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The Catholic Record.

VOLUME XXXIII.

The Catholic Record

LONDON, SATURDAY, JUNE 3, 1911

WORKING OVERTIME

The would-be prophets are as vocifer

ons as ever. Using their abnormal vis-

integration within the Church and predict her downfall and disappearance

under the tyranny of ecclesiastical des-

the land of nowhere and are fitting com-

wisdom of his faith. Every Catholic,

LONDON, ONTARIO, SATURDAY, JUNE 3 1911

CHANGEN TIMES

CHANGE TIMES

C ion they discern the symptoms of dis-These proposed that "thoughtful Catholics are chafing Catholics. The Church has always repotism. These thoughtful ones live in panions for the phantom of bigotry. But the more thoughtful a Catholic is the more does he understand the beauty and more does he understand the beauty and has breathed into canvas and marble thoughtful and otherwise, knows that the Church is changeless, because she is divine. She creates no new creeds. By divine charter she is indefectible and infallible and will be here to the end of time. Adown the centuries are the graves of those who strove to stay her progress. Some of them used the sword; others the pen'; a few essayed the role of prophet: but they are gone and the Church is more vigorous as to to add one thing to the world's storeher human side than perhaps at any other stage of her history. Unbound by oncordats, freed from the interference of princelings, animated by the spirit salutary discipline and purged of scandals, she fronts the world with and rood-loft were laid low and the sunher work of shepherding and saving in a Holland and Belgium the work of statue way that extorts praise from even her enemies. Her passionate love goes out to enemies. Her passionate love goes out to Rome, the centre of Christian faith and charity. Her spiritual head, the beloved Pius X., is in the hearts of her the images were broken, the atters nil. myriad children, and his voice ringing around the world is heard with rever-

A SINGUE OF CARGOS TO CARG

and more vital question, and, dressed in picturesque language, allures while it solaces the many who are longing for a new earth under a new heaven. The Catholic Truth Society takes up this subject and shows what it means, its impracticability, and its refusal to be consequent of Tipperary south and the Urban council of Carrick-on-Suir and other public bodies. Ninety to ninety-elight per cent. of my constitutions and if, "religious intolerance" existed, I would not have been chosen for these positions. As regards the willingness of Roman Catholics to elect Protestants to public boards, I may add that a Protest and when the church will be consequent of the Urban council of Carrick-on-Suir and other public bodies. Ninety to ninety-elight per cent. of my constitutions and it, "re-idigious intolerance" existed, I would not have been chosen for these positions. As regards the willingness of Roman Catholics to elect Protestants to public boards, I may add that a Protest and when the church will be consequent of the Urban council of Carrick-on-Suir but other public bodies. Ninety to ninety-elight per cent. of my constitutions that chosen the day when men within the church will will hasten the day when men within the church will will hasten the day when men within the church will gouse intolerance" existed, I would not have been chosen for these positions. As regards the willingness of Roman Catholics to elect Protestants to public boards, I may add that a Protest. On the other hand it, while lamenting the existence of inhuman social conditions and a Quaker lady were at the day when the church will be constituted in picturesque language, allures while it urban council of Carrick-on-Suir but other of the Urban council of Carr

desitute of a suspicion of thought, but ideed against doctrine and always are fortiwith a calciamed as well as a never-failing source of wonders weightiest utterances. To mit to that this type of lecturer can be toffer stand. And yet divines fulnimate against doctrine attached man, who has any knowledge for inquirers and a protection, and to the approval of some citizens. It is the veriest purelity to elicters. Hereo-Canadian, and to the approval of some citizens. Every fair-minded man, who has any knowledge of Quebee, admit that they green beautiful that the report of the control of

with the principles of righteousness.

Going further, Mr. Patterson said,
"What can be done?" There are three declarations and behave according to the motto of old. "It is better to obey God than man." Yours truly,

Yours truly,

Yours truly,

Yours truly,

Second in the motto of only as Christians but also man." Yours truly,

Second in the motto of the motto of the motto of old. "It is better to obey God than man." Yours truly,

Second in the motto of the

Bible." He said, in part:

"The question of religious education in our public schools has been brought forcibly to our attention and should be kept before the American people until we find an unprejudiced and non-sectarian way of introducing into our educational system more moral and essential religious training. Not only as Christians but also as Americans we should insist that the con-

The who stops to brood over disappointments, to sorrow our mishaps to cry about disillusionments, to whine at opposition, to grow pessimistic when he meets with trouble and pain, cannot blame anybody but himself if success perches not upon his banner, if he be defeated in the battle for the true. Talent, desire, opportunity, advantage and so was a construction of the construction of the conscience as well as the intellect of the future citizens of our country should receive proper training.

"Our schools are not entirely Godless, for many of the teachers and pupils have staunch Christian character. But we are facing at this very moment of over emphasis on the intellectual to the neglect of the moral and spiritual a real danger of what might be called a criminal literacy the danger of making orime more capable by knowledge and overcome in his quest for the true.

Talent, desire, opportunity, advantage and one of the man one was useful members of the peerage, has no seat in Parliament, not being a representative peer of Ireland. While he immself and his wife are members of the established church, his only son and he in immself and his wife are members of the conscience as well as the intellect of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of the established church, his only son and he in immself and his wife are members of th

most useful members of the peerage, he

By Rev. P. A. Sheehan, D. D. Author of "My New Curate," Luke Delmege,"

CHAPTER XXV

THE NEW OVERSEER

Hugh Hamberton and his ward had Hugh Hamberton and his ward had accompanied the mournful procession from Lisheen as far as the main road, when, on a sudden thought, the former wheeled round his horse, and both rode back to the farm-yard. The old people were still sitting disconsolate on the wreck of their little household furniture, and Hamberton approached them with a proposal to come over and settle down near Brandon Hall.

"You cannot stay here." he said kind.

near Brandon Hall.
"You cannot stay here," he said kindly, "there is no shelter for you. Come
with me, and I shall put you in a new

with me, and I shall put you in a new cottage, and get work for you."

They thanked him; but no!

"Here I was born, and here my father and mother lived before me," said the old woman. "An' here I was married, and my children first saw the light. I cannot lave it now till I lave it for the left time."

"But you have no shelter, no house om, pleaded Hamberton. "You can-tremain here to perish with cold d hunger."

"But that will be illegal possession, and you can be arrested," said Hamberton, his British ideas of the supremacy of the law rising above every other con-

sideration.
"So much the better," said the old woman, "we can thin go and jine our poor children, and be all together

Disappointed, and almost angry at bushpointee, and almost angry at such stubornness, Hamberton was about to leave the yard, when he saw the solitary figure of Maxwell bent together in the growing dusk. He rode over, and tapped him lightly on the shoulder.

"Come, my man" he said, "you have "Youre, my man" he said, "you have no business here any longer."

Maxwell arose. His face was so drawn fand pallid from suffering, that Hamberton hardly knew him.

"Yes. Thank you very much. I will go," Maxwell said.

"Then we'll ride over, and send a trap for you," said Hamberton.

"No, no, I shall walk," said Maxwell, "Mr. Hamberton? Yes. I have been evicted with the rest of the family down

get away from this place as speedily as "Very good, then," said Hamberton. "We shall ride over, and make things ready for you. Go straight to Done-gan's cottage. Donegan! You'll re-

member?"
"Yes, thank you. I shall be there between eight and nine o'clock." And

between eight and nine o'clock." And Hamberton and his ward rode away. Maxwell looked around the wretched

Maxwell looked around the wretched place and picked out of the cottage debris his little valise, nowmuch dilapidated. He went slowly across the yard, and accosted the desolate old peeple. "I'm going away," he said humbly, "perhaps for ever. I cannot leave your hospitable house without thanking you for all your goodness and kindness to

for all your goodness and kindness to me while I was with you."

"And the devil's own bad return you made," said the old man turning away.
"You do not understand. Some day I will explain; and all will be cleared up," said Maxwell, in a pleading, humble

down on the wet bracken or furze there in some mountain cavity, where the eye of man seldom rests; and suppose that in a few days or weeks some shepherd's dog should find me. There would be an inquest; and the verdict: "Tramp, died from hunger and exposure. Name unknown. Supposed deserter, etc.," and then all would be over. No more problems.

problems, no more speculations.

Absorbed in the Infinite like all the many millions before and after me That is all. It was but a fancy, a dream occasioned

by hunger. But he shook it aside as a cowardly suggestion; and had he not a cowardly suggestion; and had he not a mission, growing every day more inter-esting and absorbing as he mixed more freely with his fellow-beings? He turned aside where a labourer's cottage fronted the road, across which the ruddy light from the fireplace streamed. The family were at their frugal supper. Bareheaded, the father sat at the head of the table, his children grouned. of the table, his children grouped around him. The good housewife was going about busily. It was a picture of life, social happiness, comfort, love, consecrated by poverty.

"God save you!" said Maxwell, in the country dialect. He had learned so much.

much.
"God save you kindly," was the response. There certainly was some reserve. Tramps were constantly coming round, and frightening women and children. And Maxwell knew his appearance was hardly repectable. "I'm weak with hunger!" said said Max-

"That's a dizase that's aisily cured," Paudheen, git out o' that, and give your chair to the stranger."

Paudheen, with his mouth crammed it had been with his mouth crammed it had been with his mouth crammed it had been with his mouth crammed in the stranger.

with potatoes, reluctantly rose, carrying with him an armful of potatoes. Maxwell sat down, eagerly swallowed some home-made bread and milk, and

"No, no, I shall walk," said Maxwell.
"It's only a matter of a few hours."
"But you look! weak and suffering,"
said Claire Moulton. "We'll send the
trap and you can be with us sooner than
if you walked."
"No, no, I shall walk," said Maxwell.
"It Hamberton? Yes. I have been
evicted with the rest of the family down
there at Lisheen to-day; and am offered
employment by Mr. Hamberton."
"Wisha, were you now? Sit down
and tell us all about it, man," said the
bot. "We hard of the eviction but

on walked."

o, no; thank you ever so much,"

id. "The truth is, I am anxious to

that's all. Tell us about it."

that's all. Tell us about it."

It was the smallest recompense he could make for the generous hospitality offered him. But he delayed only a little time, and soon got out again under the stars.

His way now lay through a deep defile in the mountains, which file in the mountains, which rose black and threatening at his right hand. At the left side there

his right hand. At the left side there was after a time a deep declivity broadening out into the plain; and he thought he saw the glint of the stars in a tiny lake, and heard the murmur of a river on its way to sea. That river he soon had to cross, and down on the level road he made his way swiftly forward till the lights of the hamlet broke across his way. He found Donega's house, his way. He found Donegan's house easily, and had a warm welcome. The first thing that struck him was the sens trongly with the discomfort and sordid prroundings at Lisheen. The floor was filed and spotless, there was a large

"From the labeled as well through a mountain pass or grow that shelved in prearis and the labeled as the continue that a sheep of the shelf of the labeled as the labeled a

But the masther would like to see you to-day."
"Where ?" said Maxwell. "At the

"Where?" said Maxwell. "At the works?"

"No. Up at the grate house," said Donegan. "He said about three or four o'clock."

"All right. I shall be there," said Maxwell.

It was an eventful interview, and the most eventful feature of it was, that Maxwell noticed on his entrance into the dining room, to which he was most reluctantly introduced by the liveried footman, that he was treated with some deference, although Hamberton addressed him brusquely; and that Miss Moulton seemed unable to rest her eyes on her work but was watching him intently. It was the first time since he left Dublin that he was in a room that recalled by its surroundings old associations, and everything in the furniture, the hangings, the sideboard, the glass and silver, the noble pictures, seemed to smite his senses with eager and pleasant surgestions. The contrast between such

Be not afraid, ye waiting hearts that weep, weep, and so work, work, and work not for themselves believed sleep, and if an endless sleep He will—so best."

Suppose then, he considered, I should now turn aside from this road, and lied down on the wet bracken or furze there in some mountain cavity, where the eye of man seldom rests; and suppose that in a few days or weeks some shepherd's down on the wet heard ways or weeks some shepherd's for the day."

The wait in a few days or weeks some shepherd's down on the wet heard ways or weeks some shepherd's for that day."

The wait in a few days or weeks some shepherd's for that day."

The wait in a few days or weeks some shepherd's for that day."

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The wait in a few days or weeks some shepherd's for that day."

The wait in a few days or weeks some shepherd's for that day."

The wait in a few days or weeks some shepherd's for that day."

The wait of the masther said, the continued writing.

Work, work, and work not for themselve work, work, and work not for themselves the work work, and work not for them at Tralee."

Now an inmate of her Majesty's prison at Tralee."

Now an inmate of her Majesty's prison at Tralee."

Now, what is the continued writing.

Work, work, work, and work not for them at Tralee."

Now, what is the name of the man?'

Now what is the name of the man?'

Now an inmate of her Majesty's prison at Tralee."

Now what is the continued writing.

Work, work, work, and work not for them.

Work work work, work, and work not for them.

Work work work, work, and work or to fer the econtinued writing.

Work work, work, and work not for them.

Work work work, work, and work not for them.

Work work, work, and work or the continued writing.

Work work, w bell, it manes a quarther's wages docked for that day."

"Smart practice!" thought Maxwell.

"But," he said, "you have excellent wages!"

"Divil a betther!" said Donegan.
"A pound a week, house free, two tons of coal at Christmas, and a quarter of garden. Thin herself airns a few shillings by washin, an' all round we are fairly thrated enough!"

"An' quite satisfied, of course?" said Maxwell.

"Well, ye-es," said Donegan. "There was wan fella wanted to make a fortin all of a heap; but begobs he came to grief. I'll tell you the shthory to-night.

But the masther would like to see you tender."

"CHAPTER XXVI

CHAPTER XXVI

DEPOSITIONS

"as a farmhand. But I suspects he's somethin' else."

"What do you suspect?"

"Well some says he's a desarter from the army, but I know he's a gintleman."

"A gentleman?" said the Governor, laying down his pen, and looking searchingly at the girl, and then at the ward-

ingry at the girl, and then at the ward ress.

"Yes," said Debbie, seeing his in-credulity. "Maybe av you lave me tell me shtory me own way. without yer cross-hackling, you'd get at |the thruth

sooner."
a "Very well," said the Governor, taking up his pen again. "But be careful, my good girl. This is more important

my good girl. This is more important than you think."

Again Debbie moistened her lips and choked down the emotion of affection which she had conceived for Maxwell, by steadily keeping his image away from her mind. Then she resumed:

"About siz months ago, it may be more or less, a thramp kem to our dure. There was no wan inside but me poor mother. We were all out in the fields. He had nothin' wid him but an ould bag. Me mother gave him somethin' to ate and dhrink, and whin we kem back from the fields me father tuk pity on him, and axed him to shtay wid us, as he couldn't do betther for himself. So he shtayed. We tuk him to be a desarter from the army, becase he looked like a sojer, but army, becase he looked like a sojer, but I knew from the beginnin' that he wos a

gintleman—"
"How did you know that," asked the

Second on the understand. Some day will explain; and all will the colorans, interfuge whose steels showe in the lamping whose steels showe in the same God, we forgive possible whose steels showe in the lamping whose steels showe in the lamping

had given to the sick man—now revived, as she dwelt on every particular of their lives. His gentleness, his courage, his unfailing urbanity; the long evenings around the hearth, when he had whiled away the weary hours by stories and such interesting conversation, his deference towards the old people, his patience with rough food and homely bedding and the hardships of rural life; above all, his demeanour towards herself, treating her with the respect due to one of high rank, and never resenting her practical Jokes and stinging allusions,—all came back to the lonely hours, until she paced her cell with long, fierce strides, and something like madness seemed to mount into her brain. She flung herself upon her bed, and tried to calm her agonized brain. In vain she tossed from side to side, rose up, and paced her cell again. Her supper, thin gruel and bread, was passed in through the aperture in the door. She swallowed it half-unconsciously and only because the pangs of hunger were irresistible. At last, when the hour for retiring came, she kneit down by her bed and began to pray. The old familiar prayers came to her lips, but now without meaning or unction, and she started up, almost shrieking:

"Mother of God in Heaven, have nity

she started up, almost shricking: "Mother of God in Heaven, ha

on me this night!" and commenced pacing her cell again. At midnight she lay down undressed, but her restless brain throbbed back "How did you know that," asked the Governor.

"Be his inside flannels and fine linen whin I was washin' thim," said Debbie with a blush.

"Well?"

"There wor other raysons, too," continued Debbie, "but they were nayther here nor there. At all events he shtayed wid us, workin' a little ontil about Christmas, whin wan day, he tuk it into his head to go away. He was goin' out the gate whin I wint afther a grover? And how could she stand in a court in her prison clothes, and give evidence? And evermore her brain would keep repeating, Too late! Too

specimens of rare marbles were kept This he turned into a concert room with

This he turned into a concert room with a splendid, wide stage at the end, and here he proposed to give lectures, hold penny readings, and give dramatic entertainments the long nights of winter.

He, too, became an ever-increasing object of interest to Hamberton and his ward. His gentlemanly bearing, his quiet, unostentatious work, his solletude about the men and their families, made him not only a useful but most in. made him not only a useful but most i made him not only a useful but most in-teresting co-operator in their work. Sometimes, under pretext of business, Maxwell was invited to lunch at Bran-don Hall, and after Hamberton had dis-covered what a well-stored mind he had and what a knowledge of books and men, he often asked him up to spend the evenings at the Hall, where they talked evenings at the Hall, where they talked over all manner of things—the world of men, their weakness, their meanness their nobility, the eternal surprises that awaited everyone who made them—greatness of spirit would least expect it, and b brutality where one would look for the highest and loftiest principles of con-

One evening the conversation turned on Gladstone's treatment of Gordon a Khartoum, and Maxwell broke through his usual calm manner and flared up against the treatment of the hero. "So he is a hero of yours also, Max-

"So he is a hero of yours also, Maxwell," said Hamberton. "You know Miss Moulton keeps a lamp burning be fore his picture, as they do before the

Eikons of Russia.

"Yes, he was a rare silent spirit,"
said Maxwell. "A man who could endure much, who could fight and never lose his humanity, and who had the deepest and most real interest in the work races which he subdeed. To he very races which he subdued. To have power and not to abuse it seems to me the rarest of all virtues.

"I wish he were at Lisheen the other day," said Hamberton. "He would have an object-lesson in Irish landlord-

"Yes," said Maxwell. "I wish Gordon had come to Ireland, and looked at things with honest, unprejudiced eyes."

"But he was in Ireland!" said Hamberton. "Did you never hear?"

"Never," said Maxwell. "I should give womething. To know, what he

"Never," said Maxwell. "I should give something to know what he thought."

"Perhaps Miss Moulton would tell you," said Hamberton.

"I have treasured a letter of his, found and published after his death," said Claire Moulton, "in which he speaks sympathetically of the Irish."

"And what does he mean to say about landlorids." Tell Maywell. Ho

"And what does he mean to say about landlords? Tell Maxwell. He may use it in one of his ch

may use it in one of his charming lectures to the men."

"Oh! very little! Only that he would sacrifice a thousand pounds to see an Irish landlord come down from his high estate and live a few months amongst the farmers, and as one of them."

Maxwell's pale face flushed, and then grow more pale, as he looked questioningly from Hamberton to Miss Moulton. But he saw nothing in their faces to lead him to think there was any subtle

allusion to himself.

"A safe bet, I should say," he murmured at length.

"And yet where's the impossibility or

"I wants the incongruity?" said Hamberton.

Father eral tire pressed hall, an way cal cending woman her spe the scr person, sible po ingly. Delia Peter's scoffed nity of leged priesth and glo houseke would h

to swe " Oh I thoug this tim in about for me. The ones, w

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the gov the sup thereby this, F lived. As land by hurried pened heart t unprep of meet if he sa with h his kee A be all age stony peared

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UNE 3, 1911

the days grew tttle picnics were indon Hill, or out Then, one day, mberton to give his store, where rbles were kept. at the end, and ive lectures, hold be dramatic enter.

seful but most i in their work, text of business, to lunch at Bran-amberton had dis-ored mind he had of books and men, up to spend the where they talked ngs—the world of , their meanness, nal surprises that o made a study of spirit where one and baseness and sould look for the principles of con-

nversation turned nversation turned ient of Gordon at lell broke through her and flared up of the hero. yours also, Max-on. "You know I lamp burning be-ney do before the

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e looked question to Miss Moulton. in their faces to re was any subtle uld say," he mur-

he impossibility or the impossibility or said Hamberton, or an experiment, tempting. Coriol-y is trying it over was an al Raschid Why should not ren of every other tone hero?"

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The Catholic Record

Price of Subscription—\$1.50 per annum United States & Europe—\$2.00 " THOS. COFFEY, LL. D., Editor and Publisher,

dvertisement for teachers, situations wanted, etc. cents each insertion. Remittance to accompany sion. srs. Luke King. P. J. Neven, E. J. Broderick, M. garty, Mrs. W. E. Smith and Miss Sara Hanley

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion

so cents.

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

LETTERS OF RECOMMENDATION.

University of ottawa. Ottawa, Canada, March 7th, 1900. old. Thomas Coffey
Dear Sur: For some time past I have read your
Dear Sur: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
CATHOLIC spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to rewath.

LONDON, SATURDAY, JUNE 3, 1911

WHAT DOES METHODISM TEACH?

14 m

A strange attempt to solve the above question is now made at Montreal. Dr. Workman, who had been dismissed from his professorship in the Methodist brought an action for libel against the in the blessings of British rule and the college for wrongful dismissal. The detence is that Dr. Workman taught during his professoriate doctrines not in ing his professoriate doctrines not in accordance with Methodism. To any but in Ireland the King has been made but in Ireland the King has been made one accustomed to Catholic discipline the court drama is decidedly farcical. We suppose that any judge must decide Papists." And this it is that explains the activities of the world. But seldom caused by too freely using the opium presented. This decision may not mean that Methodism teaches thus or thus. A judge will simply decide that within the views held by the witnesses, Dr. Workman was justified or not justifled in his teaching. Here is the weakness, that a professor of a church college has to bring his old board to a civil wery people who point to irreland a court in order to obtain redress. Justice Weir obtained the admission that there Weir obtained the admission that there trine to-day than fifty years ago. the witnesses maintained that the doctrinal standards were in no wise affected therefore there was no need of reform- because this heroic soldier in the ser- hatred of the Catholic Church will thereby. That condition cannot long therefore there was no need of reform because this heroic soldier in the people into peculiar eccentricities. subsist. Elastic standards may bear a fact that Irishmen are the only white known personally to the majority of her However, taken as a whole, the "escaped certain amount of stretching. But there is a limit. The next point was there is a limit. The next point was standing private judgment a Methodist long last it seems as if this stain on the somewhat advanced in years, and her cracies of the Orangemen are disappearminister is bound in conscience to teach Empire's record were about to be re- manifold duties were beginning to make ing gradually and the institution w the doctrines as outlined in the standards of his faith. That makes the Catholic and Nationalist Ireland will can therefore appreciate the nobility of minister nothing but a servant, whose at length be free to take her place in character which enabled her to stone to prominence. By all means we private judgment as a Protestant pretthe festival of the empire without fear continue at her post of duty during the say, do no violence to the escaped cedes his teaching as a Methodist. of being misunderstood. "Columba." past twelve years. Congestion of the monk. Treat him with contempt. After when the witnesses begin with their account of Methodist teaching. Dr. WITHOUT CHART OR COMPASS death. It is well over a century since as the opium dreamings of this soaccount of Methodist teaching. Dr. WITHOUT CHART LOW COMTAGE

Carman undertook to state that being the head of the Methodist body he had a right to speak in their name. This was denied the next day by Dr. Young,

The many of our friends of the sects, more especially the clergy of the Baptist denomination. The world. Her noble resolve was to train

NOTES AND COMMENTS head of the Church—that there was only ance of, and a greater bitterness against, of France, to take their place in the that Dr. Carman was only chief other number of non-Catholics calling servant in Canada. Who therefore can themselves Christians; and the strange speak for Methodism. Authority, it inconsistency which permeates that body must be admitted, is nil. There being of preachers has become a matter of must be admitted, is nil. There being of preachers has become a matter of no judicial power within the Church wonderment. Not long ago a Rev. Mr. ose decree could be enforced, the trial Bingham, Baptist, preached a furious is brought before a civil tribunal. sermon in his church, in this city, de- of France but on the continent and ment and of Again there is no authority, from the nouncing the arrangement made by and even in America. Each succeeding from the Important made arrangement made by and even in America. youngest candidate of the ministry to the officers of the Seventh Fusiliers to power to speak in the name of any one the time he forgot or ignored all about Madeleine Sophie, but none with sponsi else. However sincere Dr. Carman civil and religious liberty, private inmay be, it is the second time in which terpretation of the scriptures, and all his claim for infallibility has been practure the rest. The good man turned green Digby. She was the eldest daughter of The story of the rest. tically challenged. He cannot go far with envy at the thought of good Protest-when in Toronto laymen vanquished ants entering the portals of a Catholic him, and now in Montreal ministers con-tradicted him in the witness box. Nor thing but laudation at the hands of the

Lord, we pray not for tranquility, nor mittance, that our tribulations may cease; we pray for Thy Spirit and Thy Love, that Thou grant us strength and grace to overcome adversity.—Savonarola.

does the Doctor seem quite sure about citizens generally. The parade took

Even if we knew to-day we of Boston invited a distinguished Jesuit,

No deliberate hypocrite has ever yet ing on this subject the Baptist preacher

of free democracies, rulers of distant us that the Bap st Emanuel church of her than the riches of the universe. realms, black and yellow and white, Boston is carrying out this idea at the splendid tribute of loyalty and minister with these inconsistencies he esteem one nation, one people will has a unique method of overcoming the be absent. It is true that in difficulty by throwing the responsibility lags and authority of the Church, at the same time personnel time best interests of the country. Follow promoting the best interests of the country. Follow personnel to be such as the substitution of the substitution of religion and country and c

est wishes for its continued success, its very successful in Christian Dokatus, Archbishop of Ephesus, Dokatus, Archbishop of Ephesus, her king is crowned Ireland must stand in the interpretation of them every inaloof. Right gladly would she be there, and right well does she deserve a fore. The sect is a fragmentary one. Besides most place in the glorious pagaents, for the principal Baptist communions we Irish hands and Irish hearts have have the Baptist Church of Christ. The wrought of their best in the making of Campbellites, The Dunkards, The Freethe empire. But whereas in every other Will Baptists, The Old Two-Seed-in-theportion of that empire her citizens Spirit Predestinarian Baptists. The hath the sweet air of liberty-whereas Primitive Baptists, also called Old in every other land over which the School, anti-Mission and Hard Shell Union Jack floats it is the symbol of Baptists, The Seventh Day Baptists, freedom, the people's hope-in Ireland The Six Principle Baptists, and The King and throne and flag have come to Wynebrennerians. No doubt there are mean tyranny and slavery. A small and many more, but this is enough to show exclusive oligarchy have appropriated to that the sect occupies a very inferior read with interest. Would that it themselves the King and all that he place even amongst Protestant denom- could be perused by every non-Catholic stands for, and, whilst proclaiming their inations. Yet its preachers are more in the province. In the Eastern part unshaken loyalty, have studiously set demonstrative than any other division of Ontario an unfortunate man calling Theological College of that city, has the selves to exclude from all share or sub-division of Protestantism. government of their country the vast A NOBLE WOMAN DEAD majority of the country's inhabitants. a party cry-God Save the King has far away and on this side of the Atlantic, the Catholic Church. This undesirable been made to mean—"Damn the of persons more or less distinguished in citizen, whose eccentricities have been

From day to day there comes to us

why Ireland, though loyal, is forced to has a greater loss to religion been susstand aloof from this imperial celebration. tained than by the death of Mother This is her position—we honor our king, General Digby, of the Sacred Heart has hardly ever been seen by non-Cath man was not the Baptist ministers display a greater ignor- the daughters, especially of the nobility head, Jesus Christ; and the Catholic Church than, we think, any highest circles of society as models of biography, a Globe contributor has this him! Rather should be emulate the highest circles of society as models of biography, a Globe contributor has this him! Rather should be emulate the gracefulness and Christian womanhood, to say of the causes of the South Afri- men who of his own race in Ireland have Her splendid effort revolutionized as can War: and her wonderful activity in the work correspondence succeeded in placing convents of the on these even order not only in all the principal cities by the copies Mother General of the Order fol-interviews missioner Chief Superintendent who has parade to St. Peter's cathedral. For lowed in the footsteps of Blessed greater energy, fortitude, perseverance, and spiritual enthusiasm than Mother the secret man an Irish nobleman and was educated in England, Belglum and France. Her sister, the Countess Geraldine, still resides in England. Well has she carried to full fruition the splendid traits of the the resurrection of our Lord, which he place and the cathedral was crowded to thinks may be interpreted in an allefamily to which she has brought ingorical manner. Well, there is no man's narrowness. In contrast to this creased lustre. Surveying the world's work for Christ which lay before use trying to find out what Methodism | we are told that the Baptist Social Union her-contemplating the activities which it would be necessary to should have to revise it to-morrow. Rev. Thos. L. Gasson, to deliver a lecput into being that Christ's kingdom One thing alone is constantly made man- ture before them, which he did, explainupon earth might be nourished and ifest, the utter lack and the absolute ing the reasons of the opposition of the guided and guarded, that increased and need of divinely constituted authority, Catholic Church to what is popularly without which there is no truth to be understood as socialism. We are told be garnered for life eternal with Blessed that not only was the hall crowded but that thousands were unable to gain ad- that at her touch were turned to sun-

If there is one thing more than another these rendered her life more than preci-

which the average Baptist holds up to ous to her Sisters of the Sacred Heart.

IRELAND AND THE CORONATION belonging to it is no better than it a ripened age and the glory of her good expresses it, has had an alarming effect Presbyterian sect, from its beginning in

LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1995.

In Thomas Codey

My Dear Sir.—Since coming to Canada I have all that it is directed with intelligence and rights, and stands family by the teacher plant in the power of leaflets remining to the production that it is directed with intelligence and rights, and stands family by the teacher plant in the power to grant? The confessional, without the power to grant? The confessional without the power to grant? The confessional, without the power to grant? The confessional without the power to grant? The confessional without the power to grant? The confessional without the power to grant?

himself an "ex-Capuchin monk," is going about from place to place in the rural districts telling the people about his experiences as a monk and retailing the customary nonsensical and foundationintelligence of the death, in countries less stories concerning the practices of where he knows a Catholic catechism but until he ceases to be the special pro- Order. This sad event, which will olics. Like Margaret Shephard, who perty of our political enemies we can- bring profound sorrow to many in every was also an opium fiend, he wanders not logically unite with them in express- corner of the world, occurred at Jette into districts intensely Protestant ing our loyalty and regard. Any other Sainte Pierre, Brussels, Belgium, on the where he knows the same old story stand is rendered impossible by those 21st of May. On that date cablegrams about Romanism will be as attractive as very people who point to Ireland's were despatched to every house of the the circus to a small boy, and a heavy were to attend the coronation these ber was the Convent of the Sacred Heart his god-father in Ottawa, and shame it same people would proclaim to the in this city. All the more was the is for the Baptist denomination to have world that now she was contented and announcement felt with deepest sorrow anything to do with him. But an insane ment that Ireland stands aloof. But at some years ago. She was at that time master is abroad. Even the idiosynbrain was the immediate cause of her all, his work may be productive of good

of Britain, aided by The story

diplomacy. This was pat ent to calm observers at the time, and it is a view that in the light of past events in our own history expected to dominate might have be in Canada. But the country was carried off its feet on a wave of jingoism and imperialism, and committed to a policy entirely at variance with its best tradi-The parrative of Sir William ing vote. tions.

execration it is the confessional. Treat- And we may not wonder then that her

A few weeks from now the eyes of the ought to be. But advices from Topeka, works and the glory of her faith, model- upon the public mind. The evil is not the sixteenth century to the present world will be centered on the world's capital and the splendid picture that a Protestant minister, Rev. Chas. M. Sheldon, author of a to her death-bed, may we not believe, with the expatriation of the Catholic denounce the crucifix as "an emblem of the splendid picture that t capital and the splendid picture that will have for its centre-piece the crowning of His Majesty King George V. And on that day when the King onter.

The world of the death-bed, may we not believe, with the expatriation of the Catholic claus after the collapse of the Rising of the will have for its centre-piece the crowning of His Majesty King George V.
And on that day when the King enters
And on that day when the King enters
Westminster Abbey to receive the
Crown of a world empire, there will

will have a confessional.'

"The relations of the minister to his
congregation," Dr. Sheldonsays, "should

Mother Digby. Her life, her heart, her

across the Atlantic has been augmented

with badge of papistry," it is clares that "every pastor of a Portestant church should have a confessional.'

"The relations of the minister to his
congregation," Dr. Sheldonsays, "should

Mother Digby. Her life, her heart, her

across the Atlantic has been augmented

Mother Digby. Her life, her heart, her

leasn for the collapse of the Rising of the state," and "the badge of papistry," it lesself in an attempt to ofgan
and state "the collapse of the Rising crown of a world empire, there will be such that his people would be free to go to him and confess their troubles and blage as mortal eye but seldom looks upon. Kings and emperors, presidents

The iconcelasm of the Reformation in Scotland rises of have such that his people would be free to go to him and confess their troubles and the directing of little souls towards likely to be still further increased for witness against them. And when it is some years to come. The years ago the further remembered that Jenny Geddes, are indications that such a movem are indications that indications that indication are indications that indication are indications that indication are indications that indication are indications t her than the riches of the universe.

Not only will her death be mourned it was 33,366, making a total within the of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of patron saint of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort of the Kirk, all its forming death is a sort o princes, and ministers—the royalty and present time. We have the authority of by her sisters in the faith, but decade of almost a quarter of a million. Ularies, its confessions and covenants, Yet it will be at least interest. princes, and ministers—the royalty and the sovereignty of the universe will do homage to our King and his consort.

Rev. Mr. Sheldon for this statement. Countless thousands of ladies in homage to our King and his consort.

This means that the story of Ireland is written in the blood of adherents of the homage to do not be in the sister kindom, being repeated in the sister kindom, being repeated in the sister kindom, assertion. But one for some little time past Royal George will be crowned King of the British Dominions beyond the Seas, the preacher. In this he is consistent, the British Dominions beyond the Seas, the preacher. In this he is consistent, and so it is but right and fitting that there beside him should stand the acting what he has no power to grant?

The confessional without the nower to guard her still in their aspirations be-nation has not vetfully awakened to the proud position as the arbiter of the proud position as the proud p

> beautiful spiritual code which surrounds them and guides them until their eyes close upon all earthly surroundings A great woman has departed. May it be that, in her place, God in His goodness will make selection of one who will do as much for His heaven.
>
> On Tuesday morning, the 23rd May, solema Requiem Mass was celebrated in the convent chapel of this city for the propose of the soul of Mother General and is any which, since the downfall of the clan system, have absorbed the ancestral acres into the hands of the game preserves for the hands of the game preserves for the amusement of absentee landlords and their friends, too often alas! in these days alien in race and sentiment. This spectacle of solema Requiem Mass was celebrated in the convent chapel of this city for the the convent chapel of the soul of Mother General tended their flooks, is one to sadden and repose of the soul of Mother General the find taws, which, since the downfall of the clan system, have absorbed the ancestral acres into the hands of the clan system, have absorbed the ancestral acres into the hands of the fall taws, which, since the downfall of the clan system, have absorbed the telligence of the death, a few weeks ago, of Mr. Alexander Machardy, High Constable of Inverness-shire. Mr. Machardy had occupied that responsible office for more than thirty years, and, according to the testimony of leading to the special to sworth. In the event of his worth. In the elance to sworth with this important publication of the death, a few weeks ago, of repose of the soul of Mother General Digby. His Lordship Right Rev. Dr. Fallon, Bishop of London, occupied the throne. In addition to the community and the young lady pupils the chapel was completely filled by former pupils of the institution.
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> A DEGENERATE
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> A letter of Father O'Reardon, parish priest of Madoc, in this issue, will be read with interest. Would that it tended their flooks, is one to sadden and depress. This was forcibly impressed upon us in passing through Perthshire and Inverness-shire on the Highland Railway three years ago. For mile after mile of the journey no living thing was present to the vision save these countless head of deer, and in response to the remark of a fellow-passenger to the involuntarily retorted that we would be read with interest. Would that it rather see men there than deer. It is, Mass was celebrated by the Rev. Colin and indeed, one of the most melancholy facts of recent history that, as a writer in the Globe puts it, "grouse and pheasantipreserves and deer parks flourish. while men decay in Scotland," and that. looking for the true remedy, "manless land for landless men would go far to restore normal conditions and stay the national decay that has already set in.' And a glance further back to the initial cause of the denationalization of Scotland will not fail to trace it to its beward sometimes for the change so often
>
> about this recrudescence of bigotry that no one is willing to stand spons for the P. E. L. It is a base-born chi trayal to the English crown by the advocated of the name of the Protestant "reforming" miscreants of three hundred | Episcopal Church of the United States. and fifty years ago.

emulate Switzerland and fall back upon thirty-one millions sterling. But, on orary has pointed out, that co or William Butler's autolobe contributor has this
auses of the South AfriSalisbury-Chamberlain
amberlain despatches and
throw a different light so ther than is revealed to the grasp.

Servant of the pleasure-toring plutocracy of to-day! From an end such as this may a kind Providence preserve him! Rather should be emulate the men who of his own race in Ireland have fought the fight for faith and fatherland through long centuries so successdilly that the prize is now almost within their grasp.

MUCH SORROW has been felt in ecclesinstical circles in Rome as throughout Europe, over the death, recently, in the college of St. Michael, Brussels, of Rev.
Bollandist Society. Father de Smet.

How can it happen then, as has hapneed very recently how is entirely swayed by truth and honor and justice is capable of being who is entirely swayed by truth and honor and justice is capable of being the distribution of the presence of the pleasure-toving plutocracy of to-day! From an end such as the prize is capable of being the fight for faith and fatherland through long centuries so successfully that the prize is now almost within their grasp. REVIEWING Sir William Butler's auto- this may a kind Providence preserve

nations of some British goes without saying. But that the ding in South Africa. hydra-headed monster (as the Covenanthe General in ter was wont to call it) should have in permanent contact with historical rated decuments, is ung for those who had fain
collation and apparent
had no place in British
Presbytery of Forres, recently, a petition from three hundred and seventy-four against the re-introduction of the Cross and lectern into the services. Five of the petitioners appeared to support the appeal, but without avail, for the Presbytery after hearing arguments pro and con, dismissed the petition by a stand-

Mackenzie, assisted by Fathers Mac- about for the past ten or fifteen years Queen and Joseph Machardy. The Queen and Joseph Machardy. The widow of the deceased, if we mistake not, is a daughter of the late Charles Robertson, Toronto, for many years a director of the old Toronto Savings Bank, and an active member of the Society of St. Vincent de Paul. Society of St. Vincent de Paul.

Without wishing to cut loose from their Protestant antecedents and character-IN CASTING about for a remedy for istics, the High Church element are this decreasing population the Inver- anxious, painfully anxious, to annex the name Catholic, and to masquerade under ness Courier cannot suggest anything | name Catholic, and to masquerade under | better than that the Highlands should | it. But of all the reasons advanced for the change one recently brought to our the tourist traffic as the mainstay of notice takes the palm for artlessness their people. It is at considerable pains and novelty. It appears that great difto show how Switzerland has prospered ficulty has been experienced in transas the playground of Europe, and goes lating the present designation into for on to elaborate the many advantages eign languages, and in certain instances along this line that Scotland possesses the attempt lands its missionaries in the even beyond the Alpine country. In mire. For instance, it has been dis-1905, as official statistics show, Switzer- covered that the only possible equivaland reaped a harvest of over seven lent for Protestant Episcopal Church in million pounds from this source, and enlisted capital aggregating some Chinese is THE CHURCH OF THE CONTRADICTORY BISHOPS, and as a contempthe other hand, the nation has been near to 'The Church of Contradictions, transformed into a race of servants and an excellent and accurate description. bounty-seekers, having little in com- it can scarcely be denied, of the organi mon with their liberty-loving ancestors, zation in question. With a snag of this who, in the olden time, held the power kind impeding their progress at the of Austria at bay, and thought no privi- start, it would be difficult to imagine of Austria at bay, and thought no privi-lege equal to the faith and national in-what would happen if the Thirty-nine ment, when all men are seeking at dependence which, like Scotland's, had Articles, let us say, were submitted to een maintained by force of arms for the same process. It might be a good centuries. Sad fate would it be then thing in the long run to submit all Profor the sturdy, high-spirited Celtic testant creeds or Confessions of Faith clansman to settle down as the hired to the investigation of Chinese philos- had special opportunities of so doing servant of the pleasure-loving pluto- ophers. They are said to have a very

of Sir William's letters to the Imperial Government, and of Lord Milner, High Comuth Africa, then the retaracterize all the offices of the cutbreak of the war on the shoulders of the of Sirtain, aided by the state of the dignity and for the shoulders of the other of Sirtain, aided by the state of Sirtain, aided been identified with the "Acta Sanctorum" since 1877, and to him belongs the honor of inaugurating the new period in the work which is one of the war on the shoulders of the taracterize all the offices of the Cathogore states of the sale of Sirtain, aided by the state of Sirtain, aided by the state of Sirtain, aided by the state of Sirtain aided been identified with the "Acta Sanctorum" since 1877, and to him belongs the honor of inaugurating the new period in the work which is one of the war on the shoulders of the taracterize all the offices of the Cathogore state of the sale of the state glories of intellectual Belgium. He was also instrumental in establishing, in 1882, the "Analecta Bolandiana," a review of critical hagiography, by means of which the Bollandists have been kept in permanent contact with historical scholarship in other fields. Entering the Society of Jesus in 1851, he was ordained priest in 1863, and his life from the scholarship in the scholarship in other fields. Entering the Society of Jesus in 1851, he was ordained priest in 1863, and his life from the scholarship in their churches.

Now, here are this claims to Catholicity. Here are his claims to being a member of a religious order. Here are his ed as they are by raised its, head in the Presbyterian scholarship in other fields. Entering that on was mainly devoted to study and claims to being an ordained Catholic teaching, so that when the call came to | priest. members and adherents of the parish take up work on the 'Acta' he was well church was considered, protesting equipped for the task. That the choice was well made results have proved, and now that he has gone to his reward the Church on earth mourns. The Holy Father, it is said, was much grieved at his loss.

There is much self denial in restrain-Madeleine Sophie in heaven—the clouds that at her touch were turned to sunshine when difficulties came in view—all these rendered her life more than precious to her Sisters of the Sacred Heart. And we may not wonder then that her removal was the sundering of a mother love. It were difficult to adequately een in the wayside booths works himself into a white heat, eneen must be a spark somewhere.—John Oliver somewhere that the institution and all has gone out from us. She had attained somewhere the consument of a mother of the process of depopulation which for many years has been going on which for many years has been going on in the Highlands of Scotland has made a profound impression, and, as the Globe that during the entire existence of the

IS THIS ANOTHER A. P. A.

olics. The fact that such organia serably, seems those who "view

Protestant fellow-citizens here there is always a latent anti-Catl

One of the most encouraging features thing to do with it publicly. This shows more than anything else the esteem in which it is held even by those who are the authors of its being. Sacred Heart Review.

An effort of a similar character had lately been made in Canada to resurrect the P. P. A. The editor of a yellow anti-Catholic weekly paper, the of a daily paper and a political misfit, who once held a high position, called a meeting of Protestant gentlemen of Coronto with this purpose in view. The result was a disappointment to them. The Protestant gentlemen, because they were gentlemen, refused to have anything to do with the despicable

THE "EX-MONK" OPIUM-EATER

TIMELY LETTER FROM THE PAR-

Dear Editor,—The following statements are not mere assertions on my part: they are statements which have been public property, published in numerous influential and widely circulated newspapers in many countries over the signatures of most honorable and highly educated means a requested from the signature of highly educated men as you can see from their addresses, and if any doubt sho remain in the mind of anybody or remain in the mind of anybody or any curiosity to be satisfied they may read for themselves the original letters from these gentlemen, as I will leave these letters at the Review office: "He was received into the Catholic Church st St. Paul's, West Derby, Liverpool. He then entered Ushaw College, Durham, but left after some months," says the Right Rev. W. H. Brown, the President. "He then went to Pantasph, Wales, as he thought he had a vocation to be a Capuchin, but he was expelled after a few months," says Father Albert, the Guardian of the Monastery, "because he West Derby, no vocation to paid his way to of the Capuch made any vow not, therefore, an ordained p in a cheese-but doubtless more lucrative devoted to the lous and blass directlated in an appeal for styles himse Fathers, the i n ex-priest the layman w When will When will bugged by the business of ulity? "Who the Protesta "look out for Pope's garde astice, is it of Madoc and amongst us b such a man, such doctrine nd cause su such claims

When will s will the eyes such as he, v monstrosities practices. Catholic nei practise such Catholics; dellars, mortals less mortals and I will works control of doctrine a practices? lic priest church were and misrepr the Catholic an uproar w community a our business mind their laws of God we are not I list is conv newly found y Christ di But, Dea

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or so there nited States an hich expresses ganize Protes y against Cath n organization y against Cathina organizations to have no with alarm?

o call "political present there a movement is course it will the predecessors die a-borning die a-bo

die a-borning, interesting to far this dark ely to get. past there has he "Protestant in organizatio is "Box 296 is "Box 2968, eaflets reminis-In one of these is We Have to unces that said "those clergy-to be true to "Clergymen ant publication own" or greatest to be fought tome next year to P. E. L.) w in the presid-k him for all it of his winning let does not tell but it is to be a do something the Cardinal

the Cardinals, Having told this n to blackguard who are on fair Catholics, and rch-members to ninies "show up re of the same r absurd state-ning would be-re it not that era of better iteeling that has ions of Catholic weathleans here. nons of Catholic weeklitzens herer fifteen years, anti-Catholicism be is easy to stir to testant EducaBut American serts itself over . The P. E. L. trind. But it is its own neck in

uraging features ace of bigotry is so stand sponsor base-born child, and to have any publicly. This thing else the eld even by those of its being.

character had nada to resurrect itor of a yellow paper, the editor a political misfit, osition, called a at gentlemen of ose in view. The atment to them. tlemen, because refused to have the despicabl

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following stateany countries over st honorable and s you can see from any doubt should anybody or any ed they may ginal letters will leave t office: "He was tholic Church at y, Liverpool. He College, Durham, nonths," says the wn, the President, casph, Wales, as he tion to be a Capuelled after a few her Albert, the stery, "because he

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PENTECOST

THE SPIRIT OF GOL

"And they were all filled with the Holy Ghost."
To-day we celebrate the feast of the sending of the Holy Ghost. The Gospel tells us how the Apostles and disciples were assembled and suddenly a gust of wind came as though from heaven. At the same time there appeared flery tongues, that came upon each one present, and all were filled with the Holy Ghost. My dear Christians! We also should desire to receive the Holy Ghost, and I will endeavor to show you how we may make ourselves worthy of this great grace.

The Church speaks of the Holy Ghost as "A welcome guest of the soul," and Christ referred to the Third Person of the Trinity as "the Light." Light is indeed a welcome guest to man. People

Christ referred to the Third Person of the Trinity as "the Light." Light is indeed a welcome guest to man. People living in the farthest north, where one-half of the year is day, and the other half night, are filled with joy at the reappearance of the light after the long darkness. Just as the light can not penetrate through dense bodies so can the Holy Ghost not enter into a heart which is fenced in with walls erected by sin. At the entrance of sin into the heart the Holy Ghost will depart. St. Thomas of Villanova reminds us that: "Holy Scripture speaks of the Spirit of God, the spirit of the world, and the spirit of the flesh. Cast away the latter two, so that the first may remain, for the three do not harmonize, make war against each other, and the Spirit of God will not remain where the other two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and the reference in the proposed in the farth of the depart. St. Thomas of Villanova reminds us that:

"Our June devotions should not be see us gathered together in His name, and then He is there in the, midst. our hearts alone, and He will not toler-

It is especially the sin of impurity that so often drives the Holy Ghost from the heart of man. This sin has in our times become such a great and widespread evil, that God might well say what He said about the people at the time of Noah: "All flesh hard corrupted its way upon the earth. My spirit shall not remain in man forever" (Gen. vi. 12). Another frequent antage. spirit shall not remain in man forever "
(Gen. vi, 12) Another frequent antagonist to the Holy Ghost is the sin of
greed and concupiscence, of which we
read: "For from the least of them even
to the greatest, all are given to covetousness" (Jer. vi, 13). "And so too are
the sins of pride, calumny, hatred, or of
whatever description they may be.

Things are the sins of pride, and the sins of pride, calumny, hatred, or of

Taings have indeed changed since the time of the Apostles. The first Christians loved neither the world nor the things of the world. They were not given to covetousness, for they sold their possessions and goods and divided them according as every one had need them, according as every one had need (Acts ii, 45.) They were not proud, but humble and gentle, they loved each other; they as one body adored and praised God and were therefore worthy to receive the Holy Ghost.

You will see, my dear Christians, what is required of you in order that you may receive the Holy Ghost with His precious gifts and graces. He will only enter your heart after you have cleansed it from sin, and have banished everything that you have be repaired to you may receive the Holy Ghost with His precious gifts and graces. He will only enter your heart after you have cleansed it from sin, and have banished everything that may be repulsive to Him. He detests all inordinate love for temporal things and all unholy struggles for them. Our Saviour has told us that the "world" could not receive the Holy Ghost. By the "world," St. Augustine tells us, are meant those people who love the world, its riches and honors, to such an extent, that they forget God. The love of God, which through the Holy Ghost enters into the heart, overrules all worldly love and therefore the Holy Ghost enters into the heart which is not free from the love of sin. If you therefore desire to receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the side of the Church, who, while gladly, aware of the good that is being your manner than the country of the Holy Ghost can not enter a heart which is not free from the love of sin. If you therefore desire to receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the special privilege of a few chosen she has than three hundred years ago, was the stant three hundred years ago, was the pecial privilege of a few chosen she have the special privilege of a few chosen souls, has now become so well known to all Catholios that most of us who have any piety cherish at least the wish to practise it. No fact is more consoling and hopeful than this, for the special privilege of a few chosen souls, has now become so well known to all Catholios that most of us that most of us that there wouls have now become so well known to all Catholios that most of us that there wells the wish to practise it. No fact is more consoling and hopeful than this, for the special privileg gifts and His graces, my dear Christians,

The month of June has been especially dedicated to the devotion of the Sacred Heart. As the Messenger of the Sacred Heart aptly says, "It will be a month in the School of Christ, and is essentially the school of the heart. It will be a month by which to honor by every means in our power the most sensitively tender, "the most extravagantly devoted, of all human hearts. A month in which "to put on Christ," to be clothed with His virtues, to reveal Him in our lives as He revealed God in His. That was the only way that God became known and loved. All preceding efforts were insufficient. Men could not help knowing God when they saw Him revealed in Christ, and particularly in His loving, pitying Heart. So must we, His followers, do; all our preaching is very vain, and our devotions vain, too, unless sustained by the silent but most eloquent speech of our lives.

Our manner of honoring the Sacred

ives.

Our manner of honoring the Sacred Heart in June will naturally, as far as possible, center in the Blessed Sacrament. Our Lord's own revelation of His Heart was, He said, to inspire the faithful to repair offences against the Blessed Sacrament and neglect of His wonderful love in it. This surpassing mystery was intended, according to the Master'. own words, and St. John's to be the last and completest proof of His love. And just as devotion to the Sacred Heart, in view of the character of the Incarnation, is one of the most natural of all devotions, so is it the natural expression of devotion to the natural expression expr

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wo are present. God wishes to rule up the arts alone, and He will not toler-te association with the devil, the forld, or the flesh."

It is especially the sin of impurity that so often drives the Holy Ghost from the heart of man. This sin has in ur times become such a great and idespread evil, that God might well find the flesh them the form the flesh them the statutions, etc., should be the tribute of Spouse. The promises of our Lord, the extraordinary enouragement of the Church, the still more extraordinary fruits of devotion to the Sacred Heart, should inspire exerybody to because the midst. should inspire everybody to honor the Divine Heart, and to make it known and loved during the month which the Church has dedicated to it. May June, with its ardor, be a symbol of the love of Christ more strongly kindled in human hearts—a love so deep and constant that the light breath of temptation will not extinguish it, nor change of scene cause to be forgotten; a love willing to make sacrifices for the Beloved; a love that will arouse our torpid hearts to realize that there are countless souls that love not God and know Him not."

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE " ANNUAL MISSION " OF THE SACRED

Devotion to the Heart of Jesus, which,

Christian soil as the Heavenly Husbandman desires. This is evidently not the view of the Holy Father, who, while gladly, aware of the good that is being done already, urges the faithful to fresh zeal in propagating the love of Our Blessed Lord, and, in order to add zest to their renewed efforts, opens out the inexhaustible treasury of the superabundant virtues and sufferings of Christ, His Blessed Mother and the Saints, to bestow special indulgences on those who make the month of the Sacred Heart the equivalent of a real Mission.

the love of sin. If you therefore desire to receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse your hearts by the Sacrament of Penance and banish all sinful attachments to the world, its honors, riches and pleasures; for the pure love of God which is the gift of the Holy Ghost can not abide in a heart given over to the world. The Holy Ghost desires to possess not only half, but our whole hearts. If you pray to God with a pure heart, full of love and confidence; "Oh! Holy Ghost, the confidence of the Holy Ghost, the properties of the Holy Ghost, and the properties of the Holy Ghost, the world. The Holy Ghost, the properties of the Holy Ghost, the holy Ghost desires to possess not only half, but our whole hearts. If you pray to God with a pure heart, full of love and confidence; "Oh! Holy Ghost, the properties of the Holy Ghost, the Holy Ghost, the properties of the Holy G

with a sermon each day of the month, and if that cannot be, there must be at least eight days of preaching in the form of Spiritual Exercises. The list of these and other remarkable indulgences granted by Pius X. for the month of June or any other month chosen by the Bishop of the diocese where a change of season is deemed advisable, will be found, with full commentary, in The Canadian Messenger of the Sacred Heart, June, 1907, "New Indulgences," and June, 1908, "The Month of the Sacred Heart." Here we have space only for one additional remark on this subject. The plenary indulgence for those who spread the exercises of the Month of the Sacred Heart is granted each time they receive Holy Communion during the communion with a sermon each day of the month and if that cannot be, there must be a Month of the Sacred Heart is granted each time they receive Holy Communion during the month of June. If they receive every day they can gain a plenary indulgence every day. The phrasing of the official document, "their Communions of the month of June," leaves no doubt as to the reality of this extraordinary favor.

Viewing the month of June as a season of spiritual revival, as a real Mission or retreat, indicates very well the field that still remains open to zealous promoters of devotion to the Sacred Heart. mission is a course of sermons leading ogically upwards from the fundamental logically upwards from the fundamental truths, such as the necessity of salvation, the inevitableness of death followed by judgment, heaven or hell, to the imitation of Christ in His hidden, public suffering, and risen life. The object of a mission is not only to instruct and convert negligent Catholics or sincere Protestants who may be present, but also to put new fervor into the hearts of those who, living habitually in the state of grace, do not fully realize the state of grace, do not fully realize their incomparable privileges. These latter especially should be made to understand the blessedness, of which they are often unconscious, of being able to commune at every more than the as in His chosen temple.

During an ideal Mission of the Sacred Heart this aspect of the true Christian life will be especially emphasized. While exhorting to repentance the poor While exhorting to repentance the poor sinner whose faith may be strong but whose soul seldom remains long in the state of grace, the preacher will strive to make him break forever with this life of alternate conversions and relapses and become a steadfast lover of Jesus. In order to succeed in this he will in all his sermons insist on Christ's love. In explaining what salvation means he will dilate on the love of God which is the unspeakable joy of Heaven. means he will dilate on the love of God which is the unspeakable joy of Heaven, and which even in this life is the source of incomparable peace. Even his sermons on the particular judgment and on hell will lay stress on the greatest of all pains, the loss of God's love. When speaking of the life of Christ, the preacher will show how Our Lord Himself same will save the server of the control of preacher will show how Our Lord Himself sums up His own virtues in meeksness and humility of heart, "Learn of me, for I am meek and lowly in heart," thus indicating His Heart as the great model. The Passion of our Lord will of course remind the preacher of its spirit of reparation, which is the essential characteristic of devotion to the Sacred Heart. And finally the Piger Saviers. Heart. And, finally, the Risen Saviour. Heart. And, inally, the Risen Saviour, who everywhere brings consolation to His dejected disciples, will be cited as the great exemplar of that "comfort in their afflictions" which is one of the solemn promises of Our Lord to Blessed Margaret Mary in favor of those who practise devotion to His Sacred Heart, in this manner the exercises of the month of June may be focussed into a luminous concentration of deep and high thoughts on matters which alone are

luminous concentration of deep and high thoughts on matters which alone are supremely important, and this concentration will be such as to throw a flood of light on all aspects of this great devotion, pointing the way to practise it in the form of reparation and apostleship. This would be the best practical fulfilment of Pinx V's desire that the month

leges, convents, should read together each day something connected with the heart of Jesus. There are many good Months of the Sacred Heart, Manuals of Months of the Sacred Heart, Manuals of the Devotion, Explanations of the Promises, Meditations on the Litanies of the Sacred Heart, and other books on this subject which can be used with edification and profit in these home de-votions. The dominant note in all of them is or aught to be profound conviction that God loves us and that our happiness even here below is inseparably nappiness even here below is inseparably bound up with our personal love of Him. For the vast majority of Catholics, who soil from morning to night in order barely to keep soul and body together, the consolations, rather than the terrors, of religious should be thrown into relief. And as the mystery of pain capacit be of religions should be thrown into relief. And as the mystery of pain cannot be solved by merely natural considerations, recourse should be had to prayer for light and comfort. "Divine Heart, make me see Thy love through all my sorrows!" is the cry of a faithful but afflicted soul. And, sooner or later, if the prayer is constant and urgent, Divine light will surely make the sufferer realize how the Heart of Jesus has suffered for him more than he will ever

suffered for him more than he will ever

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DR. BUSHNELL'S TRIBUTE TO THE BLESSED VIRGIN

stibute which he pays to our Lady:

"Probably there was never any created being of all the created worlds, put in such honor as this woman-chosen to be our Lord's Mother—all the more truly our Mother, that from her begins the new-born human race.

Our pitiful mis-training here is assuredly there [in heaven] to be corrected as an all but mortal impropriety. And when that correction is made, such flavors of beauty and sweetness and true fillal reverence will teshed abroad, I can easily believe, such loving and blessed diffusion, as will even recast, for us Protestants at least, the type and temperament of heavenly feeling itself. The true relativity of Motherhood gets no place in us here,

tirpates right perception."
Dr. Bushnell thus grasps, vividly and beautifully, at the Catholic's belief

beautifully, at the Catholic's belief in and understanding of that article in the Apostles' Creed: "I believe in the Holy Catholic Church, the Communion of Saints." The Church is a true household, a real family, where God is our heavenly Father, and Mary in our immaculate and ever virgin Mother; where we are all children, and Christ is our Elder Brother; and where we are fed upon one Divine Food at one holy table, and are animated by one Spirit, the Holy Spirit of God. This explains our

In Miss Hayes' recently published and noticeable work, "A Convert's Reason Why," written for non-Catholics, and containing many striking tributes from non-Catholic pens to the truths of the Church's teaching, we find, on page twenty-five, an extraordinary tribute to the Blessed Virgin from the pen of a well-known Protestant clergymen of New England, the late Horace Bushnell. In the biographical notes at the end of Miss Hayes' volume, she tells us, quoting from "Historicus" in the Sacred Heart Review:

"Dr Bushnell was very far from being a Catholic but I know an old-time convert who declares that he received some of his first Catholic ideas from the writings of the Connecticut Congregationalist. Perhaps you will think this worth recording."

It is surely not to be wondered at that Dr. Bushnell helped souls towards the Church when we read the following tribute which he pays to our Lady:

"Probably there was never any created being of all the created worlds, in such honor as this woman—chosen to be our Lord's Mother—all the more truly our Mother, that from her





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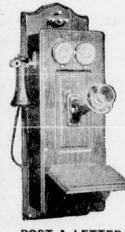
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He was a Royal Acade came the wor experimenta ever seen." was asked v day."
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again," said became Loo great Primslave, I am n I can ove Jewish bloo everything streemembered became Prit thousand yeilel, who wa greatest desturies befor pushed his classes, up tu pthrough stood a mast most round Rebuiled, s down in the simply said, you will hea and the boy mined will, aland for a quelled and the service of the same of th

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successes, real as well as apparent—accounted eminently successful as a
teacher, over and over I have been
asked to write an article on "The Road
to Success in Teaching;" to state what
means must be employed in order that
the aspirant to the art of intellectual
disantangements be laurel-crowned. O ments be laurel-crowned. O disentanglements be laurel-crowned. Of teaching, teaching. The very word awakens in my mind recollections and scenes too sacred to pen, too entran-cingly fascinating to allow the shades of oblivion to hide or even to obscure. For what more sacred trust is there than to sow, to foster the seed of intel-lectual culture in the very images and lectual culture in the very images and likenesses of our Maker. Would to God that we had a thorough appreciation of the work. Far be it from me to tion of the work. Far be it from the write a line for the flippant, heartless actors and actresses who, for so much a month, are employed to inculcate

knowing that that spirit, Christ-infused, is on the point of liberation, and when, with a rallying in the last struggle, he raises his dimmed though glazed eyes to the crucifix and ejaculates in the old-time, reckless fashion: "Rabboni, I've conquered,"—O what a tender embrace is his reward. But think you, will not the man who had the courage to hold the reins and speak caressingly, encourageingly, to the victor, receive his reward? Ah yes, 'n will be a crown of exceeding value.

This nighture has in it much that is

cates in characteristic and the proposal pattern of the complements of the control of the contro

Never make a condent of one child, respecting the shortcomings of his neighbor. Never speak disparagingly of pupils to any one. Shouldyou realize that faults are mountains high, well, correct them, but let the child feel that you view his errors with a sympathetic, highly not that hear turn to say with kindly eye, that he can turn to you with unswerving trust when all others fail him, and that he may, without any fear of disclosure, confide to you his short-comings or the difficulties which beset his path. Be honorable, inculcate honor. Ours is an arduous, but a noble calling.

THE NOVA SCOTIA SCHOOLS AND CONVENTS

To the Editor of the CATHOLIC RECORD

Sir,—Before, I proceed further with the schools and convents of Nova Scotia let me point out the danger of neglect-ing and overlooking religious training and instruction in the schools. The position of the Roman Catholic Church is the same as were segmented and Printed principles.

Recently I have been afforded a smile by a musical artist, who asserted that a musician, no less than a poet, is born. Becently I have been afforded a smile by a musical artist, who asserted that a musical artist, who asserted that a musical no less than a poet, is born. Instinctively, though alone in my room, I raised my hand and called, "Wait! I add another profession to the list; a teacher, no less than a poet or a musician, must be born." Then the smile broadened, as, in the distance, in fact all along the road to success, similar exclamations arose; for who that has not his soul in his work will achieve, in the annals of posterity, celebrity which entitles him to a niche over which the word, "Fame" has been inscribed by thinkers who faced the trouble to examine into his merits, the valueing of which may throw lustre over their own achievements.

Teachers, love your work, love your

Teachers, love your work, love your throw lustre over their own achievements.

Teachers, love your work, love your pupils; that is, be able to separate the child proper, the body animated by a breath of the Almighty, from the sinbedraggled specimens before you. It was not for the perfect that God the Son assumed our nature; and teachers, God grant, that as we set foot on the vast unknown, our Exemplar may cast on us an approving smile, in that we have helped His fettered lambs out of precarious structure and teaching and its lessons in the schools are daught for Him, that we have helped His fettered iambs out of precarious structure, and the special stubborn to be within hailing distance, should danger threaten, to have made a show of frolic with adventure spirits that pressed outside the fold in quest of what might satisfy their own religious allows for the very lowest, to the of service to the very lowest, to the of the form the service were the which is not beginned anti-Burger cleavages as they were in the which had been erected in the old days by Very Rev. Dean Murphy, at what was then known as frishtown, was

They should not, then, object to Cathoing distance, should agree variation, it
ing distance, should agree variation, the
ilos teaching their own religious
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of service to the very lowest, to the
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nagght save kindness and forbearance
for the erring, the down-trodden. Be
assured that, could we pierce the bold
front of the bravado, and could he see
in us, not a censor, but a friend, we
would find that haughty, defant nature, gentle as a lamb, most tractable,
and even with grafeful, earnest tears,
they are there—we all have
them.
Then, distinguis between friend leasts,
they are there—we all have
then, distinguish between faults which
hurt the offender only, and those which
are a direct attack upon the neighbor.
These have a greater guilt; those
melt sincerest aympathy. Never on
any account neglect a child's less on by
way of punishment. A child's time is
sufficiently limited.
Love the wayward one, the one that
requires the streamous use of a good bit
and two reins to hold him to the middle
course. Poor fellow—how I love the
nother place of the process of We have evidence of deplorable ignorance of the Bible in our own country; and it is not to be wondered at, since our classes receive no instruction in this greatest classic of the

classes receive no instruction in this greatest classic of the ages. In our schools, and in very many of our homes the Bible is largely a neglected book. The Sunday school is doing much to make up for this neglect, but a half hour once a week is a very small poster.



NEW CHURCH AT ST. COLUMBAN

make every sacrifice.

Altogether this interesting event was a happy day for the people in the parish of St. Columban. The CATHOLIC RECORD wishes them every blessing in their noble work for the faith, and hopes that their good parts will be seen as a sill be seen as the state of the seen as th

MEDITATIONS ON THESE BLESSED VIRGIN

in the Convent chapel, Rev. Father Kelly being celebrant, Fathers Lauren-

THE SACRED HEART What wouldst thou have, O soul, Thou weary soul?

Lo! I have sought for rest

Lo! I have sought for rest
On the Earth's heaving breast,
From pole to pole.
Sleep—I have been with her,
But she gave dreams;
Death—nay, the rest he gives
Rest only seems.
Fair nature knows it not—
The crass is growing: The grass is growing;
The blue air knows it not—
The winds are blowing:

The winds are blowing:
Not in the changing sky,
The stormy sea,
Yet somewhere in God's wide world
Rest there must be.
Within the Saviour's Heart

Place all thy care,

And learn, O weary soul,
Thy rest is there.
What wouldst thou, trembling soul?
Strength for the strife,—
Strength for this flery war
That we call Life.
Fears gather thickly round; shadowy foes, Like unto armed men, Around me close.

What am I, frail and poor, When griefs arise?
No help from the weak earth.
Or the cold skies.
Lo! I can find no guards, No weapons borrow; Shrinking, alone I stand,

Shrinking, alone I stand,
With mighty sorrow.
Courage, thou trembling soul,
Grief thou must bear,
Yet thou canst find a strength
Will match despair;
Within thy Saviour's Heart—
Seek for it there.

What wouldst thou have, sad soul,

Nature all pitiless Smiles on my pain; I ask my fellowmen, They give disdain.

I asked the babbling streams,
But they flowed on;
I asked the wise and good,

But they gave none.
Though I have asked the stars,
Coldly they shine.
They are too bright to know

I ask for comfort still, And I found tears. And I have song in vain

Long, weary years,
Listen, thou mournful soul,
Thy pain shall cesse;
Deep in His sacred Heart
Dwells joy and peace. Yes, in that Heart divine

The Angels bright
Find, through eternal years,
Still new delight. From thence his constancy The martyr drew, And there the virgin band Their refuge knew There, racked by pain without, And dread within,

How many souls have found Heaven's bliss begin. Then leave thy vain attempts

To seek for peace; The world can never give One soul release But in thy Saviour's Heart Securely awell, No pain can harm thee, hid

In that sweet cell. hen fly, O coward soul, What words can speak the joy

What smiles of earth can tell Of peace like thine! and tears are best For things divine.

A CONVERT, A BISHOP AND A GREAT ANATOMIST

Physiologists are seldom saints (ob-Physiologists are seldom saints (observes Dr. McWalter of Dublin in the Catholic Times) and prelates are rarely physiologists, yet there is a reference in the current issue of the Medical Press to a great physiologist who was not only a Catholic but a convert, not only a prelate but probably a saint. Every time you move your jaw a little moisture oozes into the mouth. How or from where it came there was unknown for many centuries until a clever physiologist discovered the little canal

or from where it came there was unknown for many centuries until a clever physiologist discovered the little canal which conveyed it, and which every medical student now knows as "Stenser's duct."

Reviewing a work on anatomy, the Medical Press says: "The necessarily short accounts of various structures are usually given with clearness; but, as a parting pin-prick from a pleased reviewer, we would ask, why is the name Stenson always now thus mispelled? The cognomen of Niels Stenson was universally rendered in our own student days by its Latin

The Mark Tp., on the 14th May, 1911, Mrs. Bridget Kelly, aged eighty-six years. Funeral Mass was sum by her nephew Rev. W. A. McCann, of 3t. Francis Church, Toronto. May her sond rest in peace?

Bellef in an all-wise God, our Father, seems necessary if we are to retain sanity, and implicit confidence in His goodness is necessary that we be an anity, and implicit confidence in His goodness is necessary that we be are to retain sondless in necessary that we be an out of causes that we cannot now fully understand.

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equivalent of Steno—very naturally—as like all scientists of his day, he wrote in that language. And it may interest the inquiring reader to be reminded that he took all knowledge for his province,—founded the very modern science of geology, and, having become convinced of the vanity of material science, changed his religion and died a Catholic Bishop!"

Nicolaus Steno—to give him the Latin equivalent—was born at Copenhagen in 1638. In 1657 he discovered the salivary canal. He was the first to demonstrate that the heart is a muscle. Leaving his native city, he went to

Leaving his native city, he went to Paris to lecture, and afterwards adjourned at Florence, where he entered the Catholic Church. Ten years after he was appointed Vicar Apostolic for Scandian via, where Harmsworth's Biographer relates, he led the life of a saintly ascetic.

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And of course he found very quickly

atter his conversion, if he did not know it before, that the Catholic Church is not "the enemy of science and progress" as ultra-Protestantism would if it could make people believe.—N. Y Freeman's Journal.

THE LATE FATHER HARKIN

RESOLUTION OF CONDOLENCE Almonte, Ont., May 17th, 1911.
Whereas it pleased Almighty God to take from this world our reverend and beloved Pastor, the Late Father Harkin be it resolved, that the officers and members of The Father Mathew Temperance, Association de brayer, extend perance Association do hereby extend our heartfelt sympathy to the family and friends of our late parish priest, and that a Mass be offered for the repose of

Be it further resolved, that a copy Bereaved Family, and also inserted in the Catholic Newspapers. "May his

the Catholic Newspapers. May his soul rest in peace."
Signed on behalf of The Father Mathew Temperance Association.
E. C. O Rellly, President.
WM. McGee, Secretary.

DIED

15th, 1911, Mas Anna O'Donnell. May her soul rest in reace!

According to modern standards, to be famous is the chief joy of human life, and even to be notorious is preferable to being unknown.—G. W. E. Russell.

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