saying: "Let them go who do not believe that our Lord is in the Sacred Host, my faith en- ables me to see Him in it every day." It is the first thought uttered by Christ: "Blessed are they that have not seen and have believed."

Various and authenticated facts are on record by which Jesus glorified the celebrant of the Mass Himself, who, as explained above, is merged in Christ during the consecration. Thus St. Philip Neri was several times seen by the faithful present raised above the ground while he said Mass, at other times with rays of glory around his head. The priest is a son of the people as is our ruling Pontiff; but at the altar he is vicar of Christ, performing, in the person of Christ, the mystery of propitiation.—Rev. Charles Coppens, S. J.

A WORLD-WIDE INSTITUTION.

That Congregation in the Curia which is known as the Propaganda, presides, as its name implies, over the diffusion of the Catholic faith through out the world. In all probability it is the most perfectly organized body on earth, and notwithstanding the stupen- dous masses of work with which it has necessarily to deal, is far more remark- able for the mastery expedition and mobility of its action, than any bureau- cratic government in existence.

From the days of Gregory the Great, Rome has been the one great centre of evangelism. All Christendom received the faith owing to the initiative of the Papacy. The Popes of A' guon multi- plied the number of the Orders of Friars in Asia.

The discovery of America extended the scope of Christianity, and it was in the days of Clement VIII, that the interests of Catholicity had grown to such a tremendous importance that "a special congregation, dealing with the affairs of Catholic faith," was absolutely essential.

Its creation at first, owing to defect- ive organization, did not survive its founder; Gregory XV. re established it, however, in 1622, issuing in regard to it on June 22 of that year the Bull "Inscrutabili."

Once a month the Cardinal members were to meet in presence of the Pope; twice a month they were to meet under the presidency of one of the elder Cardinals among them. This rule practically remains even to the pres- ent day, and on the first Monday of each month the Cardinals of the Propaganda meet in council to the number of fifteen. Discussions and decisions are referred to the Pope, after going through investigation and examination at the hands of some twenty-five ex- perts in Canon Law.

A prototypical apostolic holds a "watching-brief" at the Council on behalf of the Pope and duly make his private reports to the Pontiff.

Rome divides the universe into two parts which are very unequal in ex- tent. In the less of the two, that is in point of territorial extent, Christianity under an ecclesiastical hierarchy is regularly organized; the larger is the land of heathens and schismatics, the territory of the missions. The deci- sions of Propaganda are, therefore, of vast moment in their application, since every one of them must at once assert the spirit of the Church, and at the same time reconcile the temporal interests of the country in which it is promulgated. Thus if a Catholic uni- versity is to be created at Washington or at Ottawa, Propaganda decides as to the statutes of the new foundation, a necessarily delicate operation.

A glance at the extent of territory over which Propaganda works, will convey some idea of the nature of its responsibilities in the world. With the exception of the Bishopric of Goa, a Portuguese possession in India, Asia comes within the scope of Propaganda. Oceania depends entirely for its ec- clesiastical administration upon Propaganda. Propaganda reigns in the New World over the British possessions of North America, the United States, the Antilles, Guyana, Patagonia; it possesses no rights over Mexico or the South American Republics, Great Britain, Norway, Sweden, Denmark, Holland, Luxembourg, Bosnia, Servia, Roumania, Bulgaria, Montenegro, Turkey, Greece, a part of North Germany and some points in Switzer- land, come under the jurisdiction of this imperial congregation. Here are, approximately, the numbers of the Catholics in the various countries with which the Congregation deals:

England, 2,000,000, or one-eighteenth of the population; Scotland 500,000 or one-seventh of the population; Ireland, 3,000,000, three fifths; Norway and Sweden, 3,500 Catholics out of a population of 2,300,000; Denmark, 2,000,000, nearly half the entire popu- lation; Luxembourg, 211,000, nearly the whole population; Mecklenburg Schwerin and Strelitz with Hanesatic towns 50,000 or one twentieth of popu- lation; Saxony, 90,000, or one fortieth part of people; Bosnia and Herzegovina 300,000, or one-fifth of people; Servia 1,000,000; Roumania 120,000 of 5,000,000; Bulgaria 25,000 of 2,000,000; Turkey in Europe 175,000 out of 9,000,000.

The method which Propaganda em- ploys in conducting its spiritual ques- tions is worthy of notice. In an un- explored region, a few missionaries find a little Christian "outpost." It has hardly sprung into existence, but it is already come within the cognizance of the Congregation; it is the argus-eyed Congregation; it is given a constitution as a mission and all due powers consistent with its work. It has not been long in existence, just long enough to get what fox hunters call a "sense" of the country, when the little mission receives orders to extend its line of operations, the original little outpost becoming, then, a "base" and other members leaving it to form other outposts. This has been the method by which the Church has conquered Central Africa, that seemingly most impenetrable of all lands. In 1835, it was almost untroubled by the feet of missionaries; to-day it is cut up and divided almost as a chess-board, no area being without its settler for the cause of Christianity. The same meth- od has been applied to the Christian outposts of Oceania and China, and the conquest of the practical purposes of its work, the world may be said to be divided into a certain number of cir- cumscriptions, which bring the entire universe into touch with the Roman Curia.

In no country in the world have the powers of Propaganda so marvellously displayed themselves as in Great Britain. From 1550 to 1690, Rome could only send her missionaries to the schismatic country at the risk of her servants' lives. In 1695, the first real establishment took place, and between that year and 1849, there were eight vicariates; Scotland in 1827, had only three. Pius IX., in 1850, re-established the episcopal hierarchy in 1878. The revived it in Scotland in 1878. The Metropolitan of Westminster now reigns over 15 bishops; the arch- di-

ocese of Edinburgh has four dioceses. Ireland, on the other hand, cannot be said ever to have lost its Catholic hi- erarchy. Theoretically, a country which is under an archiepiscopal and episcopal hierarchy ceases to be a "missionary country"; consequently the action of Propaganda in such coun- tries amounts rather to a matter of expediency than to any right by juris- diction which the Great Congregation could claim in the direction of the Catholic affairs of a province having an active hierarchy.—New York Free- mans Journal.

AN AMERICAN SAINT.

MANY MIRACLES RECORDED OF ARCH- BISHOP NEUMAN, WHO UNDER THE TITLE OF ST. JOHN NEPOMUCENE, IS SOON TO BE CANONIZED—CHURCH- MAN OF GREAT LEARNING AND PIETY.

The United States is soon to have a patron saint in the Roman Catholic calendar—the first American to be canonized by Rome. According to authenticated statements presented before Pope Pius X. at a consistory held recently, miracles have been performed at the tomb of Archbishop John Nepomucene Neuman in St. Peter's Church in Philadelphia. In and out of the big church at the corner of Fifth street and Girard avenue there is a constant stream of sorrow-laden human- ity—the lame, the halt, the blind, the afflicted and the weary-hearted asking succor at the crypt of that old man who gave up his life nearly fifty years ago laboring for the poor.

Many there are, according to the evidence gathered by Archbishop Ryan and the priests of Philadelphia, who have gone to the tomb afflicted and come away perfectly healed. A few of these cases were brought to the notice of Pope Leo XIII. eleven years ago, and at that time the late Pontiff placed Archbishop Neuman among the "bless- ed and venerable of the Church's ser- vants of God," one of the first steps toward canonization. Since then the work preliminary to canonization, in- volving deep and patient investigation has been proceeded with and soon the Papal Bull proclaiming his canoniza- tion will be issued.

STORY OF THE BLIND CHILD.

One of the miracles reported to Pope Pius and the one most replete with human interest is that of Mary Hun- neker, a little girl eleven years old, who was stricken with total blindness. The best oculists in Philadelphia were consulted, but after six months' treat- ment there was no improvement. The world of sunshine and flowers and beau- tiful things had slipped from the child's grasp. She knew her dolls only by touch and her books not at all. Grad- ually her conception of things grew dimmer and dimmer.

After many months Mary Hunneker was taken to the nuns in Baltimore, and the advice that the child be placed in an institution for the blind. This suggestion struck terror to the heart of the girl, and she begged to be taken home again. She could not believe that the sight of her mother's face would never greet her again; that she would live in a world of hopeless lone- liness, away from the games of her lit- tle playmates; that she would stand by their hopscotch and hear only the shuffle of their feet, the count of their skips and jumps and the ring of their laughter; that she would never see the white-robed world of the winter time, nor the budding trees in spring, nor the beautiful flowers and the shining waters in the parks on bright summer days, nor the brown and red and yellow trees she had once called Indians fall. But to live always in a night world, away from all the beautiful things she believed God had made be- cause He loved the world, with its sun- shine, its stars and its moon.

HER SIGHT RESTORED.

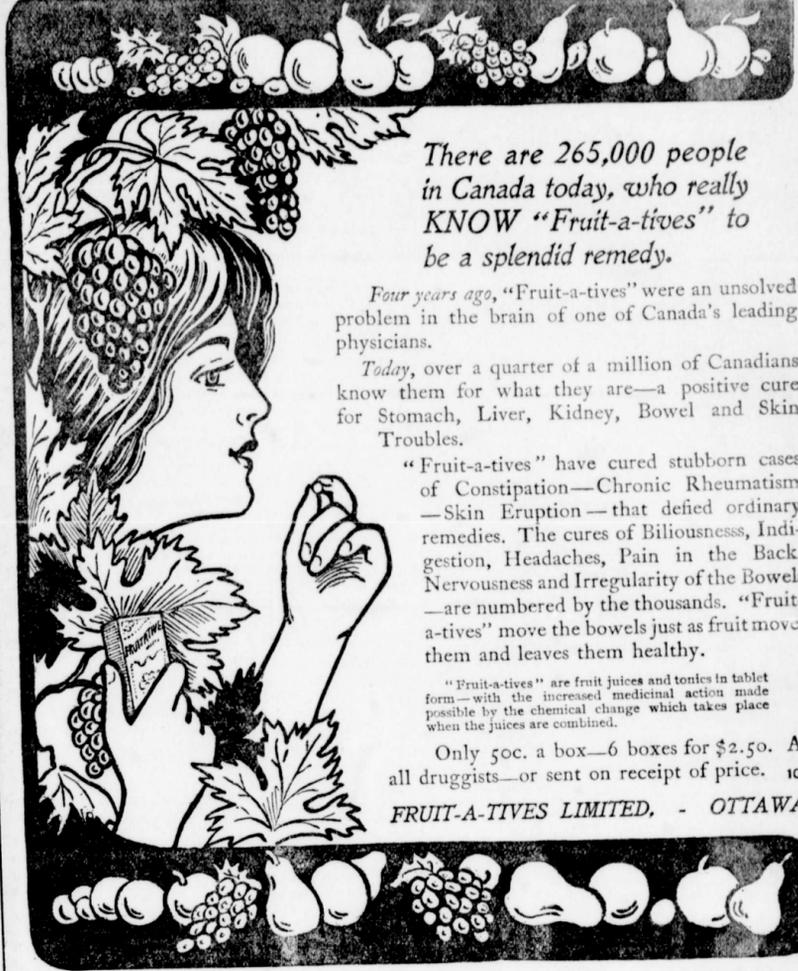
Then one day Mary asked to be taken to the good Sister Mary asked to be taken in the day she never had taught her eyes to light. One of the Sisters told the child to pray to the "Good Bishop John" to intercede in her behalf.

Mary Hunneker was led to her home that evening with new hope in her heart and her soul full of faith. A novena of nine days' prayer was begun, and each morning Mary asked some one to guide her steps to St. Peter's Church, and there she knelt, with her only head on the cold marble slab, poured out her childish heart in a plea of freedom from the fetters which held her from the joy of living. The child's faith increased with each day, and finally the priests of St. Peter's and the nuns became interested and went each morning and evening to pray with the little blind girl.

On the ninth day many persons there to see the close of the novena, and it is said that there were of faith. At the end of the prayer the child stood up and declared she could see distinctly. Some one asked for a test, and, accord- ing to the testimony of a dozen persons who were present the child stood up, and while the tears of joy streamed down her cheeks answered: "I can see and I will count the lights and the flowers and the people." And so she did. Later Mary Hun- neker entered the Notre Dame school. This case spread the local fame of the healing power of prayer to the "Good Bishop," and since then the little courtyard that leads to the tomb of the saint has rarely been empty.

SISTER ANSELMA'S CURE.

Another miracle which has been authen- ticated is that of Sister Mary Anselma, of the school Sisters of Notre Dame in Philadelphia. The Sister had charge of the boys' department of St. Peter's school, with one hundred and seventy small boys under her care. She had become afflicted with deafness some years ago, and as time passed the malady grew worse until no ordinary sound could penetrate her hearing. Teaching had become impossible and she was obliged to leave the school. A novena was begun by the nuns of Notre Dame, and Sister Anselma went each day to pray at the tomb of the "Good Bishop." At the close of the



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nine days' prayer Sister Anselma said that she could hear perfectly, and it is attested that for five years from that time she has conducted her class in St. Peter's school without interruption.

After the canonization will have been formally announced Bishop Neuman will be known as St. John Nepomucene, fourth Bishop of Philadelphia. March 23, his birthday, will become his feast day, and all the Catholic churches in the world will on that day in each year include the saint's name in its Church services. At St. Peter's, in Philadelphia, where the body of the saint reposes, the ceremony will be performed with pomp.

LIFE SPENT IN DOING GOOD.

Go into any Catholic school in the Quaker town and the children can tell you many stories about "Good Bishop John"—of how he lived in utter pov- erty, gave his all to the poor and en- dured a life of hardship and self-denial; of how many a night he returned to his home barefooted and coatless, with not so much as a five-cent piece on his per- son, having given his clothing to some less fortunate being.

The old housekeeper at the archiepiscopal palace has told how every es- pecially tempting morsel which came to the Bishop's table always found its way to some house where poverty reigned. If ever a wealthy member of Bishop Neuman's diocese presented some comfort or luxury to the head of the Philadelphia see, the following day found some unfortunate family that much the richer. Large contributions were given into the hands of "the Good St. John" and he died without a penny but left his diocese in a prosperous and per- fectly organized condition, and thou- sands of the city's poor followed him to the tomb and called him blessed.

St. John Nepomucene was born in Bohemia in 1811 and studied at the University of Prague. He was a man of great learning and scholarship and could freely converse in twelve modern languages. In 1836 he came to this country and was ordained priest in New York by Bishop Dubois. He had charge of missions at Niagara Falls and later performed parochial work at Buffalo, being later sent as a missionary to Pennsylvania, Maryland and Vir- ginia. His great success in building up parishes, making converts, establishing schools and orphanages brought him into prominence throughout the coun- try. He was made superior of the Redemptorists' order, and a little later was elevated to the position of vice provincial of the order. However, it was only a brief time that he was to direct the great religious order of St. Alphonsus.

The see of Philadelphia was made vacant by the elevation of Bishop Ken- rick to Baltimore, where he preceded Cardinal Gibbons. Bishop Kenrick re- commended as his successor the humble missionary who had come to be known as "the Good Father John." Pope Pius IX. at once chose him as Bishop, and after vainly endeavoring to decline the honor he was consecrated in 1852. His reign is unique in the history of the American hierarchy. He was less the American hierarch and more of the humbled monk. The Bishop's palace became a mecca for all in need. He abolished red tape, and when he was in his house could be seen by the lowliest as well as those of power. He also in- troduced into this country the now universal devotion of the forty hours. During his episcopacy he opened more than fifty churches, founded various academies and hospitals and introduced the Sisters of the Third Order of St.

Francis into the United States.—Utica Globe.

SHAME ON ILLINOIS.

Somewhere in his great work on "Gentilism," Peter Thebaud says that whenever men lose belief in the true God they drop into all sorts of danger- ous beliefs and make for themselves re- ligions that begin in the flesh and end there.

Illinois has a Catholic population of about 2,000,000, but there are other millions within her borders, and many hundreds thousands of these are con- stantly changing from sect to sect just as in early summer a squirrel may be seen springing from tree to tree in a wilderness. In Chicago, for instance individuals may be found who exchange faiths practically each year.

Naturally, those hopping squirrels of religion eventually land in the branches of the new cults. The Sun-Worshipers became extinct and Dowelism is dying, but now a new thing exists. What is it? A genuine free-love colony, located on Wooster Lake, run by a wretch named Beilhart who claims to be a Socialist, anarchist and Christian—all three at once.

With Beilhart's religious beliefs Catholics have no concern. It is a shame to Illinois, however, that she allows such colony to exist within her borders. The State of Ohio drove out Beilhart. Illinois tolerates him. From time to time the whole nation takes on alarm with regard to the polygamous Mormons of Utah; no preacher appears worried over the Wooster Lake free love community. Why are we so nice about some things and so careless about others? Beilhart baskingly asserts that he is restoring primitive Christianity, but nobody seems alarmed at the growth of his infamous experiment.—Syracuse Catholic Sun.

ST. ANNE DE BEAUPRE.

THE SEVENTEENTH ANNUAL PILGRIMAGE FROM THE DIOCESE OF KINGSTON TO THE FAMOUS SHRINE OF ST. ANNE DE BEAUPRE, QUEBEC.

The above pilgrimage will take place this year on the 23rd inst. As usual it will be under the patronage of His Grace the Most Rev. C. N. C. Gauthier, D.D., Archbishop of King- ston. The pilgrims can go by the G. T. R. or C. P. R. as in former years at specially reduced rates. Both com- panies will run two special trains along their lines, and to which will be attached first class sleeping and dining cars. The very best accommodation will be provided. The dining cars will be under the supervision of the good ladies of the parish of Gananogue, who will spare no pains in looking after the wants of their patrons. No doubt a great number of people, not only from the diocese of Kingston, but from the surrounding districts will avail them- selves of this grand opportunity now afforded them of visiting, in the easiest way possible and at the lowest rates, the famous shrine of good St. Anne, that they may obtain for themselves and their friends great favors, spiritual and temporal.

To those who may not desire to go on the pilgrimage a splendid opportunity will be given to visit the historic and beautiful cities of Montreal and Que- bec, as well as many other places of interest along the route. All persons desiring information can obtain it by applying to the agents of the C. P. R. or G. T. R. or to the Rev. J. P. Kehoe, pastor, Gananogue, director of the pilgrimage.

THE "NASTY STORY" EVIL.

In his "Life of John Boyle O'Reilly," James Jeffrey Roche says that the man who laid such a strong impress upon the Catholic and literary life of Boston never told and never listened to a nasty story. Mark Twain says of another celebrated Catholic writer, Charles Warren Stoddard, that an indecent story was a sharp distress to him. We notice in the Monitor an editorial de- nouncing the merry-making which finds expression in the nasty story, and we heartily agree with our esteemed con- temporary when its says: "No Chris- tian gentleman, no Catholic, can enjoy the nasty story. It is unwholesome and degrading; it is disease. There is no good reason for it. The man with the healthy mind, pure, not prudish, can find ample outlet for his animal spirits in other channels. True, it takes a deal of courage to stand alone, outside the jovial circle; but a man's self- respect is there, and when he lends his laugh to the applause that greets the salacious story, he leaves his self- respect behind. And if he be a man, it takes a more complicated process than the mere resistance of temptation to regain that precious self-respect."—Sacred Heart Review.

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EXTRAVAGANCE.

"The same was accused unto him, that he had wasted his goods."

Brother: Let me say a word to you this morning about the vice of extravagance; for the gospel of this Sunday warns us, by implication, of wasting our Master's—that is, our Lord's goods; and everything we have, we have from His bounty.

This seems to be a wasteful age. Perhaps that is less a misfortune than if the age were pennurious and thieving. But stop a moment; wherever you find wastefulness you find side by side with it the opposite vice of avarice. The truth is, you cannot be wasteful without being in some way unjust to some body or other. Either you cheat your creditors, or you wrong your children, or you give your neighbors a false impression of your financial ability.

Love of money is great folly. But did you ever know a finer specimen of a fool than the girl who earns a few dollars a week and hangs it all on her back and on her head in the shape of extravagant clothing? Indeed, I think a little money spent in becoming attire—a pretty hat, a nice, well fitting dress—is well spent; that is all right, and is quite consistent with a little account of a working-girl putting on the airs of a princess all tricked out with jewels and satins and furs? Where is the sense of so squandering your money that when the time comes to get married you haven't got a cent to your name; or when sickness comes you must be taken care of like a pauper?

While on this head, I wish to say that a girl who has lived at service, and married a workman, sometimes brings to his household the lavish extravagance of the rich man's house from which she has come. But, on the other hand, we know what excellent, neat, thrifty, and withal religious wives these girls generally make.

But what is any extravagance compared to the beer-drinker's, to that of the man who loses his blue Monday's wages, and many another day's wages, by his Sunday spree! Truly, there is no leak in the poor man's pocket equal to that which pours his money into the grog-seller's till. Capital may be, sometimes, doubtless, unjust; but labor is notoriously unjust to itself. Come my brethren, what gives capital its grip on the laboring class? Is it not that the men must work or starve?—that when wages are high the saloon-keeper gets what might be saved? Do you think you can fight for your rights against capital unless you have money? And how do you expect to have money unless by the discipline of economy, the restraint of temperance, the boycotting of the bar-room.

Look at it again: when wages are low, does the saloon-keeper complain of "depression in business"? By no means. The foolish workman levies just the same tax on his scanty as on his full earnings. He devotes to a harmful luxury what should meet the requirements of bare necessity. He robs his overworked body of nutritious food that he may drink his drugged beer. Hence his flabby face and trembling nerves; hence his shabby clothes, good enough for the saloon but not for the Sunday Mass. Hence his ragged wife, and his yellow-faced and puny children. Brethren, on the other side of the Lord who will hear these words, "I accuse you of wastefulness of My goods," the tipsy working man will not be the least terrified. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not surprised that when they return to their senses they become fanatics in their hatred of the saloon.

Brethren, thrift is a natural virtue, common to Jew, gentile and Christian. But multitudes of men and women can practice the supernatural virtue of faith, hope and love only on condition that they, or those upon whom they depend, have provided for them a decent home. This is a condition of life which is, morally speaking, necessary for most persons to start upon the practice of the Christian virtues. We all know that a good home can be secured by habits of saving.

But, you may ask, what about the extravagance of the rich? I answer: wait till next Sunday.

SAINTS AND THE BIRDS.

There is in the Louvre a charming little picture by Giotto of St. Francis preaching to the birds. The saint's face with an earnest, loving expression is looking up at the birds that, with outstretched necks and half open beaks appear to catch his words. The old legend which this picture illustrates with all the artist's vividness in presenting a story is equally as charming in its simplicity. It is as follows: As St. Francis was going towards Bivagno he lifted up his eyes and saw a multitude of birds. He said to his companions: "Wait for me here while I preach to my little sisters the birds."

The birds gathered round him, and he spoke to them somewhat as follows: "My little sisters the birds, you owe much to God your Creator, and ought to sing His praise at all times and in all places, because He has given you liberty and the air to fly about in, and though you neither spin nor sew, He has given you a covering for yourselves and your ones. He sent two of your species into the ark with Noah, that you might not be lost to the world. He feeds you, though you neither sow nor reap. He has given you fountains and rivers in which to quench your thirst, and trees in which to build your nests. Beware, my little sisters, of the sin of ingratitude, and study always to praise the Lord."

As he preached the birds opened their beaks, stretched out their necks, and flapped their wings, and bowed their heads to the earth. The sermon over, St. Francis made

the sign of the cross, and the birds flew up into the air, singing sweetly their song of praise, and dispersed towards the four quarters of the world. St. Columba used to feed the sea-birds, and he is reported to have done the same with the sparrows. The sparrows would descend and eat of St. Remi's hands. And the birds would hover around the hermits of Monteat and eat from their hands.

MAKING RELIGIOUS INSTRUCTION MORE EFFECTIVE.

No teachers to-day think of confining themselves to just the questions in the book, whether in secular or religious instruction. No teachers think of asking questions in regular class routine, viz., first, second, third. If there are any who do such things, they are not teachers; they are automatons.

Science, we know, has made giant strides, and science has chiefly followed inductive methods. Might not religious instruction make greater strides by a little more induction?

Most children, for instance, who have commended the catechism, will easily answer that "Christ lived so long on earth to show us the way to heaven by His instructions and example." But most of them will falter if asked to relate some of the instructions and example. How many children know what they are talking about when in answer to the question, "Why is Jesus Christ true God?" they answer "because He is the true and only Son of God the Father?" He proved that He was God will be both more intelligible and more easily remembered.

There are some people married outside the Church because they remember that the sixth commandment of the Church forbids marriages with non-Catholics. There are those who remember that a commandment requires them to contribute to the support of their pastors, and they will help a bazaar or some other religious enterprise a thousand miles away, but will not identify themselves with the work and interest of their own parish. There are numbers of children who can sing of the corporal works of mercy, but will not contribute a cent from their superfluous expenses to feed the hungry, give drink to the thirsty, or clothe the naked.

From this it would follow that our children should be taught more by doing. There is no reason why Catholic school or church should not have its children's charitable society, and there are a great many reasons why it should. Finally, many modern questions have sprung up since the catechism was prepared and enjoined by the Third Plenary Council of Baltimore. Atheism and agnosticism indulge in more rampant and outspoken blasphemy. Most secular papers are slaves to their demands. This emphasizes more and more the necessity of papers that will not pollute the sanctity of the home. Socialism, good, bad and indifferent; the increased cost of sustenance; extravagance and high pressure living, and their corollaries, are subjects that influence the faith and morals of modern life, and cannot be ignored in any adequate system of religious instruction.—Rev. J. F. Nicholson, Houston, Texas, in Catholic School Journal.

LET HIM WHOM THE CAP FITS, ETC.

Rather an unusual point, but never theless a good one, was made by a Jesuit priest preaching a mission in the Cathedral of Brisbane, Queensland, the other day. He was speaking of the many dangers that surround Catholics at the present day, and the necessity of safeguarding the faith by Catholic reading, when he digressed a bit to score severely the Catholics who show meanness or carelessness in the matter of paying for Catholic papers. Catholic publications, he said, suffered very much from unpaid subscriptions. Oftentimes the paper was sent for years, and when the bill for payment came, very often a post-card was sent, stopping the paper altogether. This, declared the preacher, was a shameful and disgraceful action on the part of Catholics, and a great deal of the weakness and inefficiency of the Catholic press, complained of by some people, is due to Catholics who seem to have money for everything else, but who "get mad" and stop the paper if they are reminded of their remissness. The preacher dwelt upon the importance of the Catholic press, the importance of instruction and education, and said that many of those who grumbled at the Catholic press were poor specimens of Catholics, who never subscribed for a paper.—Sacred Heart Review.

AN OLD FAVORITE.

Readers of Lever's famous novel, "Charles O'Malley," will remember that one of the dancing tunes frequently mentioned by that author is "The Wind That Shakes the Barley." The other evening, in looking over a collection of old Irish songs, we came upon the words of that lyric. They will prove interesting to Irish readers who are advanced in years, and to younger readers who may be interested in old love-songs:

I sat within the valley green,
My fond arms around her flinging,
My old heart strove the two between,
The old love and the new love;
The old for her, the new that made
Me think on Ireland dearly,
While soft the wind blew down the glade,
And shook the golden barley.

While sad I kissed away her tears,
My fond arms around her flinging,
The foeman's shot burst on our ears,
From out the wildwood ringing,
The bullet pierced my true love's side,
In life's young spring so early,
And on my breast in blood she died,
While soft the wind shook the barley.

But blood for blood without remorse
I've taken on O'ulart Hollow;
I've placed my true love's clay-cold corpse
Where I full soon will follow;
And round her grave I wander drear,
None, night, and morning early,
With breaking heart where'er I hear
The wind that shakes the barley!

NO BAD DEBTS EXIST ON HOME BANK BOOKS

Less than \$400 Reported Doubtful---Big Increase in Deposits ---Six per cent Dividend Paid---\$60,000 More Added to Rest Account --- Second Annual Meeting.

The following article regarding the Home Bank of Canada is reprinted from the Toronto Daily Star of June 28th:

To run a chartered bank having available funds to the amount of nearly six and a half million dollars, and to keep these funds actively invested for a period of two years, and conclude operations with less than \$400 doubtful debts on the books, is the achievement of the present management of the Home Bank of Canada. This, and other important figures, are contained in the annual statement of the Home Bank, the second annual meeting having been held yesterday afternoon at the head offices, 8 King Street west.

The total assets of the Home Bank now amounts to \$6,313,152.81. The deposits to nearly five million. The sum of \$60,000 has been added to the Rest Account. A dividend of six per cent has been paid. At the annual meeting the directors were given to increase the capital by one million dollars, with a view to keeping pace with the opportunities offering in the North-West. There is a probability, too, that the membership of the directorate may be increased to make room for representative capitalists in the North-West.

TEN PER CENT BARNED. In a Review of the affairs of the Home Bank the Directors' report shows that the profits for the year, after paying all charges, including expenses incurred in the opening of new branches, and providing for bad and doubtful debts, amount to \$78,030.65, being about 10 per cent on the average paid-up capital, and the sum of \$45,281.56 was received as premium on new stock subscribed. A further addition of \$30,000 has been made to the Rest, and the sum of \$10,000.00 received for expenses in connection with the opening of new branches. The dividend at the rate of six per cent has been maintained, and the Profit and Loss Account increased to \$35,705.58.

NEARLY A MILLION. The deposit show an increase of \$980,000. The total assets show an increase of \$1,418,845.29. These figures represent a steady advance in the business of the Bank during the year. Branches have been opened at Ferris, B. C., Winnipeg, Man., Melbourne and Cannington, Ont. Another branch will be opened in Toronto at the corner of Bloor and Bathurst streets. Two sub-branches were opened, one at Hutchinson and the other at Everett. In view of the increased trade of the country, more especially in the North-West, the report says, there should be good opportunities of extending the Bank's usefulness and interests, and the Directors have approved a by-law authorizing the increase of \$2,000,000. If this by-law is passed by the shareholders, it will give the Bank the advantage of being in a position to avail itself of good opportunities as presented from time to time of extending and increasing its business.

A FORTUNATE INSTRUCTION. The chairman's remarks touched on the financial situation generally. "The striking feature that has prevailed throughout the year is the extraordinary stringency in the Money Market, and more especially latterly in Canada, and a fair rate for the Bank's money, it has also called for extra care on the part of the directors. The Bank was in the fortunate position, at starting, of stepping into an established business, and while that business required reorganizing to conform to banking rules, it enabled us to take our own time in forming a new connection. The business that has been secured is, we believe, of a class any bank could be

MODERN TRAINING PERILOUS.

Evidently thoughtful educators everywhere are beginning to accept the Catholic position in whole or in part. They are becoming aware that a training that is without religion or morality must ultimately be a menace to social order. They are growing convinced that our American organs of trusts, combines, grafts, embezzlements and plutocratic and labor tyrannies, is the result of un-moral education.

Monday, at the graduating exercises of Knox College, Galesburg, Illinois, President Thomas McClelland delivered a striking address. Among other things he said that the commercial spirit of the time is laying too much stress upon the training of men to be successful in getting out of the public all they can, whether it be wealth or political influence or social standing, without much thought of what they may be able to render in return. "We are losing the sense of public trust in education," he said. "In attempting to further the fortunes of the individual, we have too often forgotten the larger purposes of education. There is much in this new practical education which commands our approval, but if carried too far it may not only defeat its own end but

Tobacco & Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvelous are the results from using his remedy for the liquor habit. It is a safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

glad to have on its books. The best evidence of the care that has been exercised in selecting it is the fact that the amount required to provide for bad and doubtful debts was under \$500. We recognize the fact that we might possibly have shown more expansion, but the policy of your Directors is very conservative, and we consider it much better in your interests to follow closely the policy we have adopted, which is to proceed carefully and surely.

"The Directors have made a personal inspection of the Treasury and securities held at the Head Office and Toronto Branch of the Bank, verifying the balance shown by the Head Office books. The different Branches of the Bank have been inspected during the year.

LOOKING TO THE WEST. "The trade condition of the country, more particularly in the North-West, has drawn your Directors' attention to the fact that during the coming year it might be opportune and advantageous to increase the Capital Stock of the Bank, and they have approved of a by-law to be submitted for your consideration which provides for an increase in the Capital Stock to the extent of \$1,600,000, which will make the authorized capital \$2,000,000. In asking you to authorize this increase of Capital, it should be borne in mind that while we think it well to ask for such authority, it is quite possible that little, if any, of such new stock may be issued this year. At the same time, we regard it as desirable that your Directors be in a position to do what they think will be in the best interests of the Bank.

"With the proposed expansion of the Bank's capital, your Directors think it would be well to increase the number of the Directorate, and this will probably be done later on by the appointment of Directors to look after the Bank's interests in the North-West."

THE SHAREHOLDERS' PRESENT. M. J. Haney, C. E., was appointed to the chair at the second annual meeting of the Home Bank of Canada yesterday. The shareholders present were:

- A. Bell W. T. Kernahan
B. E. Bull Wm. Laviole
Geo. F. Clare F. E. Luke
Wm. Crocker T. A. Lytle
Lieut.-Col. J. I. Davidson Lieut.-Col. James Mason
Dr. J. T. Duncan Major J. Cooper Mason
H. W. Evans Isaac Moody
D. Fitzgerald Harold G. Muntz
E. Flanagan P. J. Murray
Major F. A. Fleming W. Parkyn Murray
J. T. Franks M. O'Connor
Edward Galley W. H. Partridge
F. H. Gooch J. S. Robertson
E. G. Gooderham R. B. Street
M. J. Haney, C. E. Henry Swan
Wagner Hawke A. W. Thomas
J. Hobson M. A. Thomas
Philip Jamieson E. P. Wood

The Board of Directors were re-elected to office: Eugene O'Keefe, President; Thomas Flynn, Vice-President; E. G. Gooderham, M. J. Haney, C. E., Lieut.-Col. J. I. Davidson, W. Parkyn Murray, Lieut. Col. James Mason. THE MANAGEMENT CONGRATULATED. A resolution was adopted extending the thanks of the Shareholders to the President and Vice-President and Directors for their careful attention to the interests of the Bank. In another resolution the thanks of the Shareholders were tendered to General Manager Col. James Mason and the other officers of the Bank for the efficient manner in which they had performed their duties.

what is worse may interfere with the public end in education. Let us not forget that the purpose of the founders of Knox College was to send forth laborers unto the harvest, men and women, to take their places as leaders in the church, in the offices of business life, who should keep in the foreground their responsibility to the public and the fact that they are servants of the people."

VISITS TO THE BLESSED SACRAMENT.

Visits to the Blessed Sacrament are always in order, but especially during the Forty Hours Devotion. And one of the resolutions we naturally make during the exposition is to come and visit our Lord often, if not daily.

We go to see our friends and neighbors, and who is a greater friend or better neighbor than our Divine Lord? Sometimes we go and find our friends absent, and often when we find them home, we come away with sorrow and disappointment; but our Lord is always at home in His place on the altar, and we never come to Him but what we return cheered and comforted. He listens to our sorrows and tells us how to overcome or bear them. He lifts our burdens and gives us the sweets of His love instead. As no one can meet a good and wise person without profiting somewhat, so no one can come before Him who is goodness and wisdom itself, without our great benefit. "Come to Me all you that labor and are heavy burdened and I will refresh you," says the Lord. "Oh, if we would only take our Lord as His word, how different it would be with us! Going before His altar every day of our lives, we would pour out our

Advertisement for Galt Art Metal Co., Ltd. featuring 'Galt Sure-grip Shingles'. The ad includes an illustration of a hand holding a shingle and a weight labeled '416 Lbs.'. Text describes the shingles as 'Ordinary grades of galvanized steel are not considered good enough for Galt Sure-grip Shingles. A special grade of the best, wear-defying galvanized steel is prepared exclusively for them. Consequently, at the very outset, Galt Sure-grip Shingles have the power to outwear all others, wooden or galvanized.' It also mentions that the shingles are 'locked together far more securely than ordinary shingles' and 'easily and quickly put on and when on will withstand the severest test of storm or lightning.'

Advertisement for North American Life Assurance Company. The ad features a map of North America and the text 'NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.' It discusses the company's policy and financial strength, stating 'The protection afforded by a policy of life insurance in a strong company such as the North American Life is just what you should have for this purpose, and a little foresight and consideration exercised now would prevent future hardship to your family at the time when you are not on hand to help them.'

Advertisement for Mutual Life Assurance Co. of Canada. The ad includes the text 'SOME REASONS WHY the confidence of the Canadian public in was never so great as at present: (1) Because the Company's record has been clean throughout the 37 years it has been in operation. (2) Because its plans of insurance are up-to-date and just what the insuring public requires. (3) Because its policyholders are eminently well satisfied with the results realized under their policies. (4) Because the general public is beginning to find out the good things the Company has in store for its policyholders, and (5) Because, being purely mutual, its policyholders are more than customers—they are co-partners in the Company—sharing equitably in all its benefits.' It also lists the head office in Waterloo, Ont.

Advertisement for The Church Decorators. The ad states 'The Church Decorators are the only Canadian Firm making a Specialty of Ecclesiastical Design and decoration.' It provides the address '32 Richmond Street east, Toronto' and offers 'References Given. Ask for Designs and Estimates for your requirements. Our services at your disposal.'

Advertisement for London Mutual Fire Insurance Co. of Canada. The ad includes a table of financial figures: Assets \$817,449.88, Liabilities (including re-insurance) \$308,638.16, Reserve \$511,099.29, Surplus \$418,816.02, Security for Policyholders \$52,000.90. It also mentions 'Incorporated and licensed by the Dominion Government, Operates from the Atlantic to the Pacific. Conservative, reliable and progressive.' The head office is at 82 and 84 King Street, Toronto, with Hon. John Davidson as President and Sec. & Manag. Director.

Advertisement for Breviaries. The ad describes 'The Pocket Edition' as 'No. 22—48 mo.; very clear and bold type, few references; 4 vol. 4 1/2 x 2 1/2 inches; thickness 1/2 inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40.' It also advertises 'DIURNALS' (Horae Diurnae—No. 39—4 1/2 x 3 1/2 ins.; printed on real India paper; weight, round, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60.) and 'THE CATHOLIC RECORD' from London, Canada.

Advertisement for The Kyriale. The ad describes 'The Kyriale Or Ordinary of the Mass' as 'ACCORDING TO THE VATICAN EDITION. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid.' It also advertises 'Kyriale Seu Ordinarium Missae' with 'Cum Cantu Gregorianum ad exemplar editionis Vaticananae Concinnatum. Price 25c. post-paid.' The publisher is 'Catholic Record LONDON, CANADA'.

CHATS WITH... The sell... If a salesman... sixty per cent... of salesmen employed... is not within the... influence everybody... A salesman... manage salesmen... energy to manage... won't be managed... The best way to... is to persuade the... auditing the manag... Most men can... something that we... buy some thing th... if we are p... earnest enough a... them that which v... If an employe... charge of salesme... so short-sighted... peals from the... The manager ma... or wrong—while... A man cannot... especially if one... than the other... A salesman's s... tion is sales, not... but in greatness... A salesman m... exacting as an o... uly in temper... habit a strong pe... —but whatever... is a marked ob... within him the... salesman." Any individual... a man causes h... away from the... roundings. Such... for that reason... be likely to enha... such. A salesman... much disturbed... earnestly makes... improvement, even... cises the judg... There's someth... which, if prop... made to count f... If a house is... upon the perso... man has upon... severely from t... from any cause... If a house can... age by establish... friendship, it e... tion in the eve... men. The increas... friendship shou... encouraged by e... improves his c... and good salary... That there... top" is patent... this truth: y... kind are willing... and very few b... or real desire... Men in busin... way" is operat... care, and a r... responsibility... welcomed by th... relief from the... An advertise... leadership, an... tated in their... ly follow the... Canadian Stee... Who is it th... by employes... man who joys... does not beat... bicker and qu... for failures o... of others. If... he has any, h... has none, bec... with which he... all the tonic... prime condit... life of any gr... any assembly... men good to... labor, he d... brain. He d... and parley... when away... back to his t... termination... than the one... in his streng... brain. Such... earth; the f... ferment of t... the whole h... humanity is... health and... and they sp... on all sides... of endeavor... They kee... day by day... Such... after a day... The man... good follow... his pleasure... joyfully, sa... seldom in a... careful of t... terminated t... rights. He... the pl... keeps in m... tion. His... is like an a... Catholic Co... It is a v... man begins... ly confesio... a boy, he fu... This gener... left school... some store... to rub el... and condit... upon the w... does not ar... in the atmo... matters of... tic of plac... worse if fr... among the... licism, or... files, or r... been tan... young Ca... nothing as... as fr...

CHATS WITH YOUNG MEN.

The Selling End. If a salesman succeeds in securing the enthusiastic co-operation of sixty per cent. of the total number of salesmen employed he is doing well. It is not within the power of one man to influence everybody forcefully.

A salesman should try not to manage salesmen, but should devote his energy to managing sales. Salesmen won't be managed. The best way to "manage" salesmen is to persuade them, that they are persuading the manager.

Most men can be persuaded to do something that we want them to do, or buy something that we want them to buy, if we are persistent enough and earnest enough and do not require of them that which will work them an injury.

If an employer places a manager in charge of salesmen, he should never be so short-sighted as to encourage appeals from the manager's decisions. The manager must be supported right or wrong—while he is manager.

A salesman's strongest recommendation is sales, not in greatness of volume but in greatness of profits.

A salesman may be as precise and exacting as an old maid, he may be as ugly in temper as a bear, he may exhibit a strong peculiarity in something—but whatever his idiosyncrasy, if it is a marked characteristic—he has within him the "makings of a good salesman."

Any individualizing characteristic in a man causes him to stand in relief, or away from the dead level of his surroundings. Such men have force, and for that reason, in salesmanship it will be likely to enhance probability of success.

A salesman should not be too much disturbed by a salesman who earnestly makes suggestions for improvement, even while doing so he criticizes the judgment of his manager. There's something in that salesman, which, if properly directed may be made to count for business.

If a house is absolutely dependent upon the personal hold which a salesman has upon its trade, it will suffer severely from the loss of that salesman from any cause.

If a house can secure a strong leverage by establishing a house-prestige or friendship, it will have a firmer position in the event of a change of salesman.

The increased strength of the house-friendship should be welcomed and encouraged by every loyal salesman. It improves his chances of good business and good salary.

That there is "always room at the top" is patent to anyone who grasps this truth: viz., the majority of mankind are willing and anxious to be led, and very few have either the capacity or real desire to be leaders.

Men in business are no exception to the rule. The law of the "easiest way" is operative in all departments of trade, and a man who will assume the responsibility of leadership, will be welcomed by those who are waiting for relief from their difficulties.

An advertiser sounds the trumpet of leadership, and buyers who have hesitated in their undirected course, eagerly follow the proffered guidance.—Canadian Stenographer.

Lovers of work. Who is it that is liked everywhere, by employers and employees? It is the man who joys in his work. Such a man does not beat the air to conquer trifles, bicker and quarrel, or lay the blame for failures on his tools or the scheming of others. He keeps his ailments, if he has any, to himself. Generally he has none, because the very eagerness with which he attacks a given task is in prime condition.

A Bad Sign. It is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion, which, as a boy, he fulfilled as a matter of course. This generally happens when, having some store or factory as a position to rub elbows with the various kinds and conditions of men who go to make up the work-a-day world.

the sacrament. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defenses. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world weans him from the observance of his religious duties, which are his only safeguard, and he begins to neglect or avoid the monthly confession and Communion that kept him loyal and undefiled as a boy.—Western Watchman.

When Saving Becomes a Vice. A Paris bank clerk, who was carrying a bag of gold through the streets, dropped a ten franc piece, which rolled down the sidewalk. He set his bag down to look for the lost piece, and while he was trying to extricate it from the gutter, some one stole his bag and ran away with it.

I know a rich man who has become such a slave to the habit of economizing, formed when he was trying to get a start in the world, that he has not been able to break away from it, and he will very often lose a dollar's worth of valuable time trying to save a dime.

He goes through his home and turns the gas down so low that it is almost impossible to get around without stumbling over chairs. Several members of his family have received injuries from running against half open doors, or stumbling over furniture in the dark; and once, while I was present, a member of the family split a bottle of ink upon a costly carpet in passing from one room to another in the darkness.

This man, although now wealthy, tears off the unused half sheets of letters, cuts out the backs of envelopes for scribbling paper, and is constantly spending time trying to save little things which are utterly out of proportion to the value to him of the time thus consumed.

He carries the same spirit of niggardly economy in his business. He makes his employees save strings from bundles as a matter of principle, even if it takes twice as much time as the string is worth, and practices all sorts of trifling economies equally foolish.—O. S. M. in Success.

our boys and girls. For Boys to Remember. That it takes more than muscle to make a man. That bigness is not greatness. That it requires pluck to be patient. That selfishness is the most unmanly thing in the world.

That piety is not priggishness. That to follow a crowd is a confession of weakness. That street corners are a poor college. That one real friend is worth a score of mere acquaintances.

That to be afraid to be one's noblest self is greatest cowardice. That it is never too soon to begin the business of making a man of one's self. That what is put into the brain today will be taken out of it ten years hence.

That the only manliness worth possession is shown in the life of the Son of Man.—The Parish Monthly. Dick's Trial. Dick was a good lad. He served God and loved his widowed mother very much indeed. The gentleman he worked for was very rich, but he did not take any notice of Sundays when there were ships to be unloaded, or work to be done in which delay would cost him money.

"I shall want you all to work to-morrow," he said one Saturday afternoon. "Sir," said Dick, "I cannot work to-morrow." "Why?" "It will be Sunday." "All right; if you can't do as you are told you will have to go." "I know," said Dick, "and there is my mother to keep; but I cannot work on Sundays."

"Very well; go up to the office and the cashier will pay you on." Dick could not get any work for three weeks, but one day a banker met his late employer and asked him to recommend a suitable young fellow for cashier in the new bank. He was at once told to try Dick.

"But," said the banker, "you have only just discharged him." "I know that. He would not work on Sundays, but the lad who is ready at the call of his conscience to lose his place seems to me to be the kind of a youth that would make a very suitable cashier."

And Dick got the place—a much better place than the one he had lost. Our Young People. Be Courteous, Boys. "I treat him as well as he treats me," said Hal. His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had just gone home.

"I often go in there, and he doesn't notice me," said Hal again. "Do you enjoy that?" "Oh, I don't mind! I don't stay long." "I should call myself a very selfish person, if friends came to see me and I should pay no attention to them."

"Well that's different; you're grown up." "Then you really think that politeness and courtesy are not needed among boys!" Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature."

And very earnestly the father added: "Remember this, my boy—you lower your own self every time you are guilty of an unworthy action because someone else is. Be true to your best self, and no boy can drag you down."—Catholic Chronicle. A Small Hero. Little evidences of courage are very precious to mothers. A year ago three women and a child walked on a lonely southern mountain. They were busy gathering flowers, when suddenly one looked up and after a moment's startled pause gave a cry and fled with the others after her. The path was blocked by a fierce-looking razor-backed hog, black and gaunt and probably harmless. But a bear would not have been more terrible. The boy was not three years old, and his head was as yellow as a dandelion, but as his protectors fled he called reassuringly: "Don't be afraid. I'll take care of you!" and catching up a twig of azalia he advanced, charged and routed the enemy. It was a little thing. But the mother woman sank on her knees, and with her hero in her arms, crushed against her breast, thanked God that He had given her a brave son, and she went down the mountain as though it had been the way of glory.—Catholic Mirror. Learn to Be Kindly. There are many people who excuse themselves from the little familiarities and kindnesses of life on the ground that they are not natural to them. These people say that they are reserved by disposition, and cannot be free and easy in meeting people. But we can learn to be genial and gentle just as we can learn to row a boat or to throw stones or to write shorthand or to speak a new language. That homeliness and unaffected simplicity of address, which makes Ruskin so approachable to child or man, was the work of a long life's discipline. The strongest of men, he had made himself the servant of all, and, judged by his own standard, his greatness had lain just here.—B. C. Orphans Friend. A Little Hero. A little Chinese boy only ten years of age went to the bishop and begged for confirmation, for which he had been considered too young. The bishop hesitated. The eagerness of the child touched him, but he was so young! The boy continued to supplicate for the sacrament.

But after you are confirmed, if the mandarin puts you in prison and questions about your faith," said the prelate, "what will you answer him?" "Monseigneur, I will tell him that I am a Christian by the grace of God."

"And if he commands you to deny your faith, what will you do?" "I shall answer: 'Never!'" "And if he should say that you must not go to church, nor keep holy the Sundays and festivals of obligations?" "I shall tell him that I must first of all obey the Commandments."

"And suppose that in the end he will call the executioner and will say to you: 'Unless you apostatize, these men shall cut off your head. What will you say then?'" "I will say: 'Cut it off!'" "The little hero was confirmed.—The Guidon.

MR. BIRRELL ON CARDINAL NEWMAN. In one phase of versatile and attractive personality, Augustus Birrell, at present Secretary of Ireland, and the author of the Irish bill which was recently rejected by the representatives of the Irish people, appears as an essayist of considerable force of expression and keenness of insight. Cardinal Newman is the subject of one of Mr. Birrell's essays. In fact he mentions the great English Cardinal in several of his papers, and always (to use the phrase of a writer in the Irish Ecclesiastical Record) "with something more than reverence, with a sort of personal regard and affection that never falters or belies itself." In the essay which he has exclusively devoted to the Cardinal, Mr. Birrell says:

"There are some men whose names are inseparably associated with the progress of the world; there are others who are forever united in human memories with places; it is the happy fortune of the distinguished man whose name is at the top of this page to be able to make good both titles; for while his fierce intellectual energy made him the leader of a great movement, his rare and exquisite tenderness has married to a lovely place the revival of Church authority in England and America during the century, they will recall the vicar of St. Mary's, Oxford, who lived to become a Cardinal of Rome, and when the lover of all things that are quiet and gentle and true in life and literature, visits Oxford, he will find himself wondering whether some angel still grows outside the windows of the rooms in Trinity where once lived the author of the Apologia."

Of Cardinal Newman's superb mastery of the art of expressing himself in written words, much has been written. Mr. Birrell says truly that it is a style which defies description. "As well might one seek," he says, "to analyze the fragrance of a flower, or to expound in words the jumping of one's heart when a beloved friend enters the room." He goes on:

"One can, of course, heap words on words. Dr. Newman's style is pellucid, it is animated, it is varied; at times icy cold, it often glows a fervent heat. It employs as its obedient and well-trained servant a vast vocabulary; and it does so always with the exactness of the educated gentleman, who, by a sure instinct, over avoids alike the ugly pedantry of the book-worm, the forbidding accents of the lawyer, and the stiff conceit of the man of scientific theory. Dr. Newman's sentences sometimes fall upon the ear like well considered and final judgments, each word being weighed and counted out with dignity and precision; but at other times the demarcation and language of the judge are hastily abandoned, and substituted for them we encounter the impetuous torrent, the captivating rhetoric, the

brilliant imagery, the frequent examples, the repetition of the same idea in different words of the eager and accomplished advocate addressing men of like passions with himself."

It is to be regretted that more of our rising young men in all walks of life do not form their style of writing—and of living and thinking, too—upon Cardinal Newman's. The mere perusal of Newman's works, for the literary taste and flavor of them, well repays the reader. In reading a page of Newman, one unconsciously finds himself rising to higher levels, so subtle is the charm of his style. Mr. Birrell alludes to this quality of the Cardinal's books when he says:

"As there are some days, even in England, when merely to go out and breathe the common air is joy, and when, in consequence, that grim tyrant, our bosom's lord, sits lightly on his throne, so to take up almost any of Dr. Newman's books—and they are happily numerous, between twenty and thirty volumes—is to be led away from 'evil tongues' and the 'sneers of selfish men,' from the mud and mire, and the growl around the pig troughs of life, into a diviner ether, a purer air, and is to spend your time in the company of one who, though he may sometimes astonish, yet never fails to make you feel (to use Carlyle's words about a very different author) 'that you have passed your evening well and nobly, as in a temple of wisdom, not ill and disgraceful as in a bawling tavern surrounded with fools and noisy persons.'"

Another writer of the present day to appraise recently the English style of Cardinal Newman is Arthur Christopher Benson, who speaks in the "Upton Letters" of going through Newman's Apologia for the twentieth time, and of falling completely again under the spell of that "incomparable style." Mr. Benson says:

"There is no sense of elaborateness about the book; it was written swiftly and easily out of a full heart; then it is such a revelation of a human spirit, a spirit so innocent and devoted and tender, and moreover, charged with a sweet, naive egotism as of a child. It was written, as Newman himself said, in tears; but I do not think they were tears of bitterness, but a half luxuriant sorrow, the pathos of the past and its heaviness, viewed from a quiet haven."

"To revert to Newman's literary genius, he seems to me to be one of the few masters of English prose. I used to think, in old university days, that Newman's style was best tested by the fact that if one had a piece of his writing to turn into Latin prose, the more one studied it, turned it over and penetrated it, the more masterly did it become, because it was not so much the expression of a thought as the thought itself taking shape in a perfectly pure medium of language."

The Divine Friendship. St. Augustine in his "Confessions" mentions an occurrence that had much to do with his conversion. Two young men were members of the court of the Roman emperor, seeking the imperial favor, the monarch's friendship being the highest ambition. Happening one day to enter a lonely cottage together, they saw a little book on the table. It happened to be the life of St. Anthony of the desert. They read the book through and were charmed with it. It showed them how that wonderful saint sought the divine friendship and with how great success. "Whose friendship do we strive after?" they said to each other. "For the obtaining of whose favor do we dedicate our whole lives? That of an earthly monarch whose friendship is full of danger and rivalries and bloodshed, and at best must pass with himself into the grave." So they resolved to quit the court and in retirement and prayer to cultivate an intimate and delightful union with the trust of friends, our Heavenly Father.

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WHEN YOU ASK FOR SURPRISE A PURE HARD SOAP. INSIST ON RECEIVING IT.

Let this Boycott go on. Mr. Matthew Cummings, National President of the A. O. H., was in Omaha the other day, and made a speech in which he repeated the Sinn Fein doctrine that Irishmen at home and abroad boycott goods that pay tribute to England's exchequer. "Stop drinking Irish whisky," he said, "which pays \$25,000,000 tax a year to the British Government. Every dime a man takes a drink of Irish whisky he is paying a tax of 5 cents to the British Government." The Review likes this advice, and wishes that all men of the Irish race would follow it. The True Voice of the Omaha also favors it, but says: "It would not be amiss to carry the boycott a little further and include all brands of liquor that pay a tax to any Government. There is no danger of going too far with that boycott, and all Irishmen, whether members of the A. O. H. or not, can lend their aid in the matter. Let the good work go on.—Sacred Heart Review.

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UNWORTHY VISITORS.

Strangers in Rome, and good Catholics among the number, have sometimes been scandalized by what has seemed to be traffic in Papal audiences and pontifical unctious. Not so long ago the New York Sun printed a bitter leader commenting on the fact that despatches from Rome frequently announce the reception by the Holy Father of persons who would not be admitted to decent society at home. There is much exaggeration in these stories, but there is unfortunately some truth also. During the latter days of Pope Leo it became difficult enough for visitors to Rome to be admitted to the presence of the Pope, and almost impossible, except for Bishops, to obtain private audiences. All that was due in large measure to the necessity of sparing fatigue to the nonagenarian Pontiff. But Pius X., since his accession, has been so much more anxious to see and bless as many as possible of those who have a claim on his kindness. During the first months of his pontificate he used to assemble thousands of Romans and strangers in one of the great courts of the Vatican, on Sunday afternoons, and speak to them there on the gospel of the day in words eloquent in their simplicity that went home to all hearts. Nowadays part of his Sunday afternoons is not infrequently devoted to large groups of boys or girls who have made their first Communion in the morning, and who never leave the Holy Father's presence without hearing something from him connected with the day's gospel. Every day of the week and every week of the year he admits large numbers of strangers to his presence. They come from all parts of the world, they are of all ages and all ranks of society, and the line is not drawn very rigidly between Catholics and non-Catholics. Very likely His Holiness receives more persons in one month than all the crowned heads and presidents together receive in a year.

It would be altogether too wonderful, under the circumstances, if some unworthy persons did not succeed from time to time in obtaining admission into the Pope's presence, and if some persons, who seem to leave their sense of propriety outside the gates of Rome, although generally respectable, did not endeavor to steal into the Holy Father's presence by the back stairs. Mgr. Bisleti, the Majordomo of His Holiness, has shown a wonderful tact and skill in regulating the audiences of the Holy Father. Under him it is as rare for worthy visitors to be excluded as for unworthy ones to be admitted. Less than a month ago he discovered that two of the attendants at the public audiences were responsible for the admission of some persons (Americans) by means of a ticket which had been used the day before. They were at once dismissed. This week he found that a New Yorker, unable to procure a ticket through the legitimate channel, had succeeded in its trading himself by means of a handsome bribe divided between his guide and a servant at the Vatican. That servant, too, was dismissed on the spot. It is, of course, a pity that venality should have been found to exist among two or three of the Vatican servants, but what is one to think of the persons who trade on this venality and persist in forcing themselves into the presence of the Holy Father. It may be well, also, to warn the public against attaching importance to alleged utterances of the Holy Father to persons received either in private or public audience. The published accounts of these depend entirely on the veracity of the persons who have been received, and not infrequently upon their limited capacity to understand what the Holy Father has said. In such cases it is to be distinctly understood that the Holy See declines all responsibility for these statements. — Rome.

PULPIT SHOULD CONDEMN GRAFT.

At a recent meeting of the Sunset Club, Milwaukee, Wis., the subject for discussion was: "Is it the function of the pulpit to discuss questions of civil and social morality?" Among the speakers was Archbishop Messner. At the long table, surrounded by different denominations, including a Jewish rabbi, and the rector of an Episcopalian college. Archbishop Messner was cordially applauded, and one clergyman after another rose and expressed substantial agreement with his affirmative answer to the question.

Archbishop Messner said that through all the ages the Catholic Church has instructed its bishops and priests to insist always that the law of God, the great fundamental principle of morality, should find practical application in all the relations of life. The Church has always taken unmistakable position on those great social questions, marriage and divorce, property, the rights and duties of citizens not only towards God, but towards their country.

The Plenary Council of Baltimore forbade the bishops and priests to "preach politics in the pulpit," but this should not prevent them from denouncing graft and political corruption.

"I cannot see, therefore," he said, "why it should be wrong for a preacher to say that graft is a blot on the body politic. I cannot see why it should be wrong for him to say that the citizen who sells his vote is guilty of treason, or that the man who corrupts public officers, the trustees of the people, is a moral and political leper who should be driven hence."

MORAL DANGERS. The archbishop said that while the almost delicate should be exercised in discussing questions of social immorality, vicious theaters and kindred subjects, it nevertheless came within the function of the Church to discuss these important matters for the purpose of leading the people away from them. He distinguished, however,

between vital and living issues and mere passing evils that fret the popular mind for a season, and then disappear. The archbishop said that the general rule which he laid down for the guidance of his clergy was to discuss questions of civic and public morality always in the spirit of Christian charity, and without reference to personalities.

Must Cut Out Orangeism. Magee college, Londonderry, Ireland, is about to receive \$1,125,000 under the will of the late Basil McCrea of Belfast, and the most surprising feature of the will is that it will compel this institution, which has been a hotbed of Orangeism, to modify this policy. Mr. McCrea, who was a successful contractor and carried out large works all through Ireland, had long been convinced that radical and religious differences were the curse of the country, and that it was the duty of all Irishmen to work together for the industrial and commercial progress of Ireland.

He has left the money to Magee college on the express condition that not a penny of it shall be spent on theological education (Magee College has been a Presbyterian institution), but that it shall all be used for endowing chairs in modern science and general education, and in making the scientific and technical equipment of the college equal to that of any in the world. The bequest has been accepted by the managers of Magee college in the spirit in which it was made, and it is expected that before long Derry will have a center of the higher technical education equal to any on that side of the water.

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CONFERRING OF DEGREES. The Degree of Doctor of Laws was conferred on the Hon. Thomas Coffey, London, Ont.; the Hon. Rodolphe Lemieux, Ottawa, Ont. The Degree of Licentiate of Philosophy was conferred on Rev. Joseph Caron, O.M.I., St. Charles, Man.; Rev. Victor Jodoin, O.M.I., Verannes, Que.; Rev. Bartholomew Kennedy, O.M.I., Mattawa, Ont.; Rev. E. X. Leclerc, O.M.I., St. Joseph, Que. The Degree of Bachelor of Philosophy was conferred on Rev. George Boileau, O.M.I., Montreal, Que.; Rev. Ferdinand Dagenais, O.M.I., Lachenaie, Que.; Henry St. Jacques, Ottawa, Ont.; Rev. George Verreault, O.M.I., Ottawa, Ont. The Degree of Bachelor of Arts was conferred on John R. Marshall, Ottawa, Ont.; James E. McNeill, Marysville, Ont.; John J. Leddy, Ottawa, Ont.; Declan E. Foley, M.D., and eminent Westport, Ont. The Degree of Bachelor of Literature was conferred on Charles J. Jones, Eganville, Ont.

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SPECIAL MEDALS AND PRIZES. Silver Medal, presented by the Rev. Jos. Dozois, Cap de la Madeleine, Que., for highest standing in Philosophy; Awarded to Henry St. Jacques, Ottawa, Ont.

Gold Medal, presented by the Hon. Israel Tarte, Montreal, Que., for the best speech at the annual French prize debate; Awarded to Eugene Courtois, Montreal, Que. Silver Medal, presented by Very Rev. W. Murphy, O.M.I., Rector, for the best speech at the annual English prize debate; Awarded to James E. McNeill, Marysville, Ont.

Twenty dollars in gold, presented by the Rev. Joseph P. Roche, L.L.D., Chicago, Ill., for the best English essay composed by a student of the University; Awarded to Charles J. Jones, Eganville, Ont. Silver Medal, presented by Auguste Lemieux, Esq., L.L.B., for excellence in Canadian History (French Course); Awarded to Melville Rousseau, Ste. Anne de la Perade, Que. Silver Medal, presented by James P. White, Esq., L.L.D., Ottawa, Ont., for excellence in Canadian History (English Course); Awarded to Alan C. Fleming, Nelhart, Mont.

Silver Medal, presented by the Very Rev. W. Murphy, O.M.I., Rector, for competition in elocution among the members of the French Debating Society; Awarded to Philippe Cornellier, St. Remi, Que. Prizes for elocution in the French Debating Society. First prizes, presented by the Rev. L. Mullin, Clarence Creek, Ont., and the Rev. F. X. Brunet, Ottawa, Ont.; Awarded to Arthur Desrosiers, Ottawa, Ont., and Leonard Lafond, Hull, Que. Second prizes, presented by the Rev. L. Raymond, The Brook, Ont.; Awarded to Telephore Deschamps, Ottawa, Ont. Prizes for elocution in the English Debating Society. Awarded to Wilfrid Guvreau, Ottawa, Ont.

BUSINESS AND PREPARATORY COURSES. Business Class—Gold Medal, presented by A. McMillan, Esq., Ottawa, Ont.; Awarded to Thomas Kilien, Westboro, Ont. Fourth Commercial Class—Gold Medal, presented by J. L. Chabot, Esq., M.A., M.D., Ottawa, Ont.; Awarded to Edward L. Dagenais, Westminister, Sask. Third Commercial Class—Gold Medal, presented by J. L. Chabot, Esq., M.A., M.D., Ottawa, Ont.; Awarded to Frank Chadwick, Ottawa, Ont. Second Commercial Class—Silver Medal, presented by J. L. Chabot, Esq., M.A., M.D., Ottawa, Ont.; Awarded to Rodolphe Voligny, Ottawa, Ont.

MARRIAGE. KELLY SHERMAN—In St. Cloud, Minn., on Wednesday, June 26, by Rev. Father Scherer, Mr. James R. Kelly, to Miss Mary Edith Sheehan.

DIED. TONER—On June 19th, in the township of Moore, Ont., Mrs. Margaret Toner, aged seventy-five years. May her soul rest in peace!

CONFESSION.—In report of the closing exercises at Loreto Abbey, Toronto, the name of Miss Ethel McCardie was omitted by mistake. She won the gold medal in part first senior leaving for matriculation, donated by Mr. Eugene O'Keefe, of Toronto.

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VOLUME XX The Catholic LONDON, SATURDAY, JULY 13, 1907. A QUOTATION Said Earl Spencer, who was Lord Lieutenant of Ireland, "I have had some experience. I have been there years and I do not know of an instance where there has been intolerance on the part of Catholics against their low countrymen. But intolerance has been shown, and has been shown in Ulster, than half of the population of the Protestant faith. Protestants have been keeping up the animosity in their 'England in the hilly' makes the state of the Catholics at least, and has never been in spite of the fearful Reformation, it is a that not a single Protestant for his religion in Ireland for the period of the Mar in England." SERIOUS ORANGE We submit these quotations that some non-Orange place any value on the declarations of Orange themselves or as a we said before, Canada true to Belfast traditions unrecognizable to denunciations of Orange with bitterness however, well adapted of an ignorant lips of men who are and revilers of creeds yield no allegiance. associated themselves politicians they might they do not own this we are not here on might even begin to selves and to realize them to give over of the air and of nothings at their own must persist they anties and hire or sanely on questions ORANGEMEN The other day, however, B. C., witnessed a Lodge show in all its All the old scenery old spirit flamed of The Grand Chap Walsh, let loose of long thoughts when rights to all and a none." This magnificent enraptured caused them to make noise. But the Bravely, however, gray matter and stated that Mr. Hughes. He did a long for to bid a long for lesson in Orange to the audience. Orange people. And the unanswering to the old land Orange the Duke of Cambridge and threatened to crown into the this country are a cord-brooding one. Dr. Spruille also Sam Hughes repeated Parliament about there was no Bontors he blasphemed and unashamed. What a farce ition. It teaches it represents slavery. It is down men of straw listening to monetry, have done the progress of TOO With an acute some scribes dens in a recent Redmond, M. P. to keep alive the who fight for words with blood they do brood of past. If we rest Morley said that nation something will insist on Mr. Redmond the day when