

The Catholic Record.

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

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OUR ILLUSIONS

There have been many strange and wondrous prayers offered up from this planet and quite a noticeable proportion of them have been inspired less by a desire to commune with the higher Power than from a sneaking fondness for giving that Power advice. But the prayer so often heard, "Spare me my illusions," is the most conceited, the most monstrous of all. For it means, if it means anything, that the person so praying believes that he can evolve a better world from his own consciousness than the one he sees around him. He believes himself a better workman than the Power in which he puts his trust. He is announcing not merely that a lie stoutly maintained is as good as the truth, and that he has a private assortment of stories which are better than any truth whatsoever. And that is a rather sizable conceit for any mortal man to hold. It reminds one of that preacher, who, according to an observing and sarcastic parishioner, was almost afraid to go to sleep and leave the world alone with God. What basis is there for this manner of thinking? None save man's lazy dislike of reconstructing his scheme of things. There never yet was an illusion but hid from view some truth a thousandfold more beautiful and poetic than any vain imagining. The fairy tales of the younger world are petty compared to the fairy tales of science, and the jealously held illusions of more recent date are little better than the more ancient ones. Nor are our illusions about our fellow-men a whit better than any other misconceptions. You may fancy that a given great man is an angel white and be shocked to find him a very human gray. But if you look into his life with a little care you will find a deal more goodness there than you ever put into your imagined ideal: and even the subdued coloring may be an added virtue in a world whose eyesight is so likely to suffer from glare. So don't be afraid to part with your illusions. Don't get the notion that without your muddled mistakes and misjudgments the world would be barren of poetry and charm. Don't announce that you believe this, that or the other no matter what the evidence. It shows a mighty large conceit and an absurdly small sense of values. It is equivalent to saying that the stuff your dreams are made of is finer and better than the enduring material which has stood the wear and tear of unnumbered years and from which everything we see—yourself and your illusions included—have been shaped. The only beautiful and poetic thing in the world, and assuredly the only lasting thing, is truth.

MEMORIES

In "Memories," by Stephen Coleridge, a son of Lord Chief Justice Coleridge, there are many personal reminiscences of the great men of his time whom he had exceptional opportunities of meeting on an intimate footing. He gives charming character sketches of Gladstone, Matthew Arnold, Disraeli, James Russell Lowell. Speaking of Newman he says: "He bore about him the perfect humility of true greatness. His face had a strange wistfulness and his eyes seemed habitually to be gazing beyond and through the visible things of the world about him to some vision far distant and unsubstantial. There was always a sense of power behind his unruffled gentleness and urbanity. When he entered a room full of people, and these not undistinguished, every one else seemed to become by comparison, insignificant and ordinary: and this before he had spoken a word." He narrates that the great Cardinal wrote beneath a print of Oxford hanging in Lord Coleridge's study, the following words:

"Son of man can these dry bones live? And I answered, O Lord God, Thou knowest."

He speaks of Gladstone as a marvelous-looking human being, a devouring aspect of countenance, an eye that would pierce a wall. He finds Goldwin Smith a little depres-

sing, a man of stern and unbending rectitude who had found the world unsatisfactory and his own part in it disappointing. Ruskin impressed him more agreeably.

NOT TOO MUCH

Sentiment, when controlled, is a not undesirable asset, when, however, it is allowed to run amuck, it may, and does sometimes, become a distinct menace to law and order. We all know how strangely compassionate some people become towards convicted criminals. They feel, but they don't think. They may not be altogether to be blamed for this, for many of them are victims of an educational system that brings on mental anaemia. Intellectually they are thin-blooded owing to the un-nutritive diet of bits of miscellaneous information which was served them during their school-days. But still, despite the efforts of faddists, they should have preserved a little common-sense.

Some time ago we had occasion to observe a sentimentalist who wailed piteously over a sentence meted out to a boy by the Juvenile Court. It would cripple him for life, burden him with social obloquy, etc. It mattered not that the boy was guilty of theft, and that the Court had to administer the law. The devotee of sentiment did not stop to think that the punishment might save him from greater crimes, and would be an admonition to others when tempted to steal. We are of the opinion that in some cases youthful delinquents should be released on parole: when convicted of theft they should be given ample time, in some institution, to acquire a reverence for law and its administration. Across the border the waves of sentiment submerge but times both judge and jury, but in Canada we hope retributive justice has an abiding home in our Courts.

THE NEWSPAPER

At a meeting of the Civic Forum in New York a few weeks ago, Mr. Joseph Choate said that he would like to see the newspapers abolish the headlines in reports of crime. "If they would consent to do this it would be most helpful in discouraging crime. Nothing, in my opinion, does more to encourage the growth of crime than the spreading of information about it. When a press representative advanced the old argument that the people wanted news of crime Mr. Choate pointed out his paper had gained in prestige and circulation because it gave special attention to discoveries, inventions and constructive achievements."

A clean newspaper as well as a clean stage are growing in popularity not so because editors and managers are remembering long forgotten ideals or are becoming aware of their responsibilities as because the average citizen is disinclined to pay money for either printed or acted uncleanness. Perhaps, also, our friends who preside over the destinies of party newspapers may see at no distant date even in an opponent, some semblance of good. They may abandon the policy of using personalities for arguments and begin to view the issues of the hour, not through the glasses of preconceived ideas or of prejudice, but through those of reason. A judicial tone, dispassionate discussion and accuracy of statement would do much towards increasing the influence of the press. It would be a factor in the struggle for reverence, for age and authority. Our public men who have given of their best to the country should be spared the vitriolic phrase and meaningless abuse of the hide-bound partisan. If we judge aright the trend of the times the editor who ignores courtesy and truth in his treatment of political opponents may be shorn of influence and power and be left to howl impotently as far as right-minded citizens are concerned.

Lend your better self to all. God will not suffer you to be taken advantage of if you are prompted by the spirit of charity.

The dark cloud that comes over your mind is a suffering, but it must not prevent you from praying to God. The great thing is to try to look at God and not at ourselves. If we look at ourselves, we shall be disgusted. If we look at God, we shall be filled with hope, love and peace.

DR. PATTON'S SON A CONVERT

NOTED PRESBYTERIAN TEACHER ANNOUNCES CONVERSION OF PAUL PATTON

Princeton, N. J., May 23.—Paul Patton, son of the Rev. Dr. Francis L. Patton, formerly of Princeton University, and who resigned three weeks ago as president of Princeton Theological Seminary, has become a communicant of the Roman Catholic Church, it was announced here to-day. The announcement was confirmed by Dr. Patton.

The fact caused the most profound sensation, principally in view of the fact that the young man's father has been considered a foremost educator in the Presbyterian church.

As soon as it was known here that Paul Patton, who is thirty-two years old and in the service of the British government as an engineer in Bermuda, had been converted to the Catholic faith certain persons attributed to this fact the recent retirement of Dr. Patton from the presidency of the seminary. Dr. Patton denied this.

The resignation of Dr. Patton was unexpected by the university and the faculty when the board of trustees met May 5. Following that meeting the board issued a statement, including the minutes adopted, and in one of the minutes a peculiar note was observed. This was: "Resolved, that in view of the reasons presented by Dr. Patton in person his resignation be adopted." The board did not state what those reasons were.

That the trustees appreciated the great work done by Dr. Patton through his long years with the institution was indicated by the fact that he was made emeritus professor of philosophy and religion and a pension of \$3,000 a year was voted to him. He also was asked to act in an advisory capacity to the trustees.

Paul Patton was in Princeton a few weeks ago, at about the time Dr. Patton resigned from the presidency of the university. He returned last Sunday and attended Mass in the Catholic church here. His brother, George S. Patton, is professor of ethics in Princeton university, and lives with his father and mother at Springdale. Paul Patton was their guest while there.

It was said there had been no estrangement in the family because of Paul Patton's defection from the Presbyterian faith.

THE EUCHARIST

PAPER READ BY HIS EMINENCE CARDINAL BOURNE AT THE EUCHARISTIC CONGRESS AT MALTA

The family is the foundation of human society. Where family life exists in all its purity we may rest assured that the nation which is built up thereon will, whether it be great or small, wide-spread or confined within narrow limits, rich or poor, enjoy all the essential conditions of happiness and contentment. But the attainment of such perfect family life is no easy matter. The history of the world, civilized and uncivilized alike, is before us to bear witness that the strongest forces are always at work to destroy and break up the ideal of our father, one mother, and the children grouped around them, the picture of marriage, that Christianity at least, has made familiar to us. The older Divine dispensation, with its toleration of polygamy and permission of divorce, did not venture to set before them a perfection which was beyond their strength.

THE MARRIAGE STATE

And it stands to reason that the marriage state makes a great demand upon those who embrace it if they are to pass a long span of years in mutual harmony and to bring up the children whom God may be pleased to bestow upon them in His knowledge and loyal service. Two human individuals are placed in closest union for the term of their natural lives, for better, for worse, for richer, for poorer, to face all the changes and vicissitudes of moral existence. Those two individuals remain distinct and separate, but they have to lead a life in the most intimate respects identified. And, in time goes on, their individual characteristics, merged in apparent sympathy during the days of courtship or at the outset of their union, will tend inevitably to assert themselves, and the old selfishness or selfishness, so strong a feature in the nature of us all, will, if not checked, rise up to produce discord where perfect harmony should prevail. Can we wonder, then, if those to whom the Christian faith has through heresy or unbelief lost its full meaning, call aloud that the unity and indissolubility of marriage are beyond the power of many, both men and women, to bear, that their true life is crushed out thereby, and that freedom must be given to them to break the ties that have become galling, and to seek the new affinities, as they term them, that are to complete their own existence?

THE FAMILY LIFE

Then a day will come to those whom God has joined together when other individual natures spring from their own, and the children thus born, while they will bring joy and gladness in many ways to their parents' hearts, will none the less be an occasion of many a sorrow and anxiety, and again a possible source of misunderstanding and division where father and mother are unable to regard their future interests from the same point of view. The children draw themselves as they grow up will unfold their own distinctive characters, not in all points in sympathy with those from whom they sprang. For a time the parents' will may prevail, but gradually as the limit of parental control is reached, opportunities of untold suffering may arise and turn the memory of the joyous obedient days of childhood into bitter regret, on account of the lawless and seemingly ungrateful pride that has succeeded to them. Who as they gaze upon a youth and maiden entering on their united life can tell the future that lies before them or sum up the trials which will need all their virtue to sustain?

THE HOLY EUCHARIST SANCTIFIES THE HOME

Our Divine Master has foreseen it all, and His Apostle has forewarned us of the tribulation that awaits those who enter upon this marriage state. So there is no need for scandal or surprise. But as God never places a burden upon His creatures without providing them with the special means of grace that they need to bear them. He has left in His Church a source of help which is open to all who desire to avail themselves thereof: "Come to me all ye that are weary and heavy laden, and I will refresh you." He has not been satisfied with coming among us merely for a time or with giving to us His Divine teaching as our guide. But in the Blessed Sacrament He remains for ever in our midst, and He gives Himself in closest union to our souls.

As Holy Communion is the great source of mutual charity among men of most different character, tastes, and education, by making them all grow into the likeness of their Master, so may it become the bond of union and the strength of mutual forbearance and support to those whom God has united by a great Sacrament for the propagation of the human race; for between them a link of charity of surpassing strength has to be built up, not on mere liking or human love, however great, but on a supernatural affection surpassing the love of father or mother or any other being upon earth. "Therefore shall a man leave father and mother and cling to his wife and they shall be two in one flesh. Therefore they are not two but one flesh." And the only example that our Lord can give of union so close is that which unites Him with His Spouse the Church. It is naturally, then, to Him alone we can look for the help and guidance that are necessary to make such a union capable of the perfection which He has imposed upon it.

The Holy Eucharist will sanctify husband and wife in their relation to one another, and father and mother in relation to their children. It is the Holy Eucharist, in like manner, that will make children obedient and docile to their parents, while strict obedience is still the duty of their life; and thoughtful, considerate and deferential even when the period of obedience has long passed. But, if the Holy Eucharist is to exercise this deep, constant and effective influence, the reception of Holy Communion must be a very frequent act. It is true that the great crises of family life are not of daily occurrence, but the small jars, the little misunderstandings, the petty selfishnesses may easily recur, and the heavenly daily remedy for oft-repeated failures should be in repeated use lest the little rifts widen and mar the beauty of the two united lives.

ITS REGENERATING POWER IN SOCIETY

The Blessed Sacrament is our Lord and Saviour given to us as the Life of the world, and therefore, pre-eminently as the life of those upon whom to so large an extent the well-being of the world depends. The family must be nourished with this Sacred Food repeatedly if it is to keep within it that regenerating force which gives strength and power to all the society of men. In the Holy Communion, daily, or almost daily, the husband and wife will learn to bear with one another, to be patient with each other's faults, to understand and support those differences of temperament which God in the infinite variety of His work has bestowed upon His creatures, differences which age does not obliterate, but which oftentimes the lapse of years renders more prominent, and consequently less endurable. There is no question here of mere tolerance, of arriving at a simple "modus vivendi," in which each partner will choose his or her separate way of life, but a really supernatural love producing uniformity of mind and heart in all essential things, and accepting in all else the liberty which each individual nature may justly claim. Jesus, too, in the Blessed Sacrament, will teach father and

mother to know and understand their children, each a separate creation of God, like, doubtless, in many respects to their parents, but in many ways so unlike, and therefore, so perplexing. God alone Who made them can explain the perplexities, and will show how they may best be dealt with, and this He will most certainly do if parents receive their Maker often within their hearts. And then, in turn, as the children themselves grow, the example of the parents will be the strongest inducement to lead them to the altar, and to establish them in the habit of frequent Communion from the first beginnings of their use of reason, a habit which will be the greatest service that their fathers and mothers can bestow upon them.

A family life built up on these principles is a life that will surely be passed in the love and fear of God. It will not be exempt from fault; it may be tried by illness, by sorrow, by temporal misfortunes; it may be rudely disturbed and rendered incomplete, here below at least, by the hand of death, but it will still possess the essentials of interior peace and resignation, no matter what trials may assail it. There will be no place in lives so ruled and ordered by Our Lord Himself for the crimes and sins which are destroying family life in so many nations, the violation of the conditions of conjugal life, the seeking of pleasure and gratification even to the breaking of the marriage vows. Respect for mutual rights, charity and forbearance in asserting individual claims, respect for parental authority, and respect, no less, for the inviolable independence of children in those matters where it prevails, all these things will come into existence, as it were, spontaneously, when father and mother and children are gathered frequently around the table of their Lord.

REGENERATOR OF SOCIETY

Nowhere, then, should loyal whole-hearted acceptance and observance of the Papal decrees on early and frequent Holy Communion be more strongly urged than on those about to enter the holy estate of marriage, for in their control, as far as their opportunities extend, lies the ultimate regeneration of society. And, if there be some, who hear or read the words I utter to-day, and who looking back on many years of married life with still unrealised hopes of a happy future such as they conceived in the early days of union, let them not lose heart. The source of strength and mutual support is still at their disposal. Let them give now to our Divine Master that place in their united lives which He would gladly have occupied from the beginning, if they had made Him their ever-welcome guest. They can turn to Him now in sorrow for their past remissness and neglect; they can acknowledge to Him the mistakes and mischances of their lives; they can beg of Him the guidance that they need. And most surely He, the son of Mary and the Foster-Son of Joseph, Who in His own Divine Person and in the persons of those most nearly and closely associated with Him has given to us the perfect example of family life, will bestow upon all those who look to Him for support and consolation by approaching Him constantly in the Sacrament of His love, the grace to keep His law ever before their eyes and to imprint it deeply on their children's hearts, and to pass it on unswayed and intact to all the generations that shall come after them.

Blessed are all they that fear the Lord, that walk in His ways. For thou shalt eat the labors of thy hands; and it shall be well with thee. Thy wife as a fruitful vine on the sides of thy house; thy children as olive plants round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion, and mayest thou see the good things of Israel all the days of thy life. And mayest thou see thy children's children, peace upon Israel." Ps. 127.—St. Paul Bulletin.

MONTH OF THE SACRED HEART

In this month of June, when nature has carpeted the fields with verdure, when the air is redolent with the perfume of roses, and all the flowers are slowly opening their buds under the influence of the bright sunshine, all testifying to the grandeur of Almighty God, the Church in her wisdom has set apart this thirty days as a time for special devotion to the Sacred Heart of Jesus, who came into this world, became Man through the ineffable mystery of the incarnation and suffered death on the Cross for the redemption of the world to show His great love for man.

It is in human nature for us to take our troubles to some dear friends, whose heart beats in sympathy with us and who will console us in our trouble, but to whom can the fervent Christian go to with such implicit confidence as to the Sacred Heart of our Divine Lord and Master? He is always ready to receive our petitions, and hear our prayers, and give us the graces and blessings we stand most in need of. Let us then in this month redouble our devotion to the Most Sacred

Heart of Jesus, bring to the loving Saviour our griefs, disappointments and struggles, for He has said "Come to Me all you that are heavily laden and I will refresh you." Be not afraid, but trust in the mercy and kindness of the Good Shepherd who taketh good care of his sheep. We should continually during this season offer up the ejaculation, "Oh, Sacred Heart of Jesus, have mercy on us."—Catholic Universe.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,122 70
A Friend, St. Catharines.....	10 00
A Friend, White River.....	1 00
V. J. Sullivan, North Bay.....	1 00
Katharine Farmer, Corraville.....	10 00
Rev. M. W. McKinnon.....	25 00
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Subscriber, Vankleek Hill.....	1 00
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PRIEST RISKS LIFE TO SAVE SACRED HOST

TEN FIREMEN FALL INTO FLAMES BUT ARE SAVED WHEN CHURCH BURNS

New York, May 21.—Ten firemen who were carrying a line of hose up a stairway were precipitated into a mass of flames. Father Thomas Owens barely escaping with his life in carrying out the pyx containing the Blessed Sacrament, and the occupants of an adjoining tenement were driven to the street in their scanty night clothes, when fire of unknown origin did \$6,000 damage to the building occupied temporarily by the Catholic Church of St. Gregory.

Hundreds of parishioners knelt in the street and prayed for the priest's safety when he dashed into the church to save the Sacred Host. Luckily, the burning pit into which the ten firemen fell was near an exit and all escaped death, but were badly bruised and burned about the head and face. The building, which the church is using at 119-121 West Eighty-ninth street, formally was a garage.

TABARD INN BOOK CO. WITH-DRAWS CHINIQUY'S WORK

The Tabard Inn Book Company of Philadelphia has replied to the note addressed to it by the Redeemptorist Fathers of North East. The company says it "was wholly unconscious of the lascivious contents of Chiniquy's book."

"We never pretended to have read the thousands of books which we purchase from other concerns—the mere mention of such a thing being possible we feel assured will appear as ridiculous to you as to ourselves. Therefore, we cannot see ourselves so worthy of censure as your article indicates."

In conclusion, the company's correspondent writes: "It is not our intention to involve ourselves in any controversy with the reverend clergy at St. Mary's College or the Erie Catholic Chronicle."

"Our business principles have never heretofore been questioned and in this instance we have the satisfaction of feeling that we acted most amicably when we decided to allow the several copies of 'The Priest, the Woman and the Confessional,' which we now have in stock to be classed unsealable, thereby rendering a complete loss to ourselves. However, such is our principle and the fair-minded reader of your article who has ever dealt with us we feel assured will vouch for the authenticity of this statement."—Buffalo Union and Times.

CATHOLIC NOTES

Converts are coming into the Catholic Church in this country at the rate of 30,000 a year.

All the diocese of Germany will be represented in the great pilgrimage to Rome this year.

Amongst those who have recently joined the Catholic Church is Eric Hill, the sculptor, who, with his wife was received into the Catholic Church by the Rev. Canon Connelly, at Brighton, England.

The Cathedral of Valletta, in which the Malta Eucharistic Congress was held, is an edifice 187 feet long, 118 feet wide and 63 feet in height. It was built by the Knights of Malta, and is of imposing interior.

At Clairfontaine, France, a church built in the eleventh century, confiscated by the Government, was put up at auction "for sale." The sale was boycotted; not a franc was bid on it. Among the churches confiscated in Paris is the majestic, cruciform cathedral-like Church of the Redeemptorist.

Mother Mary Stanislaus, who was one of Florence Nightingale's principal assistants during the Crimean war, died the other day in the Hospital of St. John and St. Elizabeth, St. John's Wood, London, aged ninety years. The late Queen Victoria conferred upon Mother Mary Stanislaus, together with others who had served in the Crimea, the Royal Red Cross.

The poverty of the Japanese mission is exemplified in the case of Father Cadilhac, whose parish of Utsunomya embraces five provinces with 3,000,000 of inhabitants. He is assisted in his work by two native priests and 5 catechists, and the salary of the missionary, which is divided among the 8 of them, is \$5 a month.

Under the will of the late Cecil Rhodes an Oxford scholarship, worth \$1,500, for three years, is annually awarded to each of the 5 states of the Australian commonwealth. "This year," says Rome, "students of the Christian Brothers have taken 3 scholarships assigned respectively to Queensland, West Australia and South Australia."

One of the impressive features of the Eucharistic Congress at Malta was the children's Mass at which 12,000 boys and girls received Holy Communion. Cardinal Ferrata, the Papal Legate, who officiated, was assisted by 6 Bishops and 14 priests. After the ceremony there was a grand procession of the children which was viewed by His Eminence and other distinguished prelates.

The great-grand-nephew of Admiral Nelson died recently in England, in his ninetyeth year. Earl Nelson was a devoted member of the Anglican Church, but Lord Merton, who succeeds to the earldom, has been a convert to the Catholic Church for many years. His heir-presumptive, the Hon. Edward Agar Horatio Nelson, also Catholic, has five sons and three daughters.

The pastor of the Church of Our Lady of Perpetual Help, Buffalo, Rev. Thomas Lynch, and his assistants, Rev. F. A. Clancy and Rev. Francis Hunt, went down into a manhole of the natural gas main, and rescued 3 of the employees who were overcome by gas. Two of the laborers have recovered, but one is in the hospital in a serious condition. Father Hunt is still affected by the fumes that almost overcame him while rescuing the men.

The Dayton flood, like all great flood disasters, produces its heroines, Sister Helen of Notre Dame Convent in North Dayton, rescued 70 endangered persons by throwing a rope from the convent window and hauling these to safety. The Sister worked with great spirit and her hands were lacerated by the jerks of the rope. When rescued the refugees fell upon their knees and rendered prayers in supplication to the work of the beloved nun.

Archaeologists while excavating in Jerusalem, near where was Pontius Pilate's judgment seat, struck an underground passage 15 feet long leading to a chamber about 7 feet on each side, such as was used by the Romans to herd prisoners of importance; the Jewish chambers for this purpose were always different in construction. In it were found iron rings and stocks. Investigators believe that this chamber was the one used to confine our Lord while awaiting Pilate's decision.

Preparations are going on now in Ireland for the great Irish pilgrimage to Lourdes which is to leave Ireland September 9. Headed by His Eminence Cardinal Logue and many of the bishops the Irish will make a greater demonstration at Lourdes than ever before. The fact that one day there is to be known as Irish Day, when all the ceremonies are to be carried out by the Irish bishops, priests and people, and that at a suitable time a monumental limestone Irish Cross is to be unveiled and offered as the gift of the Irish nation to Our Lady of Lourdes, will make the pilgrimage unique in the history of pilgrimages from Ireland.

PRETTY MISS NEVILLE

BY B. M. CROCKER
CHAPTER VIII
MY FATE IS FIXED

"All government, indeed, every human benefit and enjoyment, every virtue and every prudent act, is founded on compromise and barter."

One bright spring morning the post-bag brought very bad news to Gallow. New speculations, in which grandfather was shareholder, had failed, and not only had he lost all his investments, but was liable to pay a large sum of money besides.

Economy became more than ever the order of the day. The fat cob, chestnut Kate, and Freney were all doomed. The two former were purchased by a French dealer, and Freney became the property of a master of foxhounds in a neighboring county.

He had been reared on the land; every one remembered him a skittish, long-legged foal, with a tail like a piece of fur, and all the establishment witnessed his departure with the deepest regret. As for me, I refused meat and drink. I shut myself up in my room for two whole days, refusing to be comforted. In vain had been my pleadings—my tears!

Grandfather, with a check for 150 pounds in prospect, was flint-Freney must go. The day he was led off to his new owner was one I shall never forget; I really believed that my heart was broken; and until the very last hour I was at Gallow I never passed his empty stall without a pang.

Freney fortunately fell into the hands of a good master, and made himself such a name with the "Do-or-Die" Hunt, that he is now passing the autumn of his days an honored pensioner.

Before summer was over, Maurice came down to Gallow to take leave of grandfather before sailing for India. Our establishment being now so much reduced, the twig was sent to meet him at the station. Dinner that evening was by no means a conventional or festive entertainment.

Grandfather was in one of his most melancholy moods, and kept constantly referring to his losses and his health. "I'm an old man now," he would say querulously, "and not good for anything; it's time I was out of this, I'm not wanted much here."

"This was certainly hard upon Maurice, who replied: "I hope you will be here for many years yet, sir. We are a long-lived family."

"No," returned grandfather peevishly, "I don't care how soon I go. It won't be long before I'm carried out feet foremost, and laid along with the others, nodding his head in the direction of the family vaults."

"Then you'll be master here; every stick and stone is entailed and goes to you—and I don't care how soon I'm out of it; the sooner the better; it will not matter much to any one but Nora. She'll be a beggar."

I was sitting in the deep window sill, behind grandfather, buried in a book, but hearing my name and fate thus suddenly dragged into the conversation, I dropped my story, and pricked up my ears.

"Nora shall never be a beggar, as long as I'm to the fore, you may rely on that, sir," returned Maurice, generously. "I will provide for her in any way you wish."

"In any way I wish!" echoed grandfather, pausing deliberately between each word as though weighing its meaning. "It would be a grand thing, a fine thing, the two last of the family," he muttered to himself, as resting his chin on his hands, and his whole air reminding me of former days, when he had recently achieved some monetary triumph.

Maurice slowly opened the telegram, cast his eyes over its contents, and then tossed it aside. "I must go to-morrow," he observed, with much decision. "Must you, so soon? Eh, well, well," regretfully. "Now Nora,

variation going on within that fast-shut door on the left.

I was still the slave of a tyrannical appetite, as far as fruit was concerned; and after a while I closed my book, and set out for the garden. There I wandered up and down the wide gravel paths, now culling a carnation, now consuming a pear or a plum, till a sharp corner suddenly brought me vis-a-vis to Sweetlips, who was to be found on the premises at any hour.

He was in the act of closing the melon frame as I strolled into view. This excellent fruit was his especial pride and hobby, and a certain family of delicious little green melons were nursed by him with more than a mother's care. Recent inspection of his treasures had not been satisfying, for shutting the frame with an angry bang, and shaking a rake furiously in my direction, he wheezed out:

"I wouldn't doubt ye! See now, Miss Nora, you really are a terrible young girl—there's no two words about it; you're a thief! How dare you go to take the very melon that I've been watching these three days? See now, I'll stand it no longer; I must just tell the grandfather. Maybe he'll be able to control ye; but I'm thinking it would be easier to turn the river Shannon with a pitchfork than to keep ye off the melons and fruit. Ere yesterday, his cholera rising at the mere recollection, 'you picked every wan of the best Glory of John roses (Gloire de Dijon), and gave them to the lame girl at 'The Cross.' Ye ought to be ashamed of yourself? See now!"

Here he paused, absolutely breathless, and I, boiling with indignation, was figuratively about to draw my sword, and fall upon him, when I caught sight of big Mary's portly form and white apron at the gate. Her exclamations were those of haste, so I merely contented myself with remarking to Sweetlips "that I believed he sold the fruit on the sly, and that that was the reason he could not bear to see me eat it, and that if any one was a thief, it was himself!" and hastily gathering my dress in a large wisp under my arm I sped down the walk like a lapwing, nearly overturning big Mary by the velocity of my arrival.

"Well, what is it?" I panted eagerly. "This," holding up an orange-colored envelope; "a telegram for Mr. Maurice, and the gossoon is waiting in the kitchen to have it signed; and 'tis in a mortal hurry he is, for he swears he won't pass the berrin'-ground no later than nine."

"Little idiot!" I ejaculated, scornfully. "Well, and why don't you take it in to Mr. Maurice at once? What are you waiting for?" I asked imperiously.

"I take it into the dining-room?" she answered, in a shrill key of interrogation. "Sure, the master gives orders as how no one was to go next or nigh him. He and Mr. Maurice are talkin' great secrets from all I can make out."

"Then, Mr. Maurice has been listening at the keyhole," I observed astutely. "Get out with your nonsense, Miss Nora! It would be as much as our places was worth to be settin' foot in the hall, much less show our noses inside the dining room door!"

"And I'm to show mine, and have it snapped off for my pains! I dare say, indeed!" turning away with a derisive laugh. "But Miss Nora honey, Miss Nora deary, you must take it in; there's no one else to do it but yourself," she urged imploringly. "Do now, there's a darling girl!"

"Well, I'm not such a coward as you are, big Mary. Grandfather can't kill me. Here, hand it over, and I'll take it," I said, drawing myself up with an assumption of dignity, smoothing down my ruffled locks, and then marching up the steps with the spirit of the leader of a forlorn hope.

"Who hesitates is lost," was a motto that I had frequently borne in mind out hunting, and, indeed, most of my acts were signalized by an amount of decision and promptitude bordering on rashness.

With my favorite motto on the tip of my tongue, and dispensing with knock, I burst open the dining-room door, and plunged headlong into the society of my relations. "Go away!" shouted grandfather, half rising.

"In one second, grandfather; I must first give this to Maurice," I replied, waving my telegram as my flag of truce, and advancing toward my cousin.

He was sitting at the table, resting his head on his hand, and even in the dim, waning light I, who was by no means remarkable for studying other people's feelings or appearances, even I was awe-struck—nay, almost cowed—by the pallor of his face and the gloomy expression of his countenance. He looked as if some heavy load of care had suddenly been transferred to his shoulders.

Grandfather, on the other hand, appeared to have happily got rid of some burden, for he was leaning back in his arm-chair, his stick between his knees, and his whole air reminding me of former days, when he had recently achieved some monetary triumph.

Maurice slowly opened the telegram, cast his eyes over its contents, and then tossed it aside. "I must go to-morrow," he observed, with much decision. "Must you, so soon? Eh, well, well," regretfully. "Now Nora,

we don't want you here; be off. Go to your bed; I want to talk to your cousin."

Little did I guess, as I wandered my way up to my own special sanctum, the vital interest that I had in the discussion from which I was so sternly excluded. Little did I dream, as I sat in the window, with my elbows on the sill, and gazed out into the darkening autumn evening, that that very hour—nay, that very moment—my future fate was trembling in the balance.

CHAPTER IX
SURRENDER NEWS

"O wonderful, wonderful, and most wonderful wonderful—As You Like It."

The next afternoon was, indeed, a fateful one to me. In my summer garb of brown holland, with hands stuck in the pockets of my black alpaca apron, and a white sunbonnet jauntily perched on the top of my head, I was superintending Sweetlips and his grandson denuding my favorite apple tree of hundreds of sweet "Seek-no-further" for the Dublin market. I was so completely absorbed, in a skyward direction, that I gave quite a violent start when I suddenly heard Maurice say: "Nora, your grandfather wants you in the library at once."

With lightning speed I mentally reviewed my career for the past week. I could not remember any misdeed deserving such terrible consequences as a visit to the library. "What is it, Maurice—do you know?" I asked, with unconcealed anxiety.

"You will hear soon enough," was his discouraging reply. "I left the gate of the hagarod open yesterday, and some of the cows got in and pulled down half a rick—it can hardly be that!" I again inquired nervously.

Maurice vouchsafed no reply as he opened the garden-gate and imperiously waved me through. His silence was ten times more eloquent than words, and my heart sunk down to my shoes as I glanced at him. He looked very odd. I thought, unusually grave, and extremely pale. He and grandfather must have had a row; but how I could possibly be mixed up in it? I was still cudgeling my brains unsuccessfully as I followed my cousin into the library with lagging, faltering steps. He immediately walked over to a window and stood looking out, leaving me alone to face grandfather, Mr. French, and a queer-looking, wizened old gentleman I had never seen before.

"Nora," began grandfather abruptly, pushing back his chair and surveying me over his spectacles, as I stood in the culprit attitude at the other side of the table. "You know you are now nearly fifteen, and old enough to be told that if anything happens to me you will be a beggar. You have no relations to receive you, and the poor-house will be your only home."

I stared at him blankly, vainly endeavoring to realize this appalling piece of intelligence. "You have sense enough to see that every farthing I possess must go to your cousin Maurice. That is clear to you, is it?"

"Yes," I answered mechanically, glancing to where the future proprietor of Gallow stood, still staring out of the window with his hands in his pockets. "Your cousin has promised you a home here," resumed grandfather; "and he and he are the last of the family—the good old family," he added, with a regretful pause.

"Yes," I again assented, wondering within myself if grandfather was not a little touched in the head; but how I had heard it hinted more than once that his mind had been affected by his money troubles, and that he was a little queer. His next remark completely took away my breath. "Your cousin Maurice has promised me to marry you by the time you are twenty years of age."

I stared at him—at Maurice—at Mr. French; they were not even smiling, although, of course, it was a joke. I stood gazing from one to the other in blank bewilderment.

"I shall have the happiness of knowing that my granddaughter will live and die a Beresford of Gallow; and you, Maurice," looking toward his nephew, "will have the satisfaction of remembering that you have brightened the end of my days, and fulfilled my dearest wish. I know that a Beresford's word is as good as his bond—you have given me your solemn promise."

"I have," said Maurice, approaching the table, and speaking in a low but perfectly distinct tone. "Then take your cousin's hand, and put this ring on her finger," continued grandfather, producing an ancient heirloom, valuable, but hideous; it will be a pledge between you," he added impressively.

With cold and even trembling fingers Maurice took the ring, and endeavored to fit it on me. Mr. French and the wizened old gentleman superintending the performance with the gravest interest. "It was absurdly large for me—my thumb was the only digit equal to the occasion; but Maurice put my proffered thumb aside, and placed the ring on my bony middle finger of my left hand. I endeavored to suppress with all my might an overwhelming desire to giggle, but my efforts were not altogether successful.

"One, or both," I returned, drying my eyes as I spoke. "In case only one dies, is the survivor to go into mourning? I have never been in mourning." I observed, pensively. "Do be serious for one moment, Nora," said my cousin, angrily; "promise me to keep this arrange-

"Girl," he exclaimed in a voice of thunder, seizing me roughly by the arm, "do you understand that some day you are to marry your cousin Maurice? Do you hear me?" he reiterated furiously.

"Yes, grandfather," I answered, completely cowed. "Promise me that as long as he lives you will never marry any one else—answer me at once."

"It's not a joke, is it, grandfather?" I faltered tearfully. "Joke!" he echoed, bringing his hand down on the table with such violence that all the books jumped, and the papers were sent flying. "It seems hardly fair to bind her in such a way," interposed Maurice; "she is much too young to realize what she is doing."

"It shall be as binding on her as on you," said Maurice. "Give me your promise, Nora," grandfather proceeded, totally ignoring Maurice's appeal. "I promise," I responded in a whisper. I would have promised anything under the circumstances, in order to escape.

"Very well, mind you keep your word. Now you may go," releasing my arm with a push. "Be off!" I obeyed him with alacrity, leaving the room in double haste, with which I had entered it, and at once made my way to the empty drawing-room, my favorite resort, where, coiled up in one of the deep window-seats, I endeavored to collect my thoughts and adjust my ideas.

I was engaged to be married, and to Maurice of all people! I could not grasp the fact, it eluded even my active imagination. What would Deb and Roddy say, when they heard that I was to be the bride of our common enemy? And Miss Fluker, how would she like it? Ecstatic thought, perhaps she would be sent away, and I Maurice could be induced to buy back Freney.

Rid me of Miss Fluker, and restore Freney! From this point of view my engagement looked couleur de rose. But, on the other hand, I detested Maurice; and if Maurice liked me he had certainly, and that was a shrewd thing, he had concealed his preference most successfully.

However, it never occurred to me to question the arrangement, no more than I would have dreamed of trying to prevent the snow or rain falling. Grandfather and Maurice had settled it all; and grandfather's word had been my law as long as I could remember.

My notions on the subject of love and marriage were of the vaguest. I had never read but one romance or love-story in my life, and that was "The Maid of Warsaw," over which I wept the bitterest and saddest of tears. Miss Fluker, although herself a ravenous devourer of light literature, utterly discouraged anything of the sort as far as we were concerned. L'appetit vient en mangeant, and I had never had any chance of acquiring a taste for novels. Moreover, to tell the truth, I did not care for reading, and rarely opened a book for my own amusements. Five years was a long way off. I could barely recollect events when I tried to look back over the past five years; it seemed such remote ages since I was ten years old. Surely this other five would be as long in passing.

My meditations were interrupted by the entrance of my future husband. Closing the door carefully behind him, he came over to where I sat huddled up in a corner of the window-seat, chewing one of the strings of my bonnet and the cud of profound reflection. Leaning against the opposite shutter, he surveyed me thoughtfully for some seconds. Truly, I was not much to look at, at the best of times.

After a moment's silence he said: "Well, Maurice?" "Well, Maurice?" I echoed, gazing at him with a face of blank misgiving and round, incredulous eyes. "I wanted to ask you to say nothing about what occurred this afternoon; it is to be kept a profound secret."

"It is not a hoax?" I exclaimed, rising and looking at him searchingly. The more I looked at Maurice, the more outrageously improbable the whole thing appeared. "No, certainly not," he answered, quickly. "And are you and I really what is called 'engaged to be married'?" I inquired, with perfectly unabashed mien.

"We are," he returned, unhesitatingly. "As I gazed in his face—absolutely serene in its expression of deep gravity—the idea tickled my fancy to such an extent that I leaned against my shutter and laughed till I was perfectly exhausted—Maurice meanwhile surveying me with an expression of the deepest indignation and disgust. Evidently the situation did not present its comic side to him."

The more angry he looked the more I laughed. I could not help it. I was becoming quite hysterical, and the tears were actually coursing down my cheeks. "After all," he exclaimed, impatiently, "this excellent joke, as you seem to think it, may never come off. One of us may die," he added, quite cheerfully.

"One, or both," I returned, drying my eyes as I spoke. "In case only one dies, is the survivor to go into mourning? I have never been in mourning." I observed, pensively. "Do be serious for one moment, Nora," said my cousin, angrily; "promise me to keep this arrange-

ment a dead secret." He called it an arrangement not an engagement. "May I not tell Deb?" I asked, with a quiver of consternation in my voice. "Certainly not; you will tell no one," he answered, authoritatively. Authoritative manners sat rather well on Maurice; but, if he thought that he was going to keep me in order, he would soon find his mistake, I observed to myself en passant.

"Tell me," I commenced boldly, "Tell me, Maurice, why do you wish, why do you want—?" Here I hesitated and stammered. "To marry you," put in Maurice. "Is that what you mean?" "Yes."

"Well, for family reasons; and, in short, because I choose." "And how about the chimpanzee, or Red Indian?" I asked, judiciously. "Oh, that was only a joke, you know," reddening.

"We shall be as well as grandfather," I persisted. "Of course I do," he rejoined, averting his eye, and staring fixedly at the elms on the lawn, as if there was something about them specially interesting. "But Maurice," I remonstrated, "how can you—I—we—I—that is to say—I don't think you like me very much."

"Don't! You must be laboring under a monstrous delusion, my good Nora," he returned, looking at me with odd stammer. "No, you don't," I persisted; "and only that you are almost the only relative I have in the world, I don't like you at all. I can't bear you!"

"Well at any rate, you are candid. Perhaps you will like me some day, Nora. At any rate, it won't be my fault if you don't. We will get on very well together, you will see," replied Maurice, looking at me with an expression in his dark gray eyes that might have been compassion—and it might not.

"I shall be like two Kilkenny cats, or Laurence Mooney and his wife at the cross-roads, who are always beating each other," I remarked, trenchantly. "Not quite so bad as all that," rejoined Maurice. "However, our wedding day is in the far-away future; we need not think of it for years and years. It seems preposterous even talking of it to a child like you, but as I am going abroad, your grandfather wished it to be all settled, in case he may not be here when I return. Forget all about it for the next half-dozen years, if I shall. You may consider yourself a free and fetterless thing till you are one-and-twenty; and, by-the-way, I had better keep the ring."

I handed it over in silence. "I am leaving Gallow this afternoon, as I dare say you know," he added, after a moment's pause. "Yes, I know," I answered, with perfect composure of countenance. "I wonder what you will be like when next I see you?" he said, looking at me reflectively.

"I shall always be ugly, so don't build upon any great change in my personal appearance," I remarked, with unusual gravity. "I don't mind that—handsome is that handsome does," he responded, consolingly. "But I hope you will steady down, and pay some attention to your lessons. Now is the time to learn; you will regret your idleness when you are grown up, and find yourself a dunce."

"I hope you will be attentive to your grandfather," he said. "Yes; is there anything else you hope?" I asked ironically. "A great deal," he replied, unsuspectingly. "You see, I have an interest in you now Nora, and I hope to find you much improved, quiet, well-informed, amiable, and lady-like."

"You don't mean to say so?" I burst forth. "Well—and I have an interest in you, Maurice," I went on, mimicking his tone to the life—"I hope to find you less of a donkey, and less of a conceited prig, and more of a pleasant companion! Have you anything else to hope?" I demanded, defiantly, tossing my sun-bonnet out of the window, which overlooked a wide grassy area running round the house.

"I was only speaking for your good, and I see it is worse than useless. You are an incorrigible tomboy, as perverse and obstinate as a mule." "There, that will do," I broke in rudely. "Too many compliments all at once will only turn my head. We won't mind any more just at present. Keep them till we meet again," I concluded, stepping out on the window-sill, and jumping lightly after my bonnet. As I picked it up I made him a mock courtesy. "Good-by, Cousin Maurice," I exclaimed, waving it toward him by the strings; "make your mind quite, quite easy about my manners, appearance, and education. Good-by!"

And with a final wave of my headgear, I disappeared into the neighboring shrubbery. TO BE CONTINUED

HOW NEWMAN WISHED TO DIE

"O my Lord and Saviour, support me in my last hour in the strong arms of Thy sacraments, and by the fresh fragrance of Thy consolations. Let the absolving words be said over me, and the holy oil sign and seal, and Thine own Body be my food, and Thy blood my sprinkling; and let my Sweet Mother Mary breathe on me, and my angel whisper peace to me, and my glorious saints smile upon me, that in them all, I may receive the gift of perseverance, and die, as I desire to live, in Thy faith, in Thy Church, in Thy service, and in Thy love. Amen."

BACCALAUREATE SERMON

DELIVERED AT THE COMMENCEMENT EXERCISES OF ST. FRANCIS XAVIER'S COLLEGE, ANTIGONISH, N. S., MAY 13, 1918, BY REV. A. MCD. THOMPSON, Ph.D., D. D.

My Lord, Dearly beloved brethren:—Among the consolations which Christian souls derive from the inspired words of Holy Writ, not the least is the blessed assurance of the Apostle that "He who hath begun a good work in us will perfect it unto the day of Christ Jesus." A strong and living faith in God's holy providence lightens the burdens which oppress the soul, sweetens the bitterness of the chalice of which it must partake, and removes the obstacles which it must encounter before it reaches the goal which God has set before it. For in the attainment of any great end, in the accomplishment of any great and noble work, we have to deal, not only with the chain of causes and effects which pertain directly to the object which we have in view, but with other causes which have to be studied out carefully before we can reasonably expect to attain to the end desired, but we are also brought face to face with a multiplicity of other agencies and circumstances which, while lying to a great extent, or altogether beyond the sphere of our control, affect, nevertheless, the plan of action which we have drawn up for the accomplishment of our design.

Hence, we are liable to be hampered in our actions from sources unexpected, or even if foreseen, unavoidable. And the extent of the difficulties to be apprehended in carrying out a great and noble design, is enhanced by the very greatness and nobility of the work undertaken. For, from the very nature of things, the greater and more important the movement, the larger will be the number of persons, and the weightier the influences affected thereby. It is not, therefore, to be wondered at, that in the accomplishment of any work, no matter how good and noble, difficulties and opposition should be encountered and since the people with whom we are brought into contact are of all mental and moral conditions, we must expect opposition which is prompted by motives, in some cases good, and in others, decidedly bad and unworthy.

How then, amidst all this clashing of hostile agencies, amidst all this confusion and perplexity, how can any man undertake and bring to a happy termination the work which God has called him to. If, indeed, the task set before him were very simple, one whose solution could be effected without disturbing the even tenor of surrounding objects, he could without any misgivings, undertake it, and guided by the simple law which regulates its different stages, proceed step by step, until he attained the effect desired. But the great problems of human life are characterized by no such simplicity. They involve many elements, combining and interweaving, in a way which to the human mind often seems bewildering, yet in reality, making up with their wof and warp, that marvellous tapestry which, viewed from the side of the weaver, appears a jumbled mass of knotted and tangled threads, but seen from the side of eternity, shows the beautiful picture which God had designed from all eternity. It is for the prudent workers at this priceless texture to learn as much as is expected of them regarding the general design, and especially to be thoroughly conversant with the particular part which may be assigned to them; yet, they are not expected to grasp in its fullness and all its details the marvellous concept of the master mind that has framed the design and under whose guidance and direction the whole must be completed.

We are all workers in the great scheme of God's predestination. To each is allotted his special work, to none to another less, it behooves us each and every one to lay our minds to that particular work, which under God's providence we have undertaken. But having learned as well as we may the course of action which reason prescribes for the happy outcome of our work, we must never forget that what has been entrusted to us, is to a great extent dependent upon circumstances and agencies over which we have but partial control, if any at all; and consequently, that we must depend upon the master mind of Him who views the whole and all its several parts, who understands what every agent needs for its proper exercise, who understands how to combine all elements and agencies, even those which appear the most irreconcilable and jarring, so that from the cooperation of all, there may result the glorious picture which was mapped out from all eternity.

God, of course, intends that the soul formed to His image, should in order to rise in the scale of perfection, seek to copy the model of infinite perfection of which it is the image. "Be ye perfect, even as your heavenly Father is perfect." Hence, those who are called to the active life, rather than to the contemplative, have a special obligation to copy their Divine Master's providence in making due provision, not only for those things which are naturally associated with the particular duties assigned them, but also in so far as is possible, for contingencies. The captain of a ship, in making provision for the navigation of the vessel, takes into consideration every kind of weather which

he may encounter; he directs his attention, not merely to probabilities, but also possibilities; every precaution is taken against fog, and ice, and storms; and his stock of fuel is not limited to the needs of the eight or ten days which make up the ordinary voyage; but he also foresees the possibility of broken down engines, with consequent drifting for days and weeks upon the ocean. And as with a captain of a ship, so it is with every other man, no matter what his calling may be. Each has his task in life, and to the nature and circumstances attendant upon such task he must direct the energy of his mind, if his work would have a happy issue. But all this being granted, there still remains the weighty fact to which especially, I call your attention, viz., that in the fulfillment of any great and noble mission, you will encounter obstacles against which no human providence or foresight can make provision. The unexpected will arise at any moment from various sources over which you may have no control at all; sometimes from natural causes, the action of which could not reasonably have been anticipated; and more frequently from human agencies, from the free will of man over which you have no control; a will actuated, as I have already said, sometimes by motives of such a nature, and at other times by motives thoroughly bad and perverse. This is especially true in the case of one who undertakes a task out of the ordinary, who aspires to ideals which lie beyond the routine and humdrum of every-day life, who ventures to cut a wider swath, who, in a word, foreseeing the future with its urgent needs and glorious possibilities, dares to make provision therefor; this person, whoever he may be, or whatever the nature of the task he undertakes, is sure to meet obstacles arising from the free will of men, both good and bad. For it is not given to all to understand fully the great problems that are looming up in the future, even the future, which is near at hand. And it would be uncharitable to blame these persons for opposing what to them seems strange and unreasonable, just as it would be foolish to abscond with the work which you have undertaken for the sake of avoiding their shallow and hostile criticism. He would surely be a weak and pitiful specimen of humanity who would take for his guiding principle in life, to creep, or rather, to be swept along the paths of least resistance, instead of pushing resolutely towards the goal to which he aspires. Do not understand me to say that you should rush blindly against obstacles that may be avoided with reasonable tact and diplomacy; what I wish to impress is that if you have an ideal which you wish to see accomplished, and encounter an obstacle which through human malice and perversity is continually thrust in your way, encounter it, push it aside, or trample it under foot.

Now all this, you will say, may be very true, but it presupposes that the worker for an ideal has strength sufficient to overcome mighty hosts. This is true; it presupposes all that, and in presupposing that, it presupposes what is literally true, viz., that he who being certain that his task is in accordance with God's will, is able, by drawing upon the inexhaustible strength of God, to overcome powers and principalities. "Being confident in this very thing, that He who hath begun a good work in you, will perfect it unto the day of Christ Jesus." And it is here that I wish to direct your attention, not to human prudence and foresight, but to the Providence of God, Who foresees all and governs all, even the most wicked and perverse, unto the accomplishment of His eternal design. It is difficult to realize, and still more difficult to explain adequately, how God's Providence enters into the actions of all His creatures, and how a work which is in accordance with His holy will, will reach its fulfilment, notwithstanding all contradictory agencies. Nay, what is more wonderful, His infinite wisdom and power are manifested in bringing those same opposing elements into co-operation with the causes which directly favour the work which He has blessed. For He has foreseen from all eternity every work, be it little or great, undertaken for the glory of His name, and He has framed the powers of the universe, visible and invisible, in such manner that in ages yet to come they will co-operate to further the good work undertaken by the most humble of His children; and mighty as they may be in themselves, will wait as obedient handmaids to answer the prayer even of a little child. The unthinking world, which seeks not to look far beneath the surface of things, attributes much that God's Providence has wrought, to physical causes, which by mere coincidence, have operated to produce an effect for which some servant of God has asked his heavenly Father, beseeching Him in faith and childlike confidence. The shifting of the wind at the battle of Lepanto was due to physical causes, the result, indeed, of innumerable agencies operating for thousands of years, yet this remote effect of so many varied factors was clearly foreseen and infallibly ordained from all eternity by Him who with the same unerring wisdom decreed, that upon that fateful day, the hosts of Christ should meet the infidel, and aided by the wind and the setting sun, inflict upon the Turk the great and signal defeat which

marked the beginning of his decline. Reliance upon the Providence of God strengthens the faith of all who turn in confidence to their Heavenly Father—to Him who knows how to make the crooked ways straight, who is able, and in response to the prayers of His faithful children, will not hesitate to "turn a wilderness into pools of water, and a dry land into water springs." For faith, like other virtues, is strengthened by every act in which it is exercised; and this strengthening of our faith and confidence in God's Providence is the apt preparation under His eternal design, for a more abundant participation in the benefits which He holds in store for those who labouring in His holy cause, look up to Him for help and strength, in order to complete what He Himself has begun in them.

I would welcome any move on the part of Catholic universities to offer to their students, whether graduates or undergraduates, a brief yet thorough course, on the attributes of God, His wisdom, His power, His goodness, His providence. For the consideration of these great and all important truths is essential nowadays, not merely for the profane theologian, but for the educated layman as well. Errors regarding these eternal truths are continually cropping up, and multiplying themselves in divers forms, in the speech and writings of people who, though themselves unconscious of it, are nevertheless, in discussing the topics which daily present themselves under the headings of literature, science, economics, and every variety of social questions, giving expression to opinions at variance with the truth, because of their author's false perception, or imperfect grasp of these fundamental truths concerning the nature of God and relations to created being. I once heard a noted priest, a man of great zeal and activity in the service of religion, a man, too, of great brilliancy, though very shallow, express his regret that in the schools of theology so much attention was given to the teaching of the Summa Theologica, at the expense of what he was pleased to term "practical" theology. According to him, the monumental work of St. Thomas was a compendium of questions and articles good enough for the times in which the work was written, but now obsolete, and of very little value. The fundamental reason for the good man's strange idea lay in this, viz., that he knew but little, if indeed anything at all, about the teachings of the Summa Theologica. Another reason, perhaps, lay in his failure to grasp fully the all-pervasive truth that every good has a cause, and that human beings, when reasoning about, or discussing the various questions and problems of life, are basing their views and opinions upon fundamental principles of which they themselves are in many instances not fully conscious, and which in nine cases out of ten they would be utterly incapable of enunciating. The study of those great, eternal truths, enables us to fully grasp hundreds of others, and to solve the problems of human existence in conformity with the dictates of reason and the precepts of religion. And it is well to remember that whether in the dawn, or noonday, or eve, of the history of man, human nature is ever the same, its aspirations, its trials, its joys, its sorrows. These may take upon themselves a different clothing, and be surrounded with a new environment, but they themselves change not, and the ultimate principles that form the same-to-day, yesterday, and forever. If the massive pier of concrete that support the superstructure are not worthy of consideration because submerged and hidden, a similar reason would justify us in classifying as useless and out of date, the fundamental principles expounded in the Summa Theologica.

It is not, however, for their application to the affairs of everyday life, as for the hearing upon our spiritual state, that these great truths are of such value. In them we see a reason for the faith that is in us; in them we see the reason for our hope that in playing our part in the scheme of God's predestination, every effort will be perfected "unto the day of Christ Jesus." For notwithstanding the power, the wisdom, the goodness, the providence of God, we behold Him, not as One afar off, but as the Author, the Designer, the Helper in the very work in which we are engaged, and who will take ample care of what is begun in His Name. This great institution of learning upon which the intellectual standing of Catholics in eastern Canada almost exclusively depends, is without doubt, to play in the future a still more marvellous part in the design of God's Providence. All who are associated with it, whether as teachers or students, have the consolation of knowing that in labouring for its welfare, they are engaged in God's own work, and let me add, in one of His great works. Upon it more than anybody here present can easily imagine depends the future of Catholicity in eastern Canada. The obstacles which it has already encountered, and which it has overcome, are but a reminder that the difficulties it may meet in the future will also fade away like the mist. The Providence which has guarded in the past, will still enable those who are its keepers and guides to continue with zeal and ever-increasing success the great undertaking which they have always confided to His Fatherly care. "The children of men shall put their trust under the covert of Thy wings." Continue

then, friends of our Alma Mater, in carrying out to its fulfilment the great and glorious mission which God has entrusted to St. Francis Xavier's College, "being confident in this very thing, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus."

PROSELYTISM

THE SUBSCRIBERS AND THEIR PRINCIPLES

To the Editor of the Irish Catholic.

Dear Sir—In my last letter I made a calculation, based principally on the annual reports of the proselytizing agencies, that, roughly speaking, 37,000 pounds are spent on the vile traffic in Ireland, all of which is contributed by Irish subscribers with the exception of about 14,000 pounds that comes from England. It is clear, therefore, from these figures that a very large number of Irish Protestants are giving steady support to it. We may dismiss at once from our minds the oft-repeated fiction that it is entirely, or mainly, supported by the money of rich and fanatical old ladies. The annual reports contain subscription lists, and if out of them a general list were made I venture to say it would contain the names of the majority of Protestants of the better classes, especially those of the County Dublin. It is well to learn the strength and numbers of the enemy we have to deal with. The subscriptions range generally from 1 pound down to 2 and 1 shilling, and even 1 shilling. Occasionally the same name may be found in different subscription lists, as might be expected. Taking into account the average size of the subscriptions, and making due allowance for repetition of names, a moderate estimate of the number of supporters of proselytism would not come to less than 30,000, principally heads of families. So it may safely be said that County Dublin Protestantism, including all coming within its sphere of influence, is, as a body, wholly committed to the principles of proselytism. They believe in it, and give it a substantial support.

It is not, however, in their desire to be as fair to Protestants as possible, would fair persuade themselves that this is not so, and I have sometimes read with amusement the ingenious statement made by Catholic orators that this vile traffic is repudiated by all respectable Protestants. To a small extent this may have been true fifty years ago, when Dean Webster, of Cork, made an exposure of the bribery practised by the Irish Church Mission Society, and carried on a bitter controversy with them; but since that time I have heard of no clergyman or layman raising his voice against it, with the exception of the present Lord Lieutenant, who, to his credit, disavowed last year for himself and Lady Aberdeen all connection with it. On the contrary, the Irish Protestant Church in latter times has taken the whole system under its wings and has identified itself with the work. It has enabled the open patronage of the successive Protestant Archbishops of Dublin, since that of their colleagues, and the active co-operation of a large portion of the Protestant clergy. They have never attempted a defence of the principles on which it is worked; the subject has never been brought up at their Synods, but all the same, they are devoting a large part of their energies to it. Every open challenge to defend, if they can, their work from a Christian standpoint is received in profound silence, for they are well aware that what they are doing is indefensible. It is a sorry position for a Church to be in that she cannot defend the practices she sanctions by an appeal to Christian principles. It is one of the signs of the utter disintegration of popular Protestantism, especially that of the Irish variety. As regards the laity, proselytism is supported by every class of the community that is considered respectable from the worldly point of view. Titled folk, the landed classes, the official and professional classes and the higher ranks of commerce, all have a large share in it. At the annual meetings of the various agencies the motor cars and well-appointed carriages waiting outside are a sure index of the class of people assembled within.

And now having taken a survey of the enemy's forces we may attempt an examination of the motives that urge to such a lavish expenditure on proselytism. We may put out of court at once the few hundred active agents—preachers, Bible women, Scripture readers, honorary secretaries and treasurers, matrons of Homes, etc. With many of these it is a question of making a living. With others it is blind, ignorant and fanatical hatred of the "Scarlet Woman," and such people can neither be fathomed nor reasoned with. Strong in their own conceit they are impervious to the most cogent reasons or the plainest facts. And with them we may class the old ladies who leave legacies to the societies. Dismissing all these hopeless bigots, let us turn to the subscribers. The real foundation on which proselytism rests and without which it would speedily come to the ground is the money contributed by the thousands of easy-going, worldly-minded subscribers, who live for this life and are not overburdened with religion in any form. It is from these that are drawn the annual 5 shillings or 10 shillings or 1 pound that make up the funds of all the societies. Now it is possible that a minority of these may give just because they are asked without any

strict inquiry, and that if the real nature of the "charity" were explained to them they would refuse. But I believe that the great majority of the subscribers are well aware of the wrongfulness of the methods employed, and nevertheless continue to give their support. I do not speak without book, for some time ago hundreds of them were tested individually, the matter was clearly put before them, reasons were given to which they had no answer to make, and yet they did not swerve from their course. What, then, is the motive force that draws money from people who would not give it towards any real charity?

Is it zeal for the diffusion of the Word of God amongst our poor people? Anyone who has even a slight acquaintance with the tone of Dublin society will laugh the idea to scorn. It is a wild pursuit of pleasure, a constant round of social functions, a cynical display of luxury in the face of poverty. Note the immoral tendency of the plays in the Dublin theatres that are most patronized by this class, the character of the literature to be found in their houses. In a life filled with worldly distractions they have no time to think of the salvation of their own souls, much less of those of their neighbors. Even the old Sunday observance, once so fashionable amongst them, is rapidly becoming a thing of the past. Accordingly, the explanation of the steady increase of the subscriptions for proselytism must be sought for on other than religious grounds.

Is it pure and simple philanthropy, a desire to help the neighbor in distress, an exercise of Christian charity? The very fact that discrimination is carefully made that subscriptions are given only to peculiar institutions, that the amount and urgency of distress is not taken into account, must exclude the idea of simple philanthropy or charity. No appeal, however heartrending, will receive consideration from the institutions subscribed for except on conditions causing mental distress to the recipients. The great fact that cannot be got over is that the half of this country is not half-Catholic and Protestant, but almost wholly divided charity could be exercised by each denomination looking after its own. But in the present circumstances of the country the natural law of philanthropy and the divine law of charity both demand that Protestants should give of their abundance to the ordinary institutions erected for the relief of distress which are inevitably Catholic because the poor belong to the Catholic religion. The wealthy Protestant minority, who, in the past, have stoutly resisted the claims of both the natural and the divine law in this matter. I have glanced for years at the subscription lists of Catholic charities and have noted that with the exception of some traders there has been an almost complete absence of Protestant names. And what is very remarkable and much to the point is that the usual names figuring on proselytizing subscription lists are never to be found in connection even with purely unsectarian and non-religious movements for the betterment of the people, such as the National Women's Health Association and the National Society for the Prevention of Cruelty to Children. Could a greater proof than this be given that charity is not the motive of the subscription? After all, how can real charity be expected from a class that have had no tradition of it amongst them. Lecky's Eighteenth Century in Ireland gives us an appalling picture of famine, distress, every form of misery among the poor Catholics, side by side with a picture of unbridled dissipation and reckless expenditure among the dominant Protestant caste, who drew their wealth from the very vitals of the people and were quite oblivious to their misery. Landlords, parsons, agents, law-officers, and country officials oppressed the poor with rack-rents and tithes, and gave nothing in return. How hard it was even in more modern times to get the side of a church or a school. The landlord party did their best to prevent the introduction of the Poor Law into Ireland, though death by famine had been of quite ordinary occurrence. It is hard to expect much charity from the descendants of those who have left such a black record of inhumanity behind them.

Now, as neither religion nor charity gives a satisfying explanation of the subscriptions, we have to fall back on politics as the real reasons. The 25,000 pounds collected from the Irish subscribers is given willingly by them for they regard proselytism as a useful means to be employed in keeping up the old Protestant ascendancy. They rely on it to increase the Protestant population, in spite of the disastrous failures in the past, to alienate the poor from the Catholic Church even when they cannot bring them over to break the "power of the priest," as they call it, to upset the minds of the ignorant and render them indifferent to all religion if that process is necessary to make them loosen their hold on the Catholic faith.

And to attain these ends all means are justifiable in their eyes. The most unblushing bribery may be practised, but it does not matter; the most piteous cases of misery may be disregarded, but it does not matter; conscience may be tampered with, the sacred ties of nature may be ruthlessly rent asunder in the pursuit of these political objects, but all is well.

It is noteworthy that the great outburst of proselytism in this country have coincided with new developments of Catholic forces, which were evidently intended to counter them. In the eighteenth century, when the Protestant position was supreme and unassailable, no enthusiasm was displayed for proselytism, either by clergy or laity. The Charter Schools were principally supported by Parliamentary grants, and Primate Boulter the founder, openly avowed that the object of them was mainly political. In the last century the first outburst took place during the successful struggle for Catholic Emancipation. The second took advantage of the Great Famine, but showed its greatest strength in the years that immediately followed, when the Church, under the leadership of Cardinal Cullen, entered on a phase of outward splendor and internal organization hitherto beyond her means. The third and present one dates from the disestablishment of the Protestant Church and the emancipation of the tenants from the power of the landlords. During the first two periods proselytism worked principally through the help of English gold and English agents; the present movement is mostly an Irish one, and is for the recovery of lost ground. To claim that any of these movements were carried on through motives of religion or charity is the purest hypocrisy.

In a future letter I will pass in review some of the methods used by the agents employed in the traffic.—REV. A. COLEMAN, O. P.

COMMENCEMENTS

URSULINE COLLEGE, CHATHAM

The annual graduation and commencement exercises of the Ursuline College, Chatham, Ont., were held on Monday, May 20th. His Lordship Rt. Rev. M. F. Fallon of London presiding.

The exercises began at 3.30 p. m. in the college auditorium, where a splendid program was rendered by the students of "The Pines," each contributing her part with a grace and skill reflecting great credit on the school. The main part of the program was a dramatic symposium depicting conditions in the early centuries when the Moslem led their hosts to the very doors of the Christians, vainly endeavoring to extinguish the very name of Christ by the worst features of religious fanaticism and pitiless savagery. The first scene represented the Martyrdom of the beautiful St. Cecilia while explanations were given from time to time by well rendered solos, duets, and choruses.

The graduates, eight in number, then stepped forward and in clear oratorical style, which displayed profound knowledge of the subject in hand, delivered scholarly declamations on the history of the "War of the Cross against the Crescent" dwelling particularly on the days of Constantine, a subject especially appropriate, since this is the year of the great Constantine celebrator at Rome. Step by step they outlined the triumphal march of the Cross with its luminous banner of "In hoc signo vinces" from the days of Rome's imperial triumph when her proud eagle pronounced her mistress of the world, to the time when Christian Martyrdom, fired by the silent influence of the Nazarene overcame pagan Mohammedanism. Then followed the glorious Crusades, the gradual sinking of the Crescent and the spread of Christianity through the old world and across the ocean to our own American shores.

The younger pupils of "The Pines" delighted their audiences by a clear and interesting account of the present "Balkan War Drama," evincing a thorough knowledge of one of the most important current events of the day; and concluding with a delightful talk on little "Nellie of God" whose childish life of Sanctity they followed during the year in St. Angela's Reading Circle.

The Valedictory was read by Miss Elizabeth Patten a member of the graduating class.

The musical part of the program was particularly well received, the instrumental solos by Misses Gladys Merritt, Fay McDougall and Mary MacDonald, all music pupils of "The Pines" pronounced the young ladies no amateur artists. The college quartette numbers also proved very entertaining. Miss Mary Dowling, an accomplished pianist, played the accompaniments throughout.

The graduates and post-graduates who received their crowns and medals from His Lordship, are, Misses Dorothy McCann and Irene Bartlett of London, post-graduate standing; Miss Elizabeth Patten, London; Elma Drake, Kathleen Payne, Blanche Taylor, Chatham; Regina Lachance, Tecumseh; Pauline Kennedy, Merlin, all graduate standing.

After the conferring of diplomas and medals His Lordship addressed the students and the audience, among whom were many of the clergy of the diocese, parents, relatives and friends of the students from different parts of Canada and the United States, as well as several of Chatham's leading citizens. After congratulating the young ladies on their splendid success, Bishop Fallon, in words of extraordinary enthusiasm and optimism, yet so clear as to be within the understanding of all, launched into his favorite theme of education, displaying as he spoke his customary originality of treatment, versatility of expression, and that

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personal magnetism, which never fails to ignite his listeners to great and noble things.

Bishop Fallon called the attention of the students to the immeasurable benefits attached to convent-school education where with no jeopardizing of faith, and within walls where the instincts, aspirations and the very atmosphere is essentially Catholic, they receive a training that makes for genuine Christian culture a true culture, for although culture presupposes an intimate knowledge of the arts and sciences, yet not in scholarship alone is it found, but in the mind and heart of the individual. He then referred briefly to his intended trip to the eternal city, stating that there is absolutely no place in the world where truth is so much loved and revered—a place, the very centre of Catholicity, where every true Catholic heart beats faster, and where he would not fail to remember his kind friends of "The Pines," both religious and students as he knelt beneath the dome of St. Peter's.

The program, with the list of the happy winners of diplomas, medals and prizes are as follows:

Gold medal for Christian Doctrine, presented by His Lordship, Right Rev. M. F. Fallon, D. D., awarded to Letitia Adams.

Competition—Elizabeth Patten, Leo Gilmarin, Mae Farrell.

Second gold medal for Christian Doctrine, presented by the Franciscan Fathers, Chatham, awarded to Elizabeth Patten.

Gold cross for Christian Doctrine, awarded by Rev. C. Farrell, Tibury, awarded to Helen Trudell.

Competition—Mary Routley, Minnie Baby, Vera McNevery.

Special prize for essay on "The Influence of the Church on Education during the 18th and 17th Centuries," awarded to Irene Bartlett.

Competition—Dorothy McCann, Regina Lachance, Bernadette Nagle.

Certificates for Entrance to Faculties of Education, awarded to Ethel Sullivan, Marie Le Boeuf, Josephine Loyal, Dorothy McCann.

Certificates for Entrance to Normal Schools, awarded to Elma Drake, Margie Gausan, Mae Farrell, Blanche Taylor, Elizabeth Patten, Regina Lachance, Kathleen Payne.

Certificates for junior matriculation, awarded to Blanche Taylor, Annapas's Conroy.

Certificates for book keeping, awarded to Bernadette Nagle, Mary McDonald.

Gold medal for Graduation for Commercial Department, presented by Rev. J. Hogan, Milton, awarded to Pauline Kennedy.

Certificates for shorthand and Typewriting, awarded to Marion Gregory, Florence Fitzsimons, Grace Gross, Mary McInerney.

Certificates for book keeping, awarded to Minnie Baby, Marie Deloge, Lulu Baby, Edna Richards, Blanche Taylor, Kathleen Payne.

Gold medal for deportment and application, presented by Right Rev. Mgr. J. T. Aylward, London, awarded to Letitia Adams.

Competition—Emile LeBoeuf, Beatrice Renaud, Grace Fenech, Elizabeth Patten.

Gold medal for Domestic Science, presented by Mrs. F. B. Hayes, Toronto, awarded to Grace Feech.

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New Camera Takes Finished Pictures in Two Minutes

Mr. Edmond F. Stratton, of New York City, has invented a camera that takes and completes pictures ready to see in two minutes. It does away with the expense of buying films or plates and the trouble, expense and delay of having them developed and pictures printed by a photographer. The camera has a fixed focus lens and there is no delicate focusing mechanism to get out of order or for you to learn to operate.

This camera, which is called the Gordon Camera, is being manufactured by the Gordon Camera Company, of New York. As they are desirous of making it known in every locality, they are making a special offer to our readers. For a limited time they will sell models A, B and C at half price. The regular price of Model A, which takes pictures 2 1/2 x 3 1/2 inches, is \$5, but it will cost our readers only \$2.50. Model B (regular price, \$10), which takes pictures 3 1/2 x 5 inches, will cost only \$5, while Model C (regular price, \$15), which takes both sizes, will cost only \$7.50. Whichever one you order, enclose 90 cents additional to cover express charges, sensitized cards and developing powders.

The sensitized cards are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. Model A is 5 1/2 x 9 inches in size and weighs 2 pounds 4 ounces. Model B—6 1/2 x 10 inches, weight 2 pounds 14 ounces. Model C—6 1/2 x 10 inches, weight 3 pounds 2 ounces.

The cost of taking pictures with the Gordon camera is almost nothing in comparison to all other cameras. Extra sensitized cards (2 1/2 x 3 1/2) can be bought for 1 1/2 cents each (3 1/2 x 5 for 3 cents), and 10 cents worth of developer will develop over 40 pictures. The Gordon Camera sells flash light lamps for 50 cents, which will enable you to take pictures at night in your own parlor, or out of doors.

The operation of this new camera, is so simple that any little boy or girl can easily take pictures with it after reading the directions sent with each one. There is no customs duty to be paid as the Gordon Camera will ship to you from their Canadian factory which is near Toronto. All orders and letters, however, must be sent to their office, which is at 1946 Stuyvesant Building, New York, N. Y. When ordering a camera under this special offer be sure to mention that you are a reader of the London CATHOLIC RECORD.

ACADEMIC DEPARTMENT

Silver medal for Christian Doctrine, presented by the Franciscan Fathers, Chatham, awarded to Adeline Patten.

Competition—Frances Sweeney, Margaret Page, Edna Conroy.

Gold medal for entrance to High schools with honors, presented by Rev. J. V. Tobin, London, awarded to Kathleen Payne.

Certificates for entrance to High school, awarded to Kathleen Bermingham, Margaret Harford, Alma Y. J. Heenan, Marie LeBoeuf, Phyllis Walden.

Gold cross for deportment and application, presented by Rev. P. McCabe, Madstone, awarded to Margaret Page.

Competition—Mae Farrell.

Gold medal for Domestic Science, presented by Mr. F. S. Killackey, Toronto, awarded to Thelma Cameron.

Gold medal for needle work, presented by Mrs. W. D. O'Leary, Edmonton, awarded to Irene Schaeffer, school, or music.

Gold medal in intermediate grade piano, presented, in memory of Very Rev. Dean Wagner, awarded to Elsie Glenn.

Certificate for intermediate piano and musical form, awarded by Toronto Conservatory of Music to Elsie Glenn.

Certificates for intermediate piano and junior theory, awarded by Toronto Conservatory to Josephine Cameron, Blanche Dawson, Mary Dowling, Lettie Kelly.

Certificates for musical form, awarded by Toronto Conservatory to Margaret Strimmer, Fay McDougall, Edna Pinnacore.

Certificate for junior grade piano, presented by Rev. J. Brady, Wallaceburg, awarded to Thelma Cameron.

Certificates for junior piano and primary theory, awarded by Toronto Conservatory to Thelma Cameron, Ella Welsh, Helen Hubbs, D.

Certificates for junior theory, awarded by Toronto Conservatory to Maria Wilson, Mary McDonald, Lavigne Nowak.

Silver medal in primary grade piano, presented by Rev. T. P. Hussey, Kirkcuba, awarded to Stella Pettit.

Certificates for primary piano, awarded by Toronto Conservatory to Aileen McGrath, Blanche Taylor, Grace Fenech, G. Ads Jelfs, Florence Reusch.

Certificates for primary theory, awarded by Toronto Conservatory to Gladys Merritt, Edna King, Vera McNevery, Irene Schaeffer.

Gold medal for primary theory, presented by Rev. T. West, St. Thomas, awarded to Helen Curran.

Address by His Lordship, Right Rev. M. F. Fallon, D. D. God Save the King

Post graduates, college course—Dorothy McCann, Irene Bartlett.

Graduates, college course—Elma Drake, Blanche Taylor, Elizabeth Patten, Regina Lachance, Kathleen Payne.

Graduate, commercial course—Pauline Kennedy.

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FATHER KELLY AND REFORM

An eventful item of news for Catholics in general and for education in particular, was the passage in the Ohio senate on April 17th of the Carroll bill. This measure provides for a school wherein prisoners will be taught the rudiments, so that their intellectual ambitions may be tempted, not along the grovelling, but to high lines of thought. Father Kelly, the distinguished Dominican, who for eighteen years has struggled to exalt and refine the poor men committed to his charge, always contended that education would be a powerful factor

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in redeeming from an ill-spent life and thoughts thereon the prisoners of the penitentiary. After having proved by his own single effort the truth of his theory, the General Assembly of the State has sanctioned the splendid work of this good priest by establishing along his dictation a school for the criminal. To punish is an easy matter, but to reform is a different one, and Father Kelly merits the bravo of every humane man that gives thought to his fellow. His grand charity and his perpetual zeal have won, behind the grey walls of the prison, many a man from the devil as a devotee to his God.—Buffalo Union and Times.

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LETTERS OF RECOMMENDATION

Apostolic Delegation
 Ottawa, June 13th, 1918.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is distinguished by its intelligence and ability, and above all that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as the wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
 DONATINO, Archbishop of Ephesus,
 Apostolic Delegate
 University of Ottawa,
 Ottawa, Canada, March 7th, 1910.

Mr. Thomas Coffey:
 Dear Sir: For some time I have read your admirable 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 remain,
 Yours faithfully in Jesus Christ,
 T. D. FALCÓNIO, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, JUNE 7, 1918

NEFAARIOUS PROSELYTISM IN DUBLIN

Last week we published a letter on this subject from the Rev. Father Coleman, O. P., of Dublin, Ireland. We also received marked copies of the Dublin Irish Catholic. As to the devilish spirit of proselytism that inspires Protestant rescue work in Dublin and elsewhere in Ireland we are in entire agreement with our reverend correspondent and esteemed contemporary. We shall, however, indicate our reasons for differing from them on the question of responsibility.

Father Coleman says: "Now I will put a few facts before you that ought to make the Catholics of Canada burn with indignation and rouse them to put an end to the scandal without delay."

After describing the methods of the Coombe School in Dublin, methods which he avers are often illegal, Father Coleman continues: "I hope that the Catholics of Canada, now that they are made aware of the system, will not allow the matter to rest. If they cannot prevent their country being made a dumping-ground for proselytized Irish Catholic children, they should at least insist on certain conditions being made for their admission."

He then outlines with considerable detail how our immigration laws should be amended to meet the exigencies of the case. Noting very properly that the Canadian inspectors have no responsibility in the matter of the religion in the Receiving Homes for immigrant children, Father Coleman concludes with the following pointed remark: "It is otherwise, however, with the Catholics of Canada and especially the Irish. I hope they will take action at once."

The Irish Catholic, quoting from a Coombe School report, also seems to think that a duty is incumbent on Canadian Catholics in the premises: "Consequently, it is also pointed out that 'this is the reason we send so many to Canada, where our agency in Ontario has the support of the Government in securing the best interests of the children amidst a good class of farming people, who welcome them into their homes and teach them habits of useful independence.' Canada, after all, is mainly a Catholic country, and we think we can reasonably promise the Coombe spongers that our exposure of their methods in connection with the Ontario establishment will evoke some unpleasant expressions of opinion in the Dominion."

The Hespeler Home does receive the support of the Government in securing the best interests of the children. If the Catholics of Dublin came to the aid of the poor children of destitute or dissolute Catholic parents, and had a similar Home in Ontario, they would have similar government support and every legal facility for placing these poor Catholic children in good, comfortable, Catholic homes. The Catholics of England have such a Receiving and Distributing Home in Ottawa through which many thousands of Catholic children have been so placed. This English Catholic Emigration Society is recognized by the government as holding the place of the parents, having and exercising all the legal rights, and assuming all the legal duties and responsibilities of parents with regard to its wards until these reach the age of eighteen years. Protestant

Societies have of course the same rights and privileges. The laws relating to our own neglected children give no ground for complaint on the score of religion and are administered in a fair and impartial manner. Catholics have every possible facility for looking after the religious interests of Catholic children. In another column is an article on the twentieth annual report of the Superintendent of Neglected and Dependent Children. There is always a Catholic officer on the Superintendent's staff. We might remind our Dublin contemporary that Ontario is seven times the area of Ireland and is only one-fifth Catholic. Yet every diocese looks after not only the orphans but the children of parents who are either unable or unfit to care for them properly themselves.

Without calling into question for a moment the truth of the allegations made against the Coombe School, they are susceptible of proof not in Canada but in Ireland. Let us suppose, however, that we are supplied with the evidence that certain boys and girls at Hespeler are children of Catholic parents, and we present such evidence to the government here asking for the various amendments to the law suggested by Father Coleman. We should have to discuss the disagreeable fact that these children were destitute and neglected, that they were rescued from destitution and neglect by the people in whose charge they now are and who are giving them a chance for a decent start in life in decent environment, and that no one had interfered with them till now. We might insist on the unworthy motive, but we should be reminded that the law gives equal facilities to Catholic Rescue Societies and that if Catholics think proselytizing is going on, and the allegation is susceptible of proof, the place to checkmate it is Ireland, not Canada.

Thirty-seven years ago the Catholics of Dublin founded the Stradbally Orphanage for this very purpose. Twenty-eight years ago delegates from the various committees connected therewith presented an address to His Grace Archbishop Walsh on his return from Rome after his consecration, giving an appalling account of the doings of the proselytizers, and proceeds as follows:

"We have had sad experience that such training, when completed, strips the soul of every vestige of religion, and prepares the way to a career of sin and infamy."

"The orphanage with which we are identified was established to shelter Catholic children rescued before perversion from the horrors we have too faintly described. Ours was not a work of aggression. We sought our own; we claimed our own; we went in search of the lambs of our own fold."

"The first appeal made to us was to save the children of one who in life was a devout and fervent Catholic. We succeeded. Then we heard of other captives who were still imperilled, and were praying to God and Our Lady to set them free. They, too, were rescued. Soon it was known that we were willing and able to protect all who came to us, and dear children forced their prison doors and fled to us as slaves would flee from bondage."

"No asylum existed suitable for our rescued children. A new orphanage had to be set up. Providence selected the peaceful town of Stradbally for its site, and appointed the devoted community of Presentation Nuns to be its guardian angels. The orphanage, despite many difficulties and trials, developed and flourished, and in due time earned the cordial blessing of its chief patron and protector, the Coadjutor Bishop of Killdare, and the sympathy and support of his clergy."

"Since our beginning nine years ago—thanks to God and Our Lady—four hundred children have been rescued from the snares of proselytizers. It is something done, but not enough. There are many Catholic children in proselytizing schools who are praying to-day for their deliverance, and we will never be content till the last captive is freed from a hateful bondage and restored to the bosom of the Church."

We are indebted to a correspondent of the Irish Catholic, who signs Sagart, for the reproduction of this address from which we have taken the extract quoted.

"High hopes these, expressed in fine words. But the fine words have a pathetic ring as we read them now, in the light of subsequent failure. It is true that Stradbally Orphanage still exists, and does good work in a quiet way, though no mention is made of it in the 'Handbook of Catholic Charities' or in the 'Irish Catholic Directory.' What has become of its committee? Whether it still flourishes or has melted away, I cannot tell; it certainly failed to realize the lofty aspirations of 1885. To-day, after the lapse of twenty-eight years, proselytism in Dublin is more rampant than ever."

After quoting from Archbishop Walsh's reply, he adds: "His Grace was destined to be rudely undeceived. The public opinion of the capital of Catholic Ireland—or the lack of public manliness on the part of Catholic Irishmen—permitted the infamous traffic in the souls and bodies of Catholic children to continue almost as before."

"What is everybody's business is nobody's business. It was everybody's business to withstand the infamous system of proselytism that was carried on by hiring Protestant agents; in the absence of an organization, it was felt to be nobody's business. If a strong, representative Catholic association had been formed for this purpose a quarter of a century ago; if a vigorous Catholic Rescue Society had been called into existence, things would be vastly different to-day. Tens of thousands of souls, who are now lost, might have been retained in the Church of God. Those through whose fault so many thousands of souls have been lost to the Faith, have indeed a tremendous and truly awful responsibility."

Sagart has relieved us of the duty imposed by the Irish Catholic when it promised "some unpleasant expressions of opinion in the Dominion." Sagart's letter may likewise induce the Rev. Father Coleman to reconsider the question of responsibility which, in his anger, he so pointedly and peremptorily placed on "the Catholics of Canada and especially the Irish."

THE ST. VINCENT DE PAUL CHILDREN'S AID SOCIETY TORONTO

In view of the condition of things in Dublin, revealed by the complaints and requests of some of our friends in the old land, the question of the care of our own unfortunate little ones in this great, free land of ours is of peculiar interest to our readers. It may be the occasion of teaching them in the first place to appreciate the blessings of the just and equitable laws under which we live, and can hardly fail to stimulate the careless into active interest in our manifold organizations, societies and institutions. Financial aid according to one's means is the irreducible minimum required of every respecting Catholic; active sympathy and personal service should be esteemed a privilege by Catholics of education, social position or influence. These should consider it a duty to exemplify in their lives true Catholic charity. In speaking of St. Vincent de Paul societies we have lately had the pleasant duty of calling attention to the active personal interest of Sir Charles Fitzpatrick, the Chief Justice of Canada, and the late Sir Richard Scott. The subjoined list of officers of the St. Vincent de Paul's Children's Aid Society of Toronto is a further example of busy men and women in all walks of life many of whom might plead the stress of public and private duties to hold them excused, but who give generously of their time and personal service.

Patron—His Grace Most Reverend Neil McNeil, D. D., Archbishop of Toronto.

President—Matthew O'Connor.
 Vice-Presidents—Eugene O'Keefe, Joseph J. Murphy, Thomas Long, Lawrence J. Cosgrave.

Secretary—John Boland.
 Treasurer—Daniel Miller.
 Physicians—Doctors McKenna, McKean and St. Charles.

COMMITTEE

Gentlemen—Honourable Justice Hugh T. Kelly, J. J. Seitz, Thomas B. Winterberry, J. B. Wright, Frank P. Lee, James O'Hagan, James A. Gorman, James T. Murphy, J. J. McConvey, James J. Pape.
 Ladies—Lady Falconbridge, Mrs. Justice Kelly, Mrs. McLean French, Mrs. Thomas Long, Mrs. M. Weir, Mrs. Wm. A. Kavanagh, Mrs. Hynes, Miss Gertrude Lawlor, M. A., Miss Walsh, Miss Hart.
 Solicitors—L. V. McBrady, K.C., T. L. Monahan.

JUVENILE COURT COMMITTEE

Very Reverend Dean J. L. Hand, J. J. McConvey, P. Hynes, W. T. Kernahan, James J. Pape, D. A. Glionna, L. V. Dussseau, Miss McDonnell, Miss Margaret Franklin.

Assistant Secretary and Agent—Patrick Hynes.
 Probation Officer—Miss Neahan.
 Auditor—William T. Kernahan.

It is not our custom to give in detail the personnel of such executives, nor do we wish it quoted as a precedent. The connection in which we do so at present makes it serve to point a moral and adorn a tale of much more than local interest. From the President's report we take

the following interesting and instructive excerpts:

After referring to the establishment of a Juvenile Delinquent's Court and the sympathetic manner in which Commissioner Starr presides over it, he says:

"Heretofore, ungovernable children were punished or taken from their parents; now parents are somewhat painfully surprised to find that they are held responsible for their children's bad actions, which have resulted from the criminal neglect or the degrading example of unworthy protectors."

"Our Juvenile Court Committee, composed of seven members under the Chairmanship of Very Rev. Dean Hand, meets every Monday afternoon, to receive from our agents reports of their work during the previous week, and of the actions and results of the Juvenile Court under Commissioner Starr. The members of our Committee deserve special commendation for leaving their own business to attend the regular weekly meetings."

"Our chief agent, Mr. P. Hynes, attends all sittings of Commissioner Starr's Juvenile Court, and the rest of the day is to be found in his own office. He has reported to me that during the past year 456 cases were brought to his official notice; that those cases concerned 495 children; that 398 were from the Juvenile Court and that 58 were reported privately at this office. Also, in our history book are the names of two young women from each city parish, to form a kind of 'Watch-out' Committee for children needing our assistance."

We realize fully that Children's Protection Acts, Juvenile Courts, Neglected and Dependent Children's departments and Children's Aid Societies can hope to receive but scant consideration in the congested condition of legislation in the British Parliament. But our Dublin friends will not take it amiss if we suggest their studying our legislation on such matters, in order that those interested may have their programme mapped out for the happy time drawing now so near when a Parliament in Dublin will legislate for the needs of the Irish people.

NEGLECTED AND DEPENDENT CHILDREN

The twentieth annual report of the Superintendent of Neglected and Dependent Children of Ontario has been issued. The report discusses all questions connected with the child and its home. These relate in the first place to the preservation of the normal child of its own home, or, failing that, the obtaining of another home that will approximate closely to what its own home ought to be. Then follow the feeble-minded, the defective and the delinquent children. There are 56 Children's Aid Societies in Ontario which work under the Neglected Children's Department and these have power under the Children's Protection Act to bring before a court parents who are "allowing their children to grow up without salutary parental control and education or in circumstances exposing such children to an idle and dissolute life."

The method of dealing with the children after they are made wards of a Children's Aid Society is to place them in foster-homes. This refers almost exclusively to normal children for whom good homes can easily be found. If taken from their evil surroundings when young and placed in good homes they will forget their former manner of life and respond to the example and training they receive in their new homes. The feeble-minded, defective and delinquent children are more difficult problems with which to deal, yet it can be easily understood that in the class of children whose parents have "neglected" them there is a larger percentage of defectives and delinquents than among those whose homes are comfortable and whose lives are correct. The delinquent children are committed to an Industrial School but the defectives and feeble-minded have not at present sufficient accommodation provided for them and theirs is a hard fate. The half-witted female is unable to take care of herself and is almost certain to become the prey of evil characters. The male is not in much better plight. He is imposed upon and cheated out of the fruits of his labor by those who are willing to put up with his inefficient assistance and at the best both are a continuous

burden on the public. The defective or mentally-deficient are often found among the delinquent children. They, because of their lack of sense, are the butt of their companions' ridicule and the tool of the astute ones—ready to perform any act of petty thievery because they do not realize the possible consequences of their actions, and the chances for reform among these are nil because of their mental incapacity.

However, there are encouragements. Better provision is promised for the defective and feeble-minded and a large number of normal children are rescued each year from evil surroundings. Last year the number placed in foster homes was 505 and the total number now under supervision from the Department is over 4,000. The Catholic children who are made wards of Children's Aid Societies and placed in foster-homes are under the supervision of a Catholic officer whose duty it is to assist in this placement of children and also to ensure fair treatment on the part of foster-parents toward those children whom they have taken into their homes. It is the glory of the Catholic Church that she is the Church of the poor; it naturally follows that a number of Catholic children are found among those who are put down as "neglected." Therefore it is a satisfaction to know that when children are taken from their homes for certain reasons the religious convictions of the parents are respected and their children placed in foster-homes of their own faith where their religious training, and all other training, will be better attended to than it was in the children's own homes. To some it may look like drawing a fine distinction to pay attention to the religious convictions of parents who are neglectful of parental duty and sometimes criminal; but they are themselves often the victims of misfortune and are more to be pitied than censured, but the pity must not extend to the degree of allowing them to retain their children when the environment and example in their homes will, so far as experience can guide our judgment, almost certainly cause these children to become a burden or a menace to the community. Yet our laws very justly recognize that these parents, weak though they be, have a right beyond that of all others to decide in what religion their children shall be reared.

Proselytism receives no countenance much less encouragement from our legislators nor from the fair-minded officers whose duty it is to administer our equitable laws.

A NEW AND SERIOUS CONDITION

In the older and well organized parts of Canada at any rate it can be said of every pastor, "I know mine and mine know me." If in exceptional cases the parish is so large that the pastor with his staff of assistants can not know personally those whose spiritual welfare is committed to his care, it is the wise rule of prudent Bishops everywhere on this continent to divide the parish. In these conditions an ordinarily conscientious pastor sustains no preventable losses even of the lambs of the flock. Now, however, that the tide of immigration has risen to hundreds of thousands yearly a new and serious condition confronts large cities—even the old and well organized—of Catholic immigrants of every nation under heaven. It becomes necessary, for a time at least, that every one hear his own tongue; facilities, nevertheless, must be provided to meet their eager desire to learn English. There have been cases when classes in English were the means of bringing indifferent foreign Catholics into touch with the priest and eventually to the practice of their religion. Failure to recognize this compelling desire which necessity begets on the part of Catholics of foreign tongue, often throws them into the arms of proselytizers who would fain thus fill the ranks depleted by race suicide.

In the meantime it is providential that such a community as the devoted Carmelites of the Divine Heart of Jesus has been introduced into Canada. Through such a community, speaking most of the European languages, the Holy Spirit of God renews in His Church the miracle of Pentecost. With what gratitude will these our stranger brethren in Christ repeat with wondering delight the words of the astonished multitude on the first Pentecost, "And how have we heard,

every man our own tongue wherein we were born."

The importance of the work is our reason for reproducing part of last week's article on the Carmelites of the Divine Heart of Jesus, which so providentially responds to the new conditions of the Church in Canada.

The objects of these Carmelites are: I. The taking care and training of poor or forsaken children until such time as they may earn their own living. This work is done without charge where parents are unable to pay the small fee that otherwise is expected. II. The founding of homes where little children of working people may spend the day: where school children may remain after school hours, and where working girls may spend the evening. III. Visiting Catholic families and encouraging them in the practice of their religion; also taking care of the sick and poor. IV. Finding out where there is need of a church in poor or sparsely settled districts and working for the erection of same.

We bespeak for the new House in Toronto not only generous financial aid but enthusiastic and grateful co-operation; and for the order a wide extension of its field of usefulness in the polyglot cities of Canada.

BISHOP McNALLY'S CONSECRATION IN ROME

An item which has gone the rounds of the press embodied a groundless rumor that Bishop McNally went to Rome for his consecration at the express invitation of His Grace Mgr. Sbaretti, late Delegate Apostolic to Canada.

As a matter of actual fact we know that when Dr. McNally decided to go to Rome Mgr. Sbaretti was not even aware that he was considering the question. Hence we were not surprised when we read the contradiction Dr. McNally wired, before leaving Canada, to the North West Review in which, we believe, the item first appeared. Although the Review gave even greater prominence to the denial than to the original, the latter, nevertheless, as is usual in such cases, continued undisturbed the even tenor of its way until, much to our chagrin, it inadvertently slipped into our own news columns.

CHARGES THAT MEN SELL THEIR WIVES

The following cable despatch to the Globe should afford food for reflection to those who are so very solicitous for the happiness of a few score married couples in Canada that they rail at the roundabout and expensive methods of our procedure in the matter of divorce, and advocate easier and cheaper methods:

"London, May 22.—Justice Darling made some trenchant observations in the King's Bench Division on the subject of collusive arrangements for the procurement of divorces. 'It is a disgrace to the Divorce Court,' His Lordship said, 'that some people had misconduct committed in order that divorce arrangements might be obtained. Collusive arrangements were made by which money was passed, and the men practically sold their wives for money down. It is the part and business of the Divorce Court to see that this does not happen.'"

TYPEWRITING EFFICIENCY

A "Credential Certificate" for proficiency in typewriting is issued from time to time by the Underwood Co., New York, and is regularly competed for by students from all over the United States and Canada. For the first time this much-prized document has been obtained by a Canadian, in the person of Mr. Thomas Vezina, a pupil of De La Salle Institute, Toronto, who, from entirely new matter, wrote seven hundred and thirty-one words in ten minutes. After five words had been deducted for each error, Mr. Vezina was still six hundred and twenty-six words to the good, a performance that in the most effective way testifies to the efficiency of the instruction imparted to him by his teachers.

At a recent typewriting competition in Massey Hall, Mr. Vezina again demonstrated his skill by carrying off a gold medal. Another pupil of De La Salle, Mr. James Garrigan, tied for third place in a similar competition. These events were open to all graduates of the High Schools and business colleges of Ontario, and over thirty young men and women took part in them. In face of the hue and cry that is occasionally raised by an interested faction against our Separate Schools, it will be very gratifying to Catholics to be able to point to such instances as these as a triumphant

vindication of the work done by the Christian Brothers, and by the several religious orders of women in these schools. In all the essentials of a sound commercial education, as has been demonstrated time and again, our schools have nothing to fear from comparison with any others. The CATHOLIC RECORD warmly congratulates both the Brothers and their pupils on their success in the events named.

THE OLD HOUSE IN COLLEGE GREEN

During the weary years of the Home Rule struggle the thoughts of Irishmen the world over have rested lovingly on the grand old pile in the very centre of the Irish capital, the home of Grattan's Parliament in College Green. Out in the lonely American prairie, deep in the silence of the Australian bush, above the sand hills of Table Bay, no less than mid the mountains of Donegal and the valleys of Tipperary, as the millions of the Irish race rallied to the fight for the restoration of Ireland's Parliament the memory that inspired them centered in that sacred temple of their ancient liberties, and the vision that encouraged them was the reopening of the nation's legislature in this hallowed theatre of bygone glories. It is not possible to estimate how vast an asset to the Irish cause that superb structure has been. The Dubliner saw it as he walked down College Green. In his mind's eye the exile saw it as he listened to the recital of the battle in some convention hall. At home or abroad the Celt could never forget this majestic reminder of the past. It stood for a great and glorious goal to be won at all hazards, at whatever price of suffering and sacrifice. Leaders might come and go, movements might rise or wane, but there stood the Parliament House to which all Irish thought rallied, embodying the idea of Ireland a Nation, and embodying it with a monumental splendour, a majesty and magnificence that time only made more sublime and inspiring. The money changers might dole its sacredness, but yet it was a holy place. The shades of Grattan and Flood haunted its spacious corridors. The spirits of the patriot dead hovered round its walls. Many a dollar purchased by sweat and toil was sent over the sea to help redeem it for the high and holy purpose that called it into being. Many a tear coursed down the furrowed cheek, many a prayer went up before high heaven many a brave heart now stilled in death beat faster at the thought that the day would come when the jingle of the gold would give place to ring of eloquence as Ireland came into her own. "College Green" became the watchword and the rallying cry of the forces that did battle for the restoration of the nation's liberties, and to College Green the Parliament must go back when, within the next few months, the charter of Irish liberty is re-written. Now that the Home Rule battle is all but won there are those who would attempt to disappoint this long-cherished ambition of the Irish people. Ireland may have her Parliament, they say, but not in the place of her heart's desire, because the financial obstacles in the way are insurmountable, the terms of sale to the Bank of Ireland depriving the State of all power over the future disposal of the building. But even this paltry satisfaction will be denied the enemies of Home Rule. The Irish Parliament will go back to College Green. If there are difficulties to be surmounted the Government will have to find a way, because the universal sentiment of Ireland will insist on it. It may be only a sentiment that thus enshrines College Green in the hearts of the Irish people, but surely it is a high and noble one. A sentiment of affection and reverence for the mighty patriot dead, whose memories have sanctified the arena of their genius, makes it imperative that College Green shall welcome back the long-time exiled Legislature of Ireland.

COLUMBA

THOUGHT IT WAS AN ABBREVIATION

Cardinal Gibbons was discussing Gilmore and his band.

"Gilmore," continued the Cardinal, "was famous for his playing of Mozart's 'Twelfth Mass.' On one occasion he played it in a North Carolina town, and next day the local paper announced that he rendered with great effect Mozart's 'Twelfth Massachusetts.'" — Popular Magazine.

The Catholic faith alone is able to teach self-mastery.

NOTES AND COMMENTS

AS ILLUSTRATIVE of the extreme latitude in the matter of belief which has come to be the rule rather than the exception with the various sects of Protestantism, may be recorded the inscription on a large placard recently erected at the railway station of East Croydon, England, the words in italic being underlined on the placard.

"Free Christian Church.

A Church free from the trammels of Dogma.

A Congregation free to do its own thinking.

Preachers free to teach progressive thought and to accept the light of Science and Reason."

What vagaries are not now charged to the account of "Science and Reason?"

THE EXCELLENT work done in the Separate schools of the Province has been again exemplified in the fine showing made by the De La Salle Cadet corps of Toronto in the recent Canadian Cadet Tournament. Though organized but recently, they were awarded first place for organization and appearance, were only one-half point behind the winners in physical drill, and in military drill and general standing were a good second. When it is borne in mind that the contestants included many of the crack corps of Ontario, including in addition to the High schools and Collegiate Institutes, representatives from Upper Canada and St. Andrews colleges and from other private institutions, the showing of the De La Salle boys is all the more remarkable, and reflects the greatest credit upon our Separate schools and upon the Christian Brothers in particular. It is gratifying to know that the admirable results achieved by these devoted men in every department of school work is now very generally recognized, both within and without the Church.

AS WE GO to press, word comes from Rome of the nomination to the See of Dunkeld, of Mgr. Robert Fraser, Rector of the Scots' College in that city. This fills the vacancy caused by the death of Bishop Macfarlane some two years ago. It will be welcome news to the Catholics of Scotland, as Mgr. Fraser is scarcely less well-known in his native country than in the Eternal City, having for fourteen years filled a responsible professorship at Blairs College, Aberdeen, and—more recently—twice visited Scotland as special representative of the Pope. The first of these occasions was the fourth centenary of the foundation of Aberdeen University in 1906, and the second the fifth centenary of the sister institution at St. Andrews; both celebrations being remarkable for the frank acknowledgment in University circles of the beneficent part borne by the Holy See in these foundations. Mgr. Fraser himself made a great impression during his visits, and his elevation to a Scottish See will be well received by non-Catholics, no less than by his own people.

ONE OF THOSE events which stand out conspicuously in the present day annals of Scotland, and fill the Catholic heart with hope and exaltation, took place recently in the little town of East Lothian, Haddingtonshire. It was the opening and consecration of a church dedicated to St. Kentigern, one of Scotland's apostles and patrons, and—what gave special interest to the occasion—was the first ceremony of the kind to be performed in that locality since before the Reformation. For this reason every possible solemnity was given to it, and a body of clergy, quite unusual in number, attended from all parts of Scotland. His Grace the Archbishop of Edinburgh, Primate of Scotland, was the consecrating prelate, assisted by the Cathedral Canons, five in number, and by their Provost, Right Rev. Mgr. Morris. The event, we are told, created a great stir in the village, and what is more to the point—the outdoor ceremonies, including a procession through the principal street, were greeted with every mark of respect and good-will by the numerous non-Catholic spectators. In this procession the Archbishop was in full canonicals, and carried his pastoral staff; a cross bearer led the way, and priests and acolytes sang the "Ave Maria Stella," a spectacle which could not have been without its object lesson to the serious-minded looker-on.

THE SERMON which followed the Solemn High Mass, was preached by Canon Alexander Stuart, Administrator of St. Mary's Cathedral, Edinburgh. The Haddingtonshire Cour-

ier of March 28th gives a very full report of this discourse, which in itself must have been full of instruction for its Presbyterian subscribers. The preacher drew freely upon the rich historical associations of the neighborhood as proving that the most glorious annals of the country centre in those old Catholic times. One passage in particular, in which he called up a vision of that past, is not unworthy to rank with a similar vision in Newman's sermon on the "Second Spring." "The vision," he said, "shows us majestic architecture with the cross of Christ crowning all, the pride of all, which had been more kindly dealt with, would be to-day our chief national monuments, objects of our national pride and satisfaction. Dazzled by their outward splendour, we are still more pleased with the beauty from within. We look upon gorgeous altars, rich tabernacles, lamps of precious metal with lights always burning denoting a more than human Presence; processions of cowed monks and veiled nuns, and richly robed ministers taking part in a daily sacrifice and engaged in hourly praise of the Creator." "This," he added, "is the bright side of the picture, this the sweet remembrance. But the picture dissolves, the dark shadow comes over it."

AGAIN SUMMONING the past, the preacher went on: "Men are seen approaching the sacred edifices: the frowning countenance bespeaks hatred within their hearts; there is no sign or intention of humble prayer. We see in their hands no longer beads and books of devotion, but hammers, and axes, and, in the twinkling of an eye, the great fabric of the Catholic Church in Scotland, material and spiritual, is beaten flat to the ground. That institution that brought to our ancestors the blessings of Christian Faith, Hope, and Charity, that gave them courage throughout their long struggle for dependence, the Church of St. Margaret and David, of Wallace and Bruce, of the gallant Jameses is not merely disestablished and disendowed, but completely suppressed, absolutely annihilated. And for nearly three hundred years, all that our memory shows is the lament of a faithful remnant in hiding at home, or as outlawed wanderers abroad, a lament faithfully expressed in the refrain of the Hebrew captive of old—'Sion is desolate, Jerusalem is a wilderness, our homes of holiness where our fathers worshipped are turned into ruins and all our lovely things are burned with fire.'"

A SECOND EVIDENCE of the dawning of a new day in Scotland is to be found in the celebration this Spring of the Rogation Days at Fort Augustus. The weather being exceptionally fine advantage was taken of it to effect the procession before the cloisters of the Benedictine Abbey and to wend its way across the fields and meadows, "through a forest of waving daffodils," and along the shores of Loch Ness. The crucifix headed the procession, and—to adapt a well-known passage in "Christ upon the Waters"—"simple monks were there, with hearts in prayer, and sweet chants resounded, and the holy Latin tongue was heard, and boys came forth in white, swinging censers, and fragrant cloud arose, and the saints were invoked," just as in those days long past, when the Faith reigned supreme over the hills and glens of Scotland. Whatever may have been other sentiments in the hearts of non-Catholic witnesses of an event so in tune with the nation's history, they could not have failed at least to realize that the Church if ever ancient is ever young and that the machinations of evil men, three centuries ago, had failed of their purpose to lay her prostrate forever.

A MILLION FOR MISSIONS
A million for missions! Such is the bequest left to Protestant foreign missionary work by W. C. Borden, a young missionary who died in Egypt recently. The will bequeaths varying sums to different missionary organizations to be expended in promoting the spread of Protestant Christianity in different parts of the world. The testator provides: "That each of the bequests be used for, or in connection with, missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the Deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of Our Lord, Jesus Christ." Whoever heard of anyone bequeathing \$1,000,000 to Catholic

mission work? Is it because there are no Catholic millionaires? or because those who have been blessed with a large share of this world's goods are not animated with that spirit of generosity towards Catholic religious projects which animates so many wealthy non-Catholics? If the Catholic Church had at its disposal for the maintenance and promotion of its missionary work, the interest of \$1,000,000 it could cheer the heart and uphold the hand of many a poor missionary who is now laboring in distant lands, and even in our own country, without material resources upon which he can confidently rely year after year and without any consolation save the knowledge that he is doing a work that is dear to the heart of the Saviour. There are many rich Catholics who could afford to contribute generously to the support of Catholic missions, but who never seem to realize that there is any obligation to look beyond the limits of their parish. A more generous loosening of the purse strings by them would render bearable, at least, the lot of many a poor missionary, even in our own land, who in poverty and obscurity, is struggling to uphold the banner of divine truth in the midst of most uncongenial surroundings.—St. Paul Bulletin.

NUNS FOR LEPER COLONY

THREE WILL BE PICKED FROM FIFTEEN VOLUNTEERS AT OUTREMENT CONVENT

Good-bye and forever.
These will likely be the last words of three missionary sisters, now stationed in the Immaculate Conception Convent on St. Catherine Road, when, within the next few weeks, they will bid father, mother, brothers and sisters a last farewell—last because they have volunteered to spend the remainder of their lives on the Island of Sheekling, nine miles from Canton, China—a leper colony, made famous through the ministrations of Rev. Father Conrardy, more frequently called the second "Father Damien."

At the present time the Rev. Mother Superior is endeavoring to come to a decision as to the three sisters she will select from the fifteen who have volunteered to help the lepers. Three weeks ago Father Conrardy called for sisters to take charge of the leper settlement. When the Rev. Mother read the letter to the fifteen nuns assembled in the community, everyone of them volunteered to go. She explained the life of sacrifice involved, the loathsomeness of the disease, the isolation and perpetual banishment from home, kindred, and everything that a person holds dear. Yet every nun remained an enthusiastic volunteer.

ALL EAGER TO GO
Yesterday, a Star representative called at the convent and talked with three of the sisters. They are most anxious to go, and to them the choice of the Superior is the crown of life. They are waiting for her decision like a schoolboy for his vacation. A few days ago the Rev. Mother spread consternation in the community when she announced she was going to send only three nuns, instead of five, she would make up the five asked by Father Conrardy by sending two from the Mission House in Canton, China, as they can speak Chinese and are accustomed to the ways of the people.

FOUNDED IN 1902
The community of the Immaculate Conception was founded in 1902 by the late Rev. Father Gustave Bourassa, pastor of St. Louis de France Church. The aim of the community is service in the foreign missionary field. They have only one convent in Canada, the novitiate and training school in Outremont.

Since their formation they have opened a mission house in Canton, China. There they conduct a foundling asylum, an orphanage, a home for the aged, and an English School. The twelve Sisters conducting the mission are all from Canada, were trained and made their religious profession in the Convent on St. Catherine Road. Eleven of them are from this province: Sisters Marie de Lourdes, St. Paul, St. Joseph, Marie de l'Enfant Jesus, St. Pierre Clavier, Alphonse de Ligouri, Marie de St. Georges, Aloysius, Claire de Jesus, Marie des Neiges, St. Joseph du Sacre Coeur, and one from the province of Ontario, Sister Mary Angelina—Miss Mary Donovan, of Alexandria, Ontario.

Sister Mary Angelina is in charge of the school and Sister Marie de Lourdes conducts the foundling and orphanage. One of the founders, Sister Jean L'Evangeliste, Miss Lalumiere, of Montreal, died in the far off mission last year.

The sisters informed The Star representative that the nuns at the mission house in Canton were as eager as those here to be assigned to the leper colony, and one of them showed a letter recently received from Sister Angelina—Miss Donovan—wherein she described life at the leper settlement. It reads, in part: "About two weeks after our arrival here, I had the happiness of paying a visit to the leper island. It takes two hours to go, and we were obliged to embark on a passenger (sort of cart) train and boat.

"We took the boat to the island to view another and different picture—that of human beings condemned to a living death. It is heartrending to see them—even young children of ten to twelve years of age, and for the most part unable to enjoy the distractions which work brings even to the afflicted.

BODIES HALF DECAYED
"Faces swollen out of all shape; hands without fingers; feet without toes, and some with their bodies more than half decayed. A young man had just been brought in, who had a large hole eaten in the sole of his foot. We could see the bone and the poor chap was suffering terribly. A group of women and children joined us in a field and we asked them if they knew how to pray. They at once joined what remained of their poor hands and with bent heads began to recite the prayers which good Father Conrardy had taught them.

"These poor exiles are cared for by Father Conrardy, who is their nurse, doctor, protector, as well as their priest. Thin, frail, white haired, with long flowing beard, this saintly man is wholly devoted to their service. He looks after their food; helps them prepare their meals, dresses their wounds; he encourages and consoles them during life and prepares them for death. He is their unfailing friend and to these abandoned souls he is indeed a second Father Damien.

"Imagine the joy and thanksgiving with which we received the news that we are to co-operate in the great work Father Conrardy is carrying on.

"It is impossible for me to close this letter without mentioning the happiness with which our sisters here are filled, to be laboring amongst the Chinese. We thought we were happy in our convent home at Outremont, but we can say that we never knew what true happiness was till now. I would like to go around the world gathering together girls who have nothing to do and who are always unhappy, and bring them here to usefulness and happiness. There is such need and the workers are so few that we realize all too sadly that many are called but few are chosen."

COMMUNITY IS POOR
The community of the missionary sisters being of recent origin is very poor. They have already exhausted their little means in establishing the mission house in Canton. The sisters going to the leper island will find but the bare walls. They will have to furnish and equip the building for five hundred patients. The Rev. Mother informed the Star that the things most needed were dormitory and pharmaceutical supplies and they would be gratefully received.

The sisters wait with anxiety the choice of the Rev. Mother, those not chosen will be disappointed for they look upon selection as a pledge of salvation. The Superior informed the Star that she would make her choice known towards the end of May so as to permit the three chosen to visit their families and bid father and mother, kith and kin, home and country an eternal farewell—for they will never return.

A collection was taken up in the Church of L'Enfant Jesus, Mile End, by the Missionary Sisters, to raise the needed funds to pay the expenses of the three sisters to China.

THE CATHOLIC CHURCH AND DIVORCE

"DIVORCE NOT SO EASILY OBTAINED IN CANADA"

"It is declared that one main reason why no change has been made in the religious scruples of the Roman Catholic Church, especially in the Senate. As is well known, the Church is strongly opposed to divorce, and uses every possible means to prevent it. Any attempt to make it easier is sure to meet with determined opposition. Yet it must be confessed that consistency is somewhat lacking in the marriage of Prince George of Bavaria and Archduchess Isabella of Austria has recently been annulled by papal decree on the ground of incompatibility. If the Church thus sanctions and performs divorce in such cases, there is no good ethical reason why the same treatment should not be given to the untitled Canadians who for greater reasons desire separation. It is therefore hoped that the scruple referred to will not prevent the accomplishment of some and necessary reform in the direction indicated, and that the whole divorce question will be settled in method more just and convenient than at present. If the Church thus sanctions and performs divorce in such cases, there is no good ethical reason why the same treatment should not be given to the untitled Canadians who for greater reasons desire separation."

—The Ottawa Citizen.

REV. DR. O'GORMAN'S POINTED CORRECTION

Editor Citizen: With reference to your editorial of May 13, permit me to call your attention to the fact that it is the unchangeable doctrine of the Catholic Church that a marriage validly contracted and consummated between baptized Christians (whether they be Catholics or Protestants) can be dissolved only by the death of husband or wife. This doctrine is based on our Lord's words: Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall

put away her husband and be married to another, she committeth adultery. What therefore God hath joined together, let no man put asunder. (St. Mark x). The Catholic Church has never during the nineteen centuries of her existence made an exception to the rule. With a consistency which both friend and foe admit, she made both untitled commoner and titled crowned head observe this law if they wish to remain Catholics. Every schoolboy knows that Henry VIII. failed to get a divorce from the Pope. The Catholic Church lost England rather than sanction and perform a divorce. No exception is made for Bavarian princes or Austrian archduchesses. The press despatch that the marriage of Prince George of Bavaria and Archduchess Isabella of Austria was annulled by papal decree on account of incompatibility is false. The marriage has been declared to have been null and void from the beginning on account of congenital incapacity on the part of the prince. This is recognized by the laws of all countries as an impediment preventing marriage. Declaring that a person has never been validly married is a very different thing from granting a divorce to persons validly married. When two Catholics validly married cannot get along together, the Catholic Church, if the reasons be sufficiently serious, allows husband and wife to separate, but they remain married till death parts them. I think you will admit Mr. Editor that your statement that the Catholic Church "sanctions and performs divorce" was based on a false press report and is contradicted by the clear teaching and consistent practice of the Catholic Church.—JOHN J. O'GORMAN, P. P.

GOLDEN JUBILEE

OF MOTHER M. THERESA, URSULINE CONVENT, CHATHAM

A celebration of more than ordinary interest was the Triduum held in honor of Mother Mary Theresa of the Ursuline Convent, Chatham, Ont. It is rare indeed that a Religious has the happiness of realizing fifty years of service in the monastic life and we heartily extend to Mother Theresa our heart felt congratulations. Mother Theresa, known in the world as Miss Annie McGregor, was the first postulant to enter herself at the doors of the Ursuline Monastery in its pioneer days, and she numbers among the very few still living of those who laid the foundation of the now flourishing Ursuline College which, numbering among the first of Canada's institutions of learning, gives monumental evidence of the work they must have accomplished. From a humble foundation of 1860, the Ursuline Order, has each year added to its success, until to-day there are five mission houses, all doing excellent work in the parochial diocesan schools, besides the Mother House at Chatham, which offers full courses in the higher branches of academic studies, as well as in music and art.

Religious life some fifty years ago should not be any different from religious life of to-day. Essentially it is the same; but with this difference, that the stupendous obstacles confronting religious aspirants in early times—obstacles calling for almost heroic courage and unexampled generosity in undertaking duties incumbent on them by their station, are now practically done away with. Mother Theresa has worked hard; and it is today, after half a century of faithful devotion and loyalty to her order, an active and valuable member of her community. During her life as a nun she has taught the various branches of studies with marked success, and has from time to time been intrusted with many of the important offices of the house, all of which she filled with true simplicity and obedience, ever impressing those with whom she came in contact with the sacredness and inviolability of her holy calling. At present she holds the responsible office of Zelatrix or second assistant of the Order.

Indeed Mother Theresa might be compared with her holy patroness, the seraphic saint of Carmel, whose untiring activity in the promulgation of the cause of Christ, stands as a splendid refutation of the erroneous opinion so prevalent in the present day world—that a life of meditation and prayer is not compatible with active labor.

Tuesday was the day particularly set aside for the celebration of the auspicious event, and the morning opened with a grand High Mass in the convent chapel at which His Lordship Right Rev. Bishop Fallon, O. M. I., D. D., assisted.

The music rendered by the choir of Religious and students was a rare treat. After Mass His Lordship addressed the congregation, offering his share of congratulations to her who was to be envied on being able to look back upon fifty years of consecrated service, for His Lordship explained, nowhere is there to be found so glorious a tribute to unselfish devotion to educational interests, as is the endowment attached to our convent schools in the life work of generous and self-sacrificing women as our pioneer Religious were. Their arduous toil and zeal, rendering further developments so practicable and attainable, will never be fully known or realized, for such characters, so humble and so steadfast, disciplined to charity and sanctity by years within the hidden sanctuary of God, seek not the applause nor yet the bare recognition of the world outside.

During the day Mother Theresa met many of her relatives and friends of the surrounding vicinity and elsewhere, who thronged to offer their good wishes and remembrances. Many former pupils of "The Pines" who were once under her instruction joined the ranks of the visitors. In the evening Benediction was given in the chapel, and the day closed with even the most sanguine expectations more than realized. The Triduum proved to be one of rare pleasure and enjoyment—days long to be remembered by those so fortunate as to participate in the happy event.

THE BIBLE

A short article has lately appeared in some of the secular newspapers, which highly praises the King-James Bible for its singularly pure English, and for its conservative influence in saving the English language from the insidious attacks of tentative reformers. By reading it generally and constantly, the English speaking nations have become so imbued with its idioms, telling words, and grammar, that our language, as mirrored in the King-James Bible, is century after century the same English language. But when it is asserted that the same Bible is "for the size of it, the most accurate, grammatical composition that we have in the English language," the statement may be fairly challenged.

Forty-seven ministers were for three years engaged in translating what is known as the King-James Bible. Men of their calibre and attainments ought, in three years, to produce a book in faultless English. They had, and they used, the Old Testament, published at Douay, in 1609, and the New Testament, published at Rheims, in 1582, both being in English. (The King-James Bible was published in 1611.) Whoever compares the King-James Bible with the Catholic Bible can see how constantly and slavishly the forty-seven ministers adhered to the King-James Bible. It is true, that they sometimes ventured to make a few independent turns; but, when they did, they too often blotched their work. This can be sustained by a few citations:—

"Let the same be she that thou hast appointed for thy servant Isaac." Gen. xxiv. 14. (K. J.)
"Let it be the same whom thou hast provided for thy servant Isaac." (Cath.)
"Now therefore come thou, let us make a covenant, I and thou." Gen. xxxi. 44. (K. J.)
"Come therefore, let us enter into a league." (Cath.)
"And the house of Joseph, they also went up against Bethel." Judges i. 22. (K. J.)
"The house of Joseph also went up against Bethel." (Cath.)
"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." Judges iv. 4. (K. J.)
"And there was at that time Deborah a prophetess the wife of Lapidoth, who judged the people." (Cath.)
"And dost thou open thine eyes upon such an one and bringest me into judgment with thee?" Job xiv. 3. (K. J.)
"And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?" (Cath.)

"Under his tongue is mischief and vanity." Ps. x. 7. (K. J.)
"Under his tongue are labor and sorrow." Ps. ix. 7. (Cath.)
"Lord, my heart is not haughty, nor mine eyes lofty." Ps. c. xxxi. 1. (K. J.)
"Lord, my heart is not exalted, nor are my eyes lofty." (Cath.)
"Nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. (K. J.)
"But the will of the Lord shall stand firm." (Cath.)
"Also their love, and their hatred, and their envy, is now perished." Eccl. ix. 6. (K. J.)
"Their love also, and their hatred, and their envy are all perished." (Cath.)

"I am a wall, and my breasts like towers." Solomon's Song, viii. 10. (K. J.)
"I am a wall; and my breasts are as a tower." (Cath.)
"Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil," etc. Jer. xxvi. 19. (K. J.)
"Did they not fear the Lord, and beseech the face of the Lord," etc. (Cath.)
"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee," St. Matt. v. 23. (K. J.)
"If therefore thou offer thy gift at the altar, and there thou rememberest that thy brother hath anything against thee;" (Cath.)
"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." St. Luke xvi. 31. (K. J.)
"If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead." (Cath.)
"And ye will not come to me that ye might have life." St. Jno. v. 40. (K. J.)
"And you will not come to me that you may have life." (Cath.)
"But if any man be a worshipper of God, and doeth His will, him He heareth." St. Jno. ix. 31. (K. J.)
"But if a man be a server of God, and doeth His will, him He heareth." (Cath.)
"And two others with him, on either side one." St. Jno. xix. 18. (K. J.)
"And with him two others, one on each side." (Cath.)



"That he might be Lord both of the dead and living." Rom. xiv. 9. (K. J.)
"That he might be Lord both of the dead and of the living." (Cath.)
"And without shedding of blood there is no remission." Heb. ix. 22. (K. J.)
"And without the shedding of blood," etc. (Cath.)
"In the midst of the street of it, and on either side of the river," etc. Rev. xxii. 2. (K. J.)
"In the midst of the street thereof, and on both sides of the river," etc. (Cath.)

Most of these errors in the King-James Bible have been noticed by grammarians. The Catholic Bible is for the most part free of them. It is idle, then, to say, that "for the size of it," the King-James Bible is the most grammatical book in our language. Considered grammatically, and in every other respect, the Catholic Bible is Catholic in its superior. And, if the English people were to use it instead of the King-James version, they would be much better speakers and writers of their mother tongue. J. P. T.

REMOVING PREJUDICE

The opinion prevails still among many non-Catholics that we Catholics are a secret people—"fit for treasons, stratagems and spoils." To such we would say: our Catholic churches are always open; our Catholic books and papers are printed in no unknown tongue. The Catholic Church has nothing to hide. Questions asked in good faith will be answered by any Catholic priest, and many of its members are more likely than Catholic priests to be asked questions by non-Catholics regarding the Church, could do much to remove misapprehension and prejudice, if they were ready to reply knowingly and seriously to the questions of their non-Catholic acquaintances. Some Catholics—even those who are good, practical Catholics—are not always so well-read in the reasons for their faith as they might be, and they lose thereby priceless opportunities for good work. Our Catholic men and women should familiarize themselves with Catholic truth. Father Conway's "Question Box" or Cardinal Gibbons' "Faith of our Fathers," two books which are low in price and not difficult to master, should be in the hands of every Catholic. We do not, of course, advocate the seeking of controversy. "A little learning" is in this matter somewhat dangerous, and may lead some people to over-zealous and ill-balanced argumentation. But without heat, a Catholic may set an earnest and inquiring non-Catholic in the right path. Neither conviction nor conversion may flow from the reply, but it will undoubtedly help to remove prejudice; and this is not a negligible result.—Sacred Heart Review.

The purer the heart the greater its capacity for sorrow or joy.
Ambition without energy is like an aeroplane without a propeller.
Every bad end may be referred to a bad beginning.

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FIVE MINUTE SERMON

FOURTH SUNDAY AFTER PENTECOST

CELIBACY

And having brought their ships to land, leaving all things, they followed Him. (St. Luke 9, 11) Peter, according to the Biblical narrative, was the only one of the twelve apostles who was married. After his call to the apostolate, he left all things, including his family relationship, and followed Jesus. The other apostles also left "all things" and followed Him. It could not be truly said that the apostles left "all things" to follow Jesus if they continued their relationship with wife or family.

The priest is a man who sacrifices himself for the people. In imitation of the apostles he left "all things" to follow Jesus and in accordance with the teaching of Jesus Christ and St. Paul that virginity is a higher state than matrimony, the Catholic priest leaves "all things," practices mortification and leads a life of celibacy in order to devote himself entirely to work for God and humanity. It is said that the life of the priest is a hard and lonely one and, moreover, that it is unscriptural. Let us see. His path is a hard one is certain. His life is by no means one of roses; it is rather one of thorns. The young man knows this well before he enters it. He willingly enters it with a full knowledge of its duties and responsibilities. He knows well that it is a life of trials and crosses. He knows, too, that the whole life of Jesus Christ from the stable of Bethlehem to the cross on Calvary's heights was one of continuous trials, crosses, mortifications and that the life of every follower—especially every minister—of Jesus Christ should be fashioned after that of His Divine Model. "If any man will come after Me," He says in the sixteenth chapter of St. Matthew, "Let him deny himself, take up his cross and follow Me."

The disciple, the minister of Christ, is not above his Master; and it is not becoming that the path of the disciple should be covered with flowers, while that of the Master was strewn with thorns and sprinkled with His own precious blood. Yes; the priest's life is a difficult one. But, the more difficult it is—the more trials he has to endure—the more he resembles Jesus Christ, His Model; and if he bears those trials which he shares with his Master here with a proper spirit, the more certain he is of sharing a happy eternity with Him hereafter.

Few questions are more clearly defined in Holy Scripture than that of religious celibacy. In the seventh chapter of his first Epistle to the Corinthians says: "I would have you without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God; but, he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried virgin thinketh about the things of the Lord, how she may be holy in body and spirit. But she that is married thinketh about the things of the world, how she may please her husband." Therefore, he concluded, "He that giveth his virgin in marriage doth well, and he who giveth her not, doth better." Could language be clearer? Marriage is good; celibacy better.

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God." This teaching of St. Paul is the teaching of the Church—that marriage is honorable; but that there is a holier state for those who are called by the grace of God to embrace it. Religious celibacy is one of the principal causes which strengthen the Catholic priest and missionary to undergo all dangers, overcome all obstacles, face all terrors and expose himself to death in its most disgusting form in time of plague for the sake of his fellowman. You are all acquainted with the fact that hundreds of priests and sisters voluntarily nursed the sick and dying during the yellow-fever scourge in the south at the risk of their own lives. Do you think they would have done so had they had families? No; they would have cared about the things of the world, how they might please their wives and children. The venerable and saintly Bishop of Natchez, like the humblest of his priests, went from house to house administering to his flock. Finally, he himself took the yellow fever and for some time his life was despaired of. Twice was it reported that he died. But God had other work for him to do.

There is an island in the Pacific Ocean (the island of Molokai) whose inhabitants are lepers. Leprosy is a loathsome disease that in a short time covers the whole body and makes it disgusting to behold. By the Old Law lepers were compelled to separate themselves from the rest of mankind and cry "Unclean." To minister to the wants of the poor, unfortunate lepers living on this island, a certain priest went some time ago. After a few years, this charitable priest, who was endeavoring to imitate his Divine Model, was afflicted with this dreadful disease and died. He slowly and inevitably died by inches among those people for whose salvation he would become a martyr. Other priests and religious willingly took his place. Think you they would have done so, had they had families depending upon them?

The greatest of benefactions is to devote one's life to alleviate the suffering of mankind. Christ said: "Greater love than this no man hath that a man lay down his life for his friends."

This good priest is ever ready to do. Although death stares him in the face, he never shrinks from his post of duty, never abandons his flock, while there is a wound to heal, a soul to save.

When his duty calls him, he is not afraid of death because as St. Paul says: "He who is without a wife is solicitous for the things that belong to the Lord."

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE DECREE ON FREQUENT COMMUNION

Holy Communion is so essential in our lives as Catholics and so necessary in the spiritual combat we are engaged in, in this valley of tears, that we cannot learn too much about this source of grace, or about its effects, on our souls. Since the publication of the Papal Decree, *Sacra Tridentina Synodus*, in 1905, pastors and religious educators have been continually deepening our instruction. They have explained more fully the dogmatic aspect of Eucharist; they have multiplied motives to strengthen our will and stimulate our desire for the frequent reception of it; and they are still earnestly urging us to weigh the results of this sacrament on ourselves in fruits of grace and sanctity. So persistent are they in their zealous teaching that we should hardly have thought it worth while to go over the ground again, merely to restate obvious truths, had not the Decree itself been proposed for the General Intention of the present month. We must therefore, recall the outstanding features of the salutary legislation of 1905, so that our readers may not plead ignorance of its aims or its teaching.

The Holy Father tells us therein that no one who is in the state of grace (that is, who is not conscious of mortal sin) and who has a right and devout intention (that is, who is actuated primarily by a supernatural motive) should be deprived of the privilege of receiving frequent, even daily, Communion. This direction is consoling; it makes the approach to the holy table easier than it commonly was in former times. St. Francis of Sales in his *Devout Life*, a work that has spiritualized many a life in the past two hundred years, taught that to communicate weekly it was necessary to be without mortal sin, without affection to venial sin, and to have a greater desire for Communion; but that to receive daily it was necessary, besides this, to have overcome the greater part of our evil inclinations and to act under the advice of a confessor.

This discipline, unnecessarily severe, is the one that was usually taught by moralists, even up to recent years. Learned professors exhausted their analytical acumen in gauging the various states of soul required for the frequency or infrequency of reception of Holy Communion. They were so dogmatic in their assertiveness and their authority was so highly thought of, that no one, relying on his own lights, felt inclined to contradict them or to act contrary to their decisions. But eight years ago the Holy Father interposed. With one stroke of his pen he swept away their subtle distinctions and laid down instead the two simple conditions mentioned above. Before he took such a radical step, he had evidently convinced himself that the fears of the moralists were groundless, and that the frequent and ever-ready reception of Communion by Catholics generally would not open the door to laxity, levity, or irreverence.

True pastor of his flock and determined to "restore all things in Christ," Pius X. saw that one of his great duties was to strengthen human souls. He knew that while the Holy Eucharist should always be accepted as a pledge and symbol of unity, and as an object of adoration, something no Catholic was disposed to question, there were other aspects that should be insisted upon, namely, that the frequent reception of the Eucharist is also a source of strength in trial and temptation, a fountain of sanctifying grace and holy charity, and that for this reason it should never have ceased to be the frequent, even daily, food of our souls.

In the early ages of the Church the practice of frequent Communion was general, and when the Fathers of Trent legislated in this matter, urging even daily Communion they were merely insisting on a return to former discipline. There is no doubt that the action of the Council would have had its effect on souls in subsequent years, had not the insidious Jansenistic heresy appeared to neutralize its efforts. This heresy, one of the most dangerous that ever sprang up to trouble the Church, insisted, under the guise of reverence for the greatness of the Sacrament, on dispositions of soul so rigorous and so difficult to secure that few felt they could succeed. It was this baneful error that, under a splendor of liturgy and a demonstration of outward devotion, averted the multitude. The majesty of God was presented to them in a way that overshadowed His goodness; fear took the place of love and kept the faithful away from the Holy Table.

RHEUMATISM KEPT HIM IN BED

Suffered Tortures Until "Fruit-a-tives" Cured Him

McMILLAN'S CORNER, ONT.

SEPT. 30th, 1910 "Your remedy, 'Fruit-a-tives' is a perfect panacea for Rheumatism. For years, I suffered distressing pain from Sciatic and Sciatic Rheumatism, being laid up several times a year for days at a time. I went to different doctors who told me there was no use doing anything—it would pass away. They gave me mustard plasters and other remedies that did no good. Plasters took no effect on me—except to blister me and make raw spots. I took many advertised remedies without benefit, but fortunately, about two years ago, I got 'Fruit-a-tives' and they cured me.

Since then, I take 'Fruit-a-tives' occasionally and keep free of pain. I am satisfied 'Fruit-a-tives' cured me of Rheumatism and they will cure anyone who takes them as directed. If this letter would be of value to you, publish it." JOHN B. McDONALD.

Indeed, this letter is of value to us and to the thousands of sufferers from Rheumatism, Sciatic, or about its Neuralgia. It points the way to a certain cure. 50c a box, 6 for \$2.50 retail size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

There are few of the present generation who have reached middle life who do not recall the sum of anxious preparation their God-fearing fathers and mothers imposed on themselves for their one or two Communion a year. Notwithstanding their strong faith and their time-honored piety they approached the altar, usually at Christmas and Easter, with a formality, a fear, a scrupulosity that must have seriously interfered with the union of their souls with God.

The present generation of Catholics are having a different experience. It is generally admitted that devotion to the Sacred Heart has had more to do in modern times with the rooting out of the Jansenistic spirit and with the frequenting of the Sacraments than any other agency. It made the practice of monthly and weekly Communion popular; it cultivated Communion of devotion; it made souls love God rather than fear Him. The result was that personal love for God, love shorn of all superfluous formalism, drew souls to Him. "Love for love" became implicitly the shibboleth of Catholics.

But this was not enough. The Divine Master had long ago told us that "His Flesh is meat indeed, and His Blood is drink indeed, and that if any man would eat this Food he should live forever." This Food that this age could not have too much of the Food that giveth eternal life, and the Decree of 1905 urging frequent and daily Communion appeared to complete the work begun by the spread of devotion to the Sacred Heart.

It is only seven years since this important Decree was published and already its salutary fruits, especially among the rising generation, are beginning to be recognized. A few years hence the practice of frequent and daily Communion will be as popular as it was in the early centuries, when the faithful used to keep the Blessed Sacrament in their own homes. Thanks to the zeal of our present Pontiff, the barriers to frequent Communion have been let down, the obstacles have been thrown aside the way has been made easier, the preparation for Communion has been simplified, the rigorous conditions imposed by moralists have been superseded by other, simpler ones, applicable to all men of good will, namely, freedom from mortal sin and a pure intention. What more could our Holy Father do to draw his children to the Eucharistic Banquet?

And yet when we analyze those two conditions fully, we shall see that they do not exclude the reverence that we should have in the reception of this Greatest of Gifts. No one who appreciates all that Holy Communion means to him, will fail to perceive what is required of him; he will none the less prepare himself by putting away worldliness and worldly concerns from his mind; he will cease his uncharitableness, his sensual indulgence, his dishonesty, and pride; he will be more prone to give time to prayer, and reflection, and solitude of



Are you one of those to whom every meal is another source of suffering? Na-Dru-Co Dyspepsia Tablets will help your disordered stomach to digest any reasonable meals, and will soon restore it to such perfect condition that you'll never feel that you have a stomach. Take one after each meal. 50c. A box at your Druggist's. Made by the National Drug and Chemical Co. of Canada, Limited. 150

heart, as a preparation for Holy Communion. The reverence that is shown along these lines is quite enough, and the recognition of the Eucharist will, in the words of the Holy Father, "enable the faithful to derive strength to resist their passions, to cleanse themselves from stain of daily faults, and to avoid those greater sins to which human frailty is liable."

Naturally, we must reverence with all the powers of our soul, the Sacrament of the Body and Blood of Our Lord, but our reverence must not be Jansenistic; it must not prevent us from receiving daily, or frequently, or at least as often as we can. The Church will safeguard all external expressions of reverence that may be needed; she asks her children to show the interior reverence that is outlined in the two conditions mentioned above. If this is done all will be well.

It may seem superfluous to mention these simple matters to people who are devout to the Sacred Heart. No lover of the Heart of Jesus will receive Holy Communion in a state of mortal sin; no one will approach the altar with any other motive than that of desire to profit by this great act. We all know that God does not want to shut Himself up in His inaccessible glory; we are fully aware that His delight is to be with the children of men, to live with the poor and the simple, with the meek and humble of heart, as He did two thousand years ago, in the byways of Judea.

What confidence and love, therefore, we should show in going to Communion frequently, and if we have misfortune to fall into mortal sin, how quickly we should rise again and keep on moving upward. Advancement in holiness does not consist in being exempt from temptation, but in striving manfully against them. We may fall frequently, and yet by repentance and sacramental grace gain ground all the time. Even repeated mortal sins, if sincerely atoned for and washed out by absolution, are not incompatible with a gradual advance in essential perfection. How consoling all these considerations are! And how unavailing are the excuses so many Catholics make in their attempts to justify their long absence from the altar rail.

Let us hope that the invitation extended to our League throughout the world, during the present month, may persuade God-fearing Catholics to throw off their timidity and receive the Bread of Life often. They must surely know that if they have been backward or scrupulous in adopting the practice of frequent Communion, it is not too late to make up for lost time; there are still many precious graces in store for them in this life. If they persevere in their pious practice until it becomes a habit they will have the ineffable consolation of knowing that when the hour of death arrives, they are on the threshold of eternal life. It is at that supreme moment that the words of Our Lord shall appeal to them in their most obvious meaning: "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day." E. J. DEVINE, S. J.

SUSTENTATION FUND

HAS BEEN STARTED FOR CALDEY ISLAND CONVERTS TO MEET LOSSES

In announcing the opening of a Caldey sustentation fund, Dom John Chapman, O. S. B., and Dom Bede Camm, O. S. B., inform the public that the converted Anglican monks have already suffered severe financial loss by their conscientious action. "We happen to know," declared the distinguished Benedictines, "that they have lost the sum of not less than \$100,000, which was promised to them from various benefactors this year, principally for the completion of their buildings." Though there is reasonable hope that in a few years the resources of Caldey Island will have developed so as to render the community self-supporting—the monks depend largely on the produce of their poultry farm, their quarries, marble works, etc.—the immediate financial position is one of much difficulty. The students of Maynooth College have offered to get up a subscription among themselves, for they express themselves resolved that the monks of Caldey shall not want. A priest has most generously offered \$2,500 as the nucleus of the sustentation fund.—Church Progress.

LATE FOR MASS

To many Catholics the Mass is divided into two parts: "The end of the first Gospel is the line of demarcation. Conscientious Catholics who confess that they have been 'late for Mass' present a problem to the conscientious confessor. He must ascertain if the person who was 'late for Mass' was so late as not to have heard Mass at all. His questioning generally brings the further information that the tardy attendant was or was not in church before the first Gospel had been finished.

There are three essential parts of the Mass: The Offertory, the Consecration, and the Communion. These being essential parts of the Mass must be effected at the one and same Mass which the conscientious Catholic will be scrupulous in attending on Sundays and holidays of obligation. If a person comes into church after the Offertory, or leaves before the Communion, he has not heard Mass and has, therefore, not fulfilled his obligation.

PRESIDENT SUSPENDER NONE SO EASY

In order to fulfil to the letter the precept of hearing Mass, a person should be present from the very beginning and remain to the very end. From this obligation has arisen a custom which necessitates another word of caution. It is true that, if we have missed the preliminary prayers of the Mass we may supply for the defect by attending so much of a second Mass as had been missed at the first. If a person should arrive at and should remain for the second Mass up to the time of the Consecration, he would not have fulfilled his obligation, irrespective of the time he had remained in church, since he had been present at no one Mass in its essential entirety.

If a person goes to Mass and discovers that the chalice has been uncovered, he may be assured that he will have to hear all of another Mass. He will have been so late that no supplying of deficiency will satisfy the obligation that he has of hearing Mass.—Intermountain Catholic.

the solemn thought of the tomb is the skeleton at every feast. The purer the heart the greater its capacity for sorrow or joy.

PEASE ECONOMY FURNACE

Burns Air The ingenious air blast placed above the finger, draws air in over the coal and burns it in combination with the coal gas. This aids in the combustion of the coal—gases are consumed which would otherwise escape up the chimney. This adds to the heat—prevents waste of coal and helps bring true the statement that a PEASE FURNACE "Pays for itself by the coal it saves." PEASE FOUNDRY COMPANY TORONTO 725 Montreal, Hamilton, Winnipeg, Vancouver, Port Huron, Ontario.

Cross section of radiator showing fused joints.

Advertisement for Hecla Furnace. Features include: No Gas, No Dust, Fused Joints Cannot Leak, Comfortable heating is possible only with a Furnace that cannot leak gas and dust. At every joint where a leak might otherwise occur, the Hecla is sealed tight. We do not trust to bolts and cement. The wear due to constant expansion and contraction would grind out the cement and leave a series of leaks for the escape of gas or dust. To make a joint that will be as tight after years of service as it is when new, we fuse the steel sides and cast-iron frames of our radiators by a patent process. This welds the iron and steel into one piece. Homes heated by Hecla Furnaces 20 years old are getting as pure air from the registers as when the Furnace was new. And this Furnace saves one ton of coal in seven. Isn't it worth looking into? WRITE FOR THIS BOOK. If you want a more comfortable home, it will interest you. Burns wood as well as coal. CLARE BROS. & CO., LIMITED, Dept. R, Preston, Ont.

When a Man Dies. He wants to know that his Insurance will be paid immediately—without delay or quibbling. In its prompt payment of over \$4,600,000 to beneficiaries under more than 3,000 Policies, the NORTH AMERICAN LIFE has earned a reputation second to none for promptness in the settlement of all claims. North American Life Assurance Company "SOLID AS THE CONTINENT" HEAD OFFICE, TORONTO, CANADA

USE ABSORBINE JR. LINIMENT FOR IT. Corns, Bunions, Callous Bunches, Tired, Aching, Swollen Feet. It allays pain and takes out soreness and inflammation promptly. Healing and soothing—causes a better circulation of the blood through the part, relieving nature in building new, healthy tissue and eliminating the old. Alex. Ash, Police Surgeon, writes Nov. 15, 1910: "No doubt you remember my getting two bottles of your ABSORBINE JR. for a burn on my foot. My foot is well." Also valuable for any swelling or painful affliction. Gout, Enlarged Glands, Varicose Veins, Milk Leg, Strains, Sprains, Head Cuts, Bruises, Lacerations. Price \$1.00 and \$2.00 at all druggists or delivered. Book 4 6 Free. W. F. YOUNG, P.O. Box 299 Lyman Bldg., Montreal, Ca.

O'KEEFE'S Liquid Extract OF Malt with Iron. It is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores. W. LLOYD WOOD General Agent Toronto :: Canada

Eddy's Latest Match --- Safe---Silent Non-Poisonous ---the new "Ses-qui" Ask Your Dealer. The only matches of the kind in Canada. The "tips" are positively harmless. You or your children can bite or swallow them without danger. Sold in two sizes—regular and home special. Protect yourself by using none but Eddy's new "Ses-qui."

CHATS WITH YOUNG MEN

BEGIN NOW

Every young man should begin to prepare for the time when he will be old and unable to earn his living...

Through custom and through advertising the savings banks have become the recognized place in which to place savings and surplus money.

It is all right to put money into savings bank. But after your account shows from \$100 to \$500, says a financier, you would do well to invest it in stocks, or bonds, or other productive investments that will bring you in more than 3 or 4 per cent. a year.

Banks are all right for children and for beginners in finance; but for people who want their full share of what their money will earn, investments can be made, under skillful advice, that will bring in from 4 to 6 or more per cent.

This feature of frugality every young man can consider for himself, especially after he has accumulated several hundred dollars.

NERVOUS PROSTRATION

Nervous prostration is a more or less complete collapse of the nervous system. It occurs when the sufferer has urged himself beyond the limit of his nervous endurance.

The breakdown is not always caused by actual overwork. Sometimes it means, in old-fashioned phrase, that the candle is being burned at both ends.

Nervous prostration does not declare itself without warning. There are many danger signals. It may be no longer possible to accomplish the usual quantity or quality of work because of impaired memory or loss of the power of concentration.

First: You must save, if only a little, out of your present earnings, and Second: and of equal importance, you must get the most put of your savings.

ON SAYING MONEY

Saving money means that you set aside so much a day, a week or a month from your regular earnings.

How you are to do this, and how much you can save, is a matter of individual choice, or individual circumstances.

We will assume that you realize the importance of saving and want to save. This naturally suggests the savings bank as the place in which to deposit your savings.

First: Because you have an incentive to save by making a regular weekly deposit.

Second: Because the bank holds your savings and you have no temptation to spend the money as you would have if you were carrying it around in your pocket, and Third: You receive interest on your deposits.

which they could hang even a small compliment.

Don't give all your attention to the education of the brains on the outside of your head. Football hair and a letter on your jersey are not a sufficient training for life.

Don't invest your nickel in a glass of beer, then afterwards criticise the other fellow who has invested his nickel in a savings bank.

Don't put the money of your tailor and your washerwoman in \$5 opera and \$2 theatre tickets. They may prefer to spend their earnings in some other way.

Don't defile your tongue with profane and vulgar speech, revealing ignorance and showing the coarseness of your soul.

OUR BOYS AND GIRLS

THE GREENBACK KID

He came into the Greenback mining camp one afternoon on the stage, having paid his fare by helping the driver change the horses at the stations.

A kid around a mine is as useless as a hole in a doughnut," Simpson, the foreman, told him when he approached that worthy; but still undaunted, the boy looked up Hudson, the big superintendent, and was more successful.

When half way down, the slide broke with a deafening roar, and hurled its millions of tons of snow and earth upon the camp. The cabin was swallowed up instantly, and the boy and man were caught in the van of the whirl.

When the boy was buried and the blood flowed from a cut on his head. It was some time till he regained his consciousness, and when he opened his eyes a half a hundred feet were standing about him, all waiting anxiously, almost breathlessly, for the dormant spark of life to return.

That's right," chorused the crowd. "The Kid is the pluckiest one in the camp."

That's all right," Rodney answered, "I only did what any of the miners would have done."

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That's all right," Rodney answered, "I only did what any of the miners would have done."

GILLETTS PERFUMED LYE advertisement with image of a Gillett's Lye can and a person cleaning a surface.

against associating with young men that are given to over indulgence; evil companions corrupt good morals. NEITHER WARMS NOR STRENGTHENS Intoxicating liquor cannot warm you, says Norman Kerr, M. D.

A Good Used Piano advertisement and CURE THE BUNION advertisement.

accustomed to dangers, there was not one but whose heart sank at the thought of the big foreman in the doomed cabin. Was there one among them who would go to the rescue? It was one chance in ten thousand.

yet their life will haunt them; they see that they have given their years to the service of the devil instead of the service of God, and they are not without fear.

WOODWARD'S GRIPE WATER advertisement with text: The Great British Remedy for Infants and Young Children.

The Right Place for a Water Pan advertisement with image of a Sunshine Furnace and text: in a furnace is just over the feed door and this is where it is placed in the "Sunshine."

"I BUILT MY OWN HOME" advertisement with image of a house and text: Yes, Sir, and it was simple as A, B, C.

"Don't Eat Them ALL, Grandpa!" advertisement for COWAN'S MAPLE BUDS with image of a man and a child eating.

Cumfy-Cut advertisement with image of a woman in a vest and text: Cumfy-Cut Vests in Dainty Figures.

TEMPERANCE THE EVIL OF DRUNKENNESS The end of the drunkard is in many cases an unhappy death. Death often overtakes him suddenly.

DIocese of Hamilton

Guelph Daily Herald, May 26

The Right Rev. Thomas Joseph Dowling, D.D., Bishop of Hamilton, took occasion of his presence at the Catholic rectory for the first communion and confirmation services yesterday to see all the Italians of this city.

Agonies of Gall Stones

Sanol is the Most Reliable and Rapid Cure for this Painful and Dangerous Disease

There are hundreds of sufferers from Gall Stones who will be glad to know of the great results being derived from the use of SANOL; the remedy that is safe, sure and remarkably rapid in its action.

We have many testimonials from people who have thus been cured. We are able to give names and addresses of numbers of these, and will gladly do so to all who may enquire.

The following from a letter of a well-known Toronto Gentleman: "Replying to your letter, I followed your instructions and purchased two bottles of SANOL. You might send me as much of the mixture as I need. In any way, help the suffering, and by doing so help some other unfortunate. I will be only too pleased to do so, as I can get it the best remedy made."

SANOL is made only by the SANOL MANUFACTURING COMPANY, LTD., Winnipeg, Man. For sale at the following Leading Druggists—Anderson & Nelles, Dundas St., London. W. T. Strong, Dundas St., London. The Taylor Drug Co., Talbot St., London.

Knowing that the life of a priest is one of sacrifice and that his whole aim in life is to bring souls nearer to His Divine Master in whose footsteps he endeavors to walk, we will always pray that God may guide you in the noble work you have undertaken and that you may long live to carry on this good work.

And now, dear Father, we ask you to accept this purse as a memento of our affection and gratitude on this day of your first Holy Mass. Before leaving, we ask as a special favor that you give us your blessing.

ST. ANTHONY'S FEAST TO BE CELEBRATED

The devotion of the nine Tuesdays, which has been going on at the shrine of St. Anthony, Ingersoll, will be completed on the morning of the feast of St. Anthony, 15th inst. On the evening before the feast, the sacred relic will be exposed and carried in solemn procession. A Franciscan Father will conduct the services and preach.

DEATH OF MOTHER GERTRUDE

After a long and painful illness Mother Gertrude, late Superior of St. Joseph's Hospital, Hamilton, died at the House of Providence, Dundas, on Sunday, May 18. She had completed the forty-sixth year of her religious life, and was one of the most exemplary members of St. Joseph's community. Her kind, amiable, and genial disposition endeared her to all with whom she came in contact in the discharge of various works of mercy.

DIocese of London

A FIRST SOLEMN MASS

On Trinity Sunday, May 18, in St. Patrick's church, Biddulph, was celebrated the first solemn Mass of the Rev. John R. Quigley, one of the four young men ordained to the holy priesthood by the Right Rev. M. F. Fallon, Bishop of London, on Saturday, May 17.

The celebrant was assisted by his parish priest, Rev. F. X. Arnold as High Priest. The deacon and sub-deacon of the Mass were Rev. Father Noonan of Dublin and Rev. Jas. Harding of London. Masters of ceremony were Rev. Father Forster, Mt. Carmel and Rev. E. L. Tierney of St. Peter's, London.

The solemn Sacrifice was witnessed by a congregation which crowded the church to the doors. An inspiring sermon on "The excellence and dignity of the Catholic Priesthood," preached by Rev. Father Noonan, was eagerly listened to and deeply appreciated by this congregation of which the Rev. Father was some years ago the parish priest.

After Mass Mr. Jas. Dewan, in the name of the congregation, read a beautiful address to the young priest, and Mr. J. F. Nangle presented a purse of gold.

The congregation then heard Father Quigley make an earnest and touching declaration of thanks to the Most High God Whom he had this morning held in his anointed hands for the first time. He thanked in his own name and in the name of his parents, his friends one and all, for their kind words and generous gift. He promised them an never-failing remembrance in the holy sacrifice, and ended by giving each and all his blessing.

In the evening solemn Vespers were sung, Rev. Father O'Neil of Parkhill and Rev. Jas. Harding assisting the celebrant. Rev. Father Arnold preached a very impressive sermon giving some excellent advice upon the joys and sorrows of the priestly vocation.

THE ADDRESS Dear Father—Words fail to express the deep joy we feel on this happy occasion—your elevation to the holy priesthood and celebration of your first solemn Mass.

You have heard the Master's call—"Come into my vineyard for the harvest is abundant but the harvesters are few," and after long years of study and preparation, you have, by your zeal and perseverance, and the grace of God attained to the dignity of the Catholic priesthood—the noblest profession within the reach of man, and now you come back to us, sanctified by innumerable graces and fortified by the prayers of our Holy Mother the Church, to offer your first solemn Mass in your native parish, for the living and the dead.

O how grateful we are to our dear Lord for bestowing this wonderful power on you, and what joy fills our hearts to-day to know we have a near and dear friend filled with divine power to offer the august sacrifice and to mediate for us before the throne of the Most High.

The funeral Mass was celebrated by Rev. P. Lennon, with Rev. Father Cherrier as deacon, and Rev. Father Feeney, as sub-deacon. Rev. Father Cassidy of Paris was master of ceremonies. There were also present Rev. Fathers Craven and Coty.

ANNUAL PILGRIMAGE The twenty-third annual Kingston Pilgrimage to Ste Anne de Beaupre, under the patronage of His Grace the Most Rev. Archbishop of Kingston, starts on Tuesday, July 22nd. The director is Rev. J. J. O'Reilly, Enterprise, Ont. 1807-3

DIED REUTER.—In Welland, Ont., May 2nd, 1918, Mrs. Elizabeth Reuter, aged sixty-seven. May her soul rest in peace!

MARRIED HANRAHAN-TIERMAN.—At Windsor on 29th ult., by Rev. Mgr. Meunier, John, son of Mr. Patrick Hanrahan, to Anna, daughter of Mr. Peter Tierman, both of Windsor.

C. M. B. A.—At a meeting of Branch 77, Lindsay, of the C. M. B. A., held May 13th, a resolution of condolence was passed on the death of the late Brother King and that the Secretary send a copy to the CATHOLIC RECORD for publication.

"Canada's Biggest Piano Value" THINK for a moment! The money you are going to pay for that piano is genuine 100 cents to the dollar money: No other kind will do. Make absolutely certain of a 100% efficient piano. Buy a Sherlock-Manning 20th Century Piano. Style 70—Colonial. and you buy "Canada's Biggest Piano Value"—an instrument conceded to be second to none in lasting tonal qualities and durability. Another important consideration: The Sherlock-Manning can be delivered right to you at a saving of \$100.00, owing to our 20th Century way of doing business. Ask for the proofs of this statement. We'll mail them to you along with our latest Art Catalogue. SHERLOCK-MANNING PIANO CO. London (No street address necessary) Canada

MANNER OF PRAYING A great many people saying their prayers resemble a graphophone with but one record. They kneel down; this is putting the record on; they bless themselves, that starts the machine; and the only song of praise to Almighty God they know is a certain formula of prayers that are said with scarcely a thought of Him to Whom they are offered. And even that record is sometimes rather scratchy.—Catholic Messenger.

CHILDREN FOR ADOPTION GOOD CATHOLIC HOMES ARE WANTED for a number of little boys age one to seven years. These children are wards of Children's Aid Societies and are available for adoption. Applications received by Wm. O'Connor, Inspector, Children's Branch, Parliament Buildings, Toronto. 1803-6

WE OFFER The following unframed 16 x 20 handsome colored pictures at 25c each, postpaid. Sacred Hearts Jesus and Mary, Holy Family, Mater Dolorosa, Guardian Angel, St. Anne, St. Anthony, St. Peter, Immaculate Conception, etc. Any pair sent framed in gilt or oak for \$2.25, or three for \$3.00. Generous discounts to agents of others who want frames and pictures in large lots. THE ROYAL ART CO., Box 931, HALIFAX, N.S.

TEACHERS WANTED AN EXPERIENCED PROFESSIONAL TEACHER for U. S. S. S. Box 3, McKillop & Hibbert. Duties to commence after summer holidays. School beside church, post office and station. Apply stating salary and experience. Enclose testimonials to P. Y. McGrath, Sec. Treat, St. Columban, Ont. 1806-4

BUSINESS COLLEGE LADIES BUSINESS COLLEGE, CATHOLIC Bond street, Toronto—Day and evening, prospectus free. 1725-4

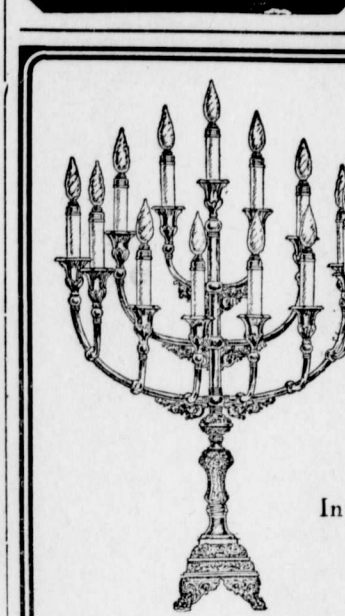
HELP WANTED WANTED A GOOD GENERAL SERVANT a so on orphan girl, or widow to share good home in return for light service. Correspondence exchanged. Reference. Address Box M. CATHOLIC RECORD.

BICYCLES

BICYCLE SUNDRIES At Cut Prices BICYCLE MUNSON 413 Spadina Avenue, Toronto For Cut Price Catalogue. TORONTO

"1900" Washer Sent FREE

I'll send you a Washer on 30 days Free Trial absolutely at my own expense and risk. Does not cost you a cent. My machines must wash clean—save labor—save time—or I couldn't make this offer year after year, could I? Write to-day for booklet and particulars of my "Pay-me-as-it-saves-you" plan. Address me personally, W. I. MORRIS, Manager "1900" Washer Co., 357 Yonge St., Toronto, Can.



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NOTICE OF QUARTERLY DIVIDEND Notice is hereby given that a Dividend at the rate of Seven per cent. (7%) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1918, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1918. The Transfer Books will be closed from the 17th to the 31st May, 1918, both days inclusive.

ANNUAL MEETING The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1918, at 12 o'clock noon. By Order of the Board, JAMES MASON, General Manager.

BY-LAW TO INCREASE CAPITAL It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

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